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THE CHAUTAUQUAN

A MONTHLY MAGAZINE

OCTOBER 1890, TO MARCH 1891

Volume XII.—New Series, Volume III.

Dr. THEODORE L. FLOOD, Editor

MEADVILLE, PA.
THE T. L. FLOOD PUBLISHING HOUSE

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THE CHAUTAUQUAN.

VOL. XII. • OCTOBER, 1890. No. 1.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH.*

BY EDWARD A. FREEMAN.

Of Oxford University.

CHAPTER I.

THE ENGLISH IN THEIR FIRST HOME.

THE intellectual growth of any people is in the first instance mainly determined by the outward events of its history. But there is another process at work as well. The mind of the nation, so to speak, turns the nation about, and largely influences the outward events. Some accident, as it seems to us, something perhaps that brings across some people of a higher civilization than itself, gives what, to all appearance, is the first start. But that only means that this is the point at which our knowledge of that people begins. There must have been a good deal of earlier intellectual growth before our knowledge begins. A people who can be brought under the influences of a higher civilization must have already made considerable advances of which we cannot learn either the occasion or the stages. They must have risen far above the state of mere savages. For mere savages commonly die out in the presence of civilization. At most they adopt it by a kind of mechanical imitation. They do not blend the foreign teaching with that of their own stores, so as to make a third form of culture, distinct from both, but as true and living as either.

Whether the forefathers of any of the chief nations of Europe were ever in the state of mere savages is a matter beyond the ken of the historian. In fact it is rather hard to say beforehand who are mere savages. It is rather by the results that we know them. Two nations may be at a given moment in very much the same state; but events may show that one has the capacity for improving, while the other has not. A great French writer once said that the German nations, when we first hear of them in history, were in much the same state as the Red Indians of America. This is certainly not true as a matter of fact; but if it were true, there could still be the great difference of all, that the Red Indian dies out before the more civilized race, while the Germans were able both to adopt and in the end to improve. When we first see any thing of the forefathers of the European nations, they had at least advanced far enough to be able to profit by a culture higher than their own. And this is true in the highest sense of the words. Merely to appreciate the material advantage of a higher culture marks a certain amount of progress, but a comparatively small amount. It marks a much higher stage to profit by the political, the moral, and the strictly intellectual teaching which the higher civilization offers.

Now the intellectual history of the nations of Europe, and thereby of those lands in America and elsewhere which have been settled from Europe, consists in such development as each has made out of at least two sets of stores which have been blended together in different proportions. All those nations were brought, in different stages and

*Special English Course for C. L. S. C. Graduates.

in different degrees, under the influence of the higher culture of Rome. Everywhere, therefore, there were two elements, a native and a Roman element. The native element is, of course, different in different nations; the Roman is the element which is common to all. But the proportion of the native and the Roman element may and does differ widely in different cases. Other elements, too, may come in, which are neither native nor Roman; and the Roman element may come in more times than one and in different stages, direct and indirect. Thus a nation may have been at one stage directly influenced from Rome when Rome was the great power of the world. It may, at another stage, have been indirectly influenced from Rome through the language and culture of some of the Romance nations. Again, in the culture of modern Europe there is everywhere a certain Greek element, which again takes two stages. It may be indirect, through the influence which Greece in early times exerted on Rome. Or it may be direct, through Greek studies in later times. Again, among early people who have embraced Christianity, there must be a certain Hebrew element. But its nature and amount will differ widely, according to later circumstances. These, then, are the main elements, out of which, in very different proportions, the culture of the modern European nations have been developed. Particular points, say this or that isolated invention, have often come in from other quarters. Thus we got letters in early times from the Phœnicians; and in later times we learned from the Arabs the numerical figures which they had learned from the Indians; most valuable possessions both of them; but still only isolated possessions. They are not themselves elements in our culture; they are merely special bits of knowledge which the real elements in our culture knew how to make use of.

Now, how among the various European nations, has it fared with our own English folk, whether in our first home on the continent of Europe, in our second home in the island of Britain, or in the later homes which our people have found in America, Australia, and other lands? What are the elements out of which our own culture has grown, and what has been the proportion of each to the other? We are on the face of it a Teutonic people which has been largely brought under Roman influences, but not so largely as to have cast away our essentially Teutonic character. We are not like the people of Gaul and Spain, who, when they came under Roman influences gradually cast aside their own tongues and took to speaking Latin. We have never changed our native Teutonic speech for any of them; but the speech which we have kept has gone through great changes, chiefly through taking in a large Latin infusion. We have been brought under Roman influences in two shapes. With the pagan and Latin-speaking empire of Rome we had little or nothing to do, and nothing at all after we came into the isle of Britain. The first time when we were brought to any perceptible extent under Roman influences was when we embraced Christianity through the teaching of missionaries from Rome. The second time was when we were overcome by the Roman-speaking Normans. Of these the first was a direct, the second an indirect, Roman influence. And the effect of the Norman Conquest in this way was shown not so much in any change which it at once wrought of itself, as in its opening the way for various forces of Romance influence from that day till now.

With the Romance nations of Europe then, we cannot compare ourselves except by way of contrast. The old inhabitants of Gaul and Spain, when brought under the power of the pagan and Latin-speaking empire, exchanged their own language for Latin; they took the Roman name and tried to make themselves, as far as they could, Romans. Their conversion to Christianity was simply part of the general conversion of the empire; it did not change their general position; it did not introduce them to a new world. But our conversion to Christianity did introduce us to a new world. It brought us across and within the general European world of the time, a Latin and Christian world of which Rome was the head. We can better compare ourselves with the nations that are more nearly akin to us. We have been brought far more under both strictly Roman and Romance influences than the nations of Scandinavia. Their adoption of Christianity was, like our own, the beginning of their admission into the Christian and Latin world. But their admission was not so distinctly a Roman work as the conversion of the English. And so far as the Scandinavian nations have been brought under Romance influences, it has been wholly through the gen-

eral intercourse of nations in later times, not at all through any one event like the Norman Conquest of England. If we compare ourselves with the High Germans, we must say that, on the whole, we have been brought less under Roman and more under Romance influences than they have. This is true in a general way; but it would need some modification as applied to different parts of Germany and different times of German history. But Germans, English, and Scandinavians agree in this, that they have all kept their natural tongue. All have taken in a certain Latin infusion, and our English tongue has taken in a greater Latin infusion than the others. But it has been only an infusion. Our language, like other languages, has greatly changed; but we have never changed our language.

Under Greek influences we have been brought only in the same general, and largely indirect, way as the other nations of Western Europe. But the circumstances of the English, and still more of the Scottish Reformation, and the circumstances of the foundation of some of the American colonies, all joined to bring several branches of the English folk under more direct Hebrew influences than perhaps any other European nation.

Of the intellectual condition of the English people, of the Angles, Saxons, and Jutes, while they still lived on the European continent before they made their way into Britain, there is not much to say. In truth we had no special national being. Till our settlement in Britain we must simply pass as part of the general mass of the German people. Even the distinction between High and Low German did not become marked till later. But it is well always to remember that the Low German is the older form of the language, that the High German fell away from the Low, not the Low from the High. Though the English tongue has taken in more Latin words than the High German, yet the English tongue itself or the actual forms of its words, is older than the High German. On the other hand, the High German has kept more of the old grammatical inflexion than the English has. When we say *eat* and *drink*, while the High Germans say *essen* and *trinken*, we keep an older form of the root than theirs, while they keep a grammatical inflexion (the ending of the infinitive word) which we have dropped. The main differences between the northern Germans, such as Angles, Saxons, Frisians, and their kinsfolk to the south are such as naturally come from dwelling on the sea-coast, and more out of the reach of Roman influences. Goths, Franks, Burgundians, Alemani, entered the dominions of the empire by land, and largely in the character of soldiers and colonists of the empire. They adopted Christianity, as the Roman religion, either before they settled within the empire or soon after. But this is of course true only of those who did settle within the empire. Those of the Germans who stayed in their own land seem to have been much less touched with culture of any kind, and to have been more stiff in their heathen religion, and their old ways generally, than our forefathers who found a new home beyond the sea.

Of the Low German tribes that settled in Britain, the Angles and the Saxons were the chief. There is next to nothing to say about the Angles. They occupied a larger share of the conquered land, and they gave their name to the united *English* folk. But all that we know of these times comes from Roman writers, and of the Angles the Roman writers tell us little more than the name. That is to say, the Angles lived so far off that they really had nothing directly to do with the empire either in war or in peace. Of the Saxons we hear a good deal more. They had some wars and other dealings with the Romans, though much less than the Goths, Franks, and others. The Saxons did not, like the Goths and Franks, make their settlements by land or at all in the character of Roman soldiers or subjects. They were specially famous as a sea-faring people, as indeed the Angles must have been no less. The Roman writers of the fifth century tell us a great deal about the Saxon pirates who laid waste the Roman dominions by sea, and who were dreaded as the most cruel of marauders. They were in fact much such another people as the Danes and Northmen were some centuries later. There seems to be something in a life on the sea which brings out much that is noble and generous, and also something that stirs up men's worst passions. The pirate by sea has in all times been fiercer than the robber by land. He has less fellowship with those whose lands he harries and whose goods he spoils; comes upon them from another element, almost as a being of another kind.

This is true everywhere from the earliest times down to the Barbary corsairs almost in our own day. The Saxons, it should be noticed, not only plundered but settled on both sides of the Channel, that is, both in Britain and in Gaul. We hear more of their plunderings in Gaul, because there were writers in Gaul, above all Sidonius, bishop of Auvergne, who have left accounts of their doings there, while we have no writings from any one in Britain at that time. But their settlements in Britain came to very much more than their settlements in Gaul. For the Saxons in Britain came to form one chief part of the English people, while the Saxons in Gaul were gradually lost among the other inhabitants of the land. Still it is well to remember that there were Saxon settlements in Gaul, and that they play a certain part in the history of that country.

Now when a people appear simply as destroyers in a foreign country, it does not at all follow that they may not have reached a considerable measure of culture, and that they may not practice some very good qualities among themselves. To do great things at sea, even as pirates, implies a great advance above the lowest state of mankind. It implies, to start with, skill in the making and steering of ships, and it further implies a capacity for discipline, a habit of yielding reasonable obedience to command. A ship's crew may mutiny, but till they mutiny, they must obey the captain; and if they mutiny, they can only put somebody else in the captain's place. And the standard of duty in all times and places is so artificial that the men who toward the people of other lands are merciless destroyers, may be kindly enough both to their own people and to strangers who claim the right of hospitality. Our forefathers were certainly not without some general notions of law and justice. We have no written laws till a good while after we had come into Britain; but the earliest laws are nothing more than the setting down of existing customs in a written shape. The earliest function of law between man and man is to step in and soften the natural spirit of revenge, in the mind of every man. A man has suffered an injury, say by the death of a kinsman, or by some damage to his own person. His impulse is to do to the offender as the offender has done to him. The oldest laws, while recognizing his right to vengeance, try to persuade him to accept of a compensation in money instead. It is a much later stage, one which our people did not reach till long after their settlement in Britain, when a crime is looked on, not merely as a wrong done to the person who suffers by it, but is an offense against the community and against the king or other ruler as its head.

Our forefathers in their old land had no kings. The Saxons in Germany never had any. For a king is the head of a nation, and our people when they came into Britain were still in the tribal stage. Each tribe had its chief, its elder, its *ealdorman*. For, in an early stage of things, age implies rule and rule implies age. And the name went on, while it gradually lost its meaning. The ealdorman, in his military character, was the *heretoga* (army leader, *herzog*, *duke*). The wider life of the nation, and the growth of kinship as the head of the nation, came of the union of several tribes for a common purpose, as a war. The *heretoga* who was chosen to command other *heretogan* would easily grow into the *cyning*, or *king*, the head of the whole *kin* or nation.

The family feeling was strong. And some families enjoyed respect above others. These were the *eorlas*, or nobles (whence *earl* as a title). The common freeman, not distinguished by birth, was the *ceorl*, a word which has grievously gone down in the world in the present use of *churl*. But the *ceorl* was free; he had his place in the army, his voice in the assembly. Below the *ceorlas* were the *theowas*, thralls, or slaves, no doubt at first always captives taken in war, or their descendants. In some old tales, *earl*, *churl*, and *thrall*, are taken as three natural divisions of mankind, brought into being by three separate acts of creation on the part of the gods.

Our forefathers were heathens and worshiped the old German gods, Woden and Thunder and the rest. The German religion was, no doubt, essentially the same as the Scandinavian; but it is not safe to take every thing that we find in the elaborate Scandinavian mythology of some centuries later, and to apply it to our forefathers at the time of their coming into Britain. Women were held in great honor; chastity was a special virtue. An oath was sacred. Some relations of life were specially sacred. Such was that of the lord and his men, faithful service requited by faithful protection. Such was that of the sworn brethren, men bound by oath to help one another. And among the ties of

kindred, the sister's son was held specially near, though he would not be of the same class, or *gens*, as his uncle. As in most primitive nations, it was lawful to expose or kill a new-born child till it had taken food of some kind, its mother's milk or any other. Then its life was safe.

It is needless to say that our forefathers in their old land had no written books. It might be dangerous to say that they were altogether without any notion of writing; but they certainly had nothing to be called a book. But they had ancient songs and tales handed down by word of mouth, some of which they brought with them into their new home. It is needless to say that they spoke the oldest German tongue in its purity. It is hard to say whether a Latin word or two may not have crept into the tongue even before we left the old shores; but assuredly only one or two, not enough to have any effect on the language. The fiercest destroyers have intercourse enough with those whom they destroy, to learn names of a few things that are strange to them. So we have in the fifth century, a Teutonic people, speaking our old tongue, worshiping our old gods, cleaving to our old customs, a people fierce to their enemies and to those whom they chose to treat as enemies, but by no means without notions of right and law among themselves. Such as our state was in the old land, we carried it with us into the isle of Britain, there to undergo great changes indeed from various quarters.

THE ENGLISH CONSTITUTION.

BY WOODROW WILSON, PH. D., LL. D.

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I. GENERAL CHARACTERISTICS.

TAKE it all in all, the English Constitution must be conceded to be at once the most interesting and the most important in existence, whether for the student of history or for the student of politics. It has certain irresistible claims to pre-eminence. It is by many centuries the oldest among free constitutions. Its history leads the student by slow, orderly, and easily distinguishable stages, out of the antique polity of the Teutonic* races, through the complex order of the Middle Ages, to the institutions now everywhere in vogue among advanced nations, as if it had been planned beforehand as an object-lesson in normal political development. And its structure and principles have accordingly become models for the imitation of all who, less privileged in the conditions of growth, have in these latest times felt it needful to have like generous measure of political liberty and to adopt like open and efficient organization of popular power.

It was natural that the Constitution of England should be chosen as a model by European reformers. It is in one sense essentially a European constitution; it differs from other European constitutions chiefly in having been left freer to grow along normal lines than they were. It got its full development before the age of railways and steam navigation brought nations close together despite distances once formidable and seas once dangerous, before there was talk of bridging or tunneling the Channel; there had been water enough, therefore, between it and the Continent to give it leave to be independent and individual in its growth. It was not separated from European influences; these reached it and enriched its life in as great abundance and with as complete potency as could have been desired; but it was separated from European disaster. A sea stood between it and the fell sweep of European wars and revolutions. It sufficed that England should become a naval power; it was not necessary that she should become a military encampment. Civil war she did not escape; revolutions she did undergo; but she was delivered by nature from that international compulsion which forced France to become a centralized military despotism. The parties which contended for supremacy within her sea borders were not able to get

*[Teu-ton'ic.] "Before the political history of Germany began, or a distinct German nation appeared, Germanic races molded the political organizations of the north and west of Europe, and Germanic languages either superseded or modified the speech of the previous inhabitants. Ethnologists sometimes classify the Germanic races under the general name of Teutons, as a main division of the Slavo-Germanic branch of the Aryan or Indo-European family of nations."

effectual foreign assistance such as every civil war on the Continent showed to be inevitable where impassible natural barriers did not give imperative pause to neighborly jealousy and rivalry. In short, England had the inestimable advantage of being an easily defensible island, and of being privileged, in consequence, to live her own life in her own way.

Accordingly it has been common to say that England had the development which most of the countries of Western Europe might have had, had they been so fortunately protected as she was from outside interference and international exigency. The English people were of the same family stock as the German peoples of the Continent; had much the same blood and habits at the first as the dominant element in France. The race movements of the fifth century, which sent Teutonic races across every frontier of the Roman Empire and everywhere substituted Teutonic for Roman masters, of course put Teutonic institutions everywhere in the place of Roman, and the chief countries of Western Europe received the same infusion of Teutonic politics that England received when conquered by the Angles and Saxons.

It is true that England became an English land much more thoroughly, much more literally, than France became a Frankish land, for the English became the dominant race in Britain numerically, as well as the dominant race in power, as the Franks* did not in Gaul. Indeed it was for a long time supposed, by very learned historians, that the earlier inhabitants of Britain had been utterly exterminated by the English, or had retired before them into Scotland and Wales and Ireland, and that all blood was English in England. In Gaul, on the contrary, there was a thorough fusion of races, but hardly an absorption of one by the other. The Gauls† of the country which the Franks conquered, moreover, had been thoroughly Romanized; Gaul was dotted with Roman cities, and most of its civil habits were in the possession of Roman law. The Franks were not a little changed by their contact with things Roman and things Gallic. The contact of the Teutonic peoples with Rome, indeed, dated from times long preceding the period of their triumph over Rome. They had felt the force of Roman example in many ways before ever they crossed the Rhine, and they came to their conquests already in part prepared to adapt themselves to new conditions. The English, therefore, were in every way much more German than the Franks. They were freer, too, to work out Teutonic institutions on a national scale than were even the peoples who remained in the original German home-land beyond the Rhine; for these were prevented by internecine strife and international jealousy from forming any stable national government at all.

While it is in a general way true, therefore, that the nations of Western Europe started upon their course of development with much the same political institutions and habits that the English had when they made their beginnings in Britain; and while there is a good deal that is plausible in the claim that in adopting English institutions during the present century, these nations have only been importing what they might have had of their own make, had they been set apart on islands like Britain, it is none the less true that some half a thousand years have passed since England and Western Europe were politically near of kin. English institutions were the best to copy; were, indeed, the only free institutions in existence from which to take example; but Europe could not take them into her constitutions as we could here in America, as simply her own institutions developed on a perfected scale. Sir Henry Maine* once said that there must be offset against the great service which philology had done for historical and literary scholarship, the serious disservice it had done to the undeveloped races of India, which it had taught to claim kin with the Aryan peoples of Europe. "If of the same stock as the English, why then equal to the English," has been the logic of the awakened Hindoo mind,

*A confederation of German tribes which in the third and fourth centuries crossed into Gaul—now France—and finally in the fifth century wrested it from the Romans.

†"It is generally believed that the Gauls, who are undoubtedly a branch of the great Indo-European family, left their Asiatic homes before the dawn of European history and occupied the western regions on the Rhine, Seine, Rhone, and Garonne, Ebro and Tagus, as well as the islands of Britain when the Roman state was still in its infancy."

*(1822-1888.) An English jurist. For some years he was professor of civil law at Cambridge, and later professor of jurisprudence at Oxford. He was the author of several works, among which are "Roman Law and Legal Education," "Ancient Law; its Connection with the Early History of Society," and "Lectures on the Early History of Institutions."

to the neglect of such differences of habit, and consequently of capacity, as have been produced by a few paltry thousand years of history. The stiff mold of the caste system has not failed to produce forms of character and thought which not all the free exercises of the nineteenth century can quickly change. Nothing but long habit will avail to steady and energize free institutions. You can teach a savage in a single day how to use a rifle; but not even a hundred years of persistent practice has taught Frenchmen how to behave in a House of Commons. It has proved dangerous to copy institutions representing radical peculiarities of historical development.

Another danger, besides, hardly less great, has attended all efforts to reproduce features of the English Constitution on foreign soil. All the *made* constitutions of these last hundred and one years of systematic political reform have been *written* constitutions, either summary single documents like our own Federal Constitution or groups of "constitutional" statutes such as France has built her present government upon. They are one and all attempts at a systematic formulation of the principles and methods of government which they seek to establish. And to formulate English institutions, or any part of them, in this summary fashion, is to interpret English history; for the English Constitution is not written. It is scattered up and down English legal history, in some half dozen documents unlike each other in character and sanction, formulated at different and widely separated periods, products, therefore, of quite dissimilar occasions and to be read in as many different historical lights. More than that, the constituent parts of this singular Constitution lie scattered throughout English parliamentary practice, as well as among the several chief documents of English legal history; and that parliamentary practice has never in its most important parts taken the form of statutes. The English Constitution without much inaccuracy might be described as consisting (1) of the liberties which Englishmen have established their right to exercise, and to most of which they have, at one time or another, given the formal expression and sanction of written law, and (2) of the methods of conducting the government which in course of time have been established under the dictation of Parliament, the representative legislature of the kingdom.

Such a body of occasional law and accumulated (if not even yet accumulating) custom, it is very manifestly difficult, if not impossible, to formulate, to codify. And yet any one who nowadays undertakes to copy English institutions must undertake to codify them, and must run all the complicated risk of misinterpreting them. He must attempt to photograph *tendencies* and give complete and formal application to still growing principles. That is what the framers of our Federal Constitution attempted; and that is what the constitution-makers of Europe also undertook. Of course our own constructive statesmen had a great and inestimable advantage over those who ventured like tasks of construction in Europe. Our people were English. They had all the English experience in self-government, all the English habit of liberty and self-possession in the exercise of power. The convention of 1787 stood throughout most of its work on the safe ground of our own colonial practice in politics. It was generalizing from English experience in government and codifying English institutions; but English institutions were our own institutions, and the convention was handling familiar stuff. It is noteworthy, moreover, that even this assembly of English men, bred in English politics, fell into one or two radical misinterpretations of English practice at just those points where that practice had not been made vivid and real to their minds by colonial experiment. So difficult is it to codify and appropriate the experience of somebody else!

And, of course, the difficulties which beset the task of formulating English institutions for use in Europe were tenfold greater. No European people had shared English experience; no European statesman was capable of thinking easily or correctly in the terms of English political principle. No transplantation could be successful until a soil of political habit had been prepared such as England had. Stimulating and instructive, therefore, as English principles of liberty and self-government have been to the people of Europe, they have as yet proved rather too strong drink, have often acted as intoxicants where they were intended to serve as tonics merely. So closely does the English manner of conducting government inhere in the particular experiences of English history that to generalize from it is in almost all cases to misunderstand it. The English Constitution

is not a constitution which has been reasoned out, but one which has been wrought out by living. It is just as much a thing of accommodation and widely-observant experience as are the manners of good society.

It is much in point, therefore, and much to our present purpose, to observe that these very circumstances make the study of the English Constitution an undertaking of no little difficulty. We are in the same case with those who would codify English institutions for their own uses. We have some of the advantages of the framers of our federal constitutions, for we are Americans, and our own institutions are at almost every point closely like the English institutions, from which, of course, they were derived. But we have not all of the advantage which our constitution-making convention had. It was *making* a constitution and its members were privileged to depart from their model where they would, whether from mistake or from design. We, on the contrary, must see to it that we understand what they misunderstood, see what they did not see in the English Constitution; for our only business is to understand it, to see it as it is. And, unfortunately for us, some of the very parts of that constitution of which our political forefathers did not clearly discern the real character, and of which we have had no experience, therefore, because we have had no copy of our own, are the very parts which have now come to be most prominent and important in English political life. We are assisted to their comprehension by the unfailing interest with which Americans read English political news, and have read it ever since the Revolution, hardly less than before; but we are not assisted by any similar experiences of our own.

The English Constitution, as of course follows from what I have already said of its peculiar development, is hardly separable at any point from English history. It cannot be understood at all except in the light of how it came to be what it is. A man's traits are interesting often when you cannot at all account for them, but they are comprehensible only when you know how he came by them. It is interesting to observe this characteristic fact about the growth of English institutions, that it is seldom possible to say exactly at what period any single feature of them came into existence. To those who have "no memory for dates" it is extremely gratifying to find that, previous to the present century at any rate, the English Constitution has had no exact dates Its growth by date may be said to have begun with the Reform bill of 1832. This almost insensible development from age to age, this slow accommodation to circumstance in place of formal statutory amendment, has meant, of course, great flexibility. Whatever right Englishmen have proved stout enough to assert and stand by until it was established in the law of the land, whatever method or power in dealing with ministers or sanctioning legislation the House of Commons has successfully forced into acceptance as a binding precedent, that has become a part of the English Constitution.

To those who look at it now, that constitution, though not a little irregular in many points of detail, seems a symmetrical structure enough, with its all-powerful legislature, its planning, responsible ministry, its ancient and dignified throne and aristocracy, and its several agencies of government proceeding forth from these. And yet much of the development which has given it these apparently balanced parts with their nice theoretical co ordination has been a quite unconscious development. There was no planning for symmetry in it, no deliberate purpose to have a balanced adjustment of parts. For English capacity in politics has been an eminently practical capacity, a capacity for systematic action in politics rather than for systematic thought about it. In this the English have been like the Romans, the other ruling race of history. They have never been "thorough" in making changes, but have reconstructed institutions piece-meal, by slow and partial modifications, not abolishing out of hand parts that had become useless or cumbersome, but letting them slowly fall into disuse or decay and drop away from the Constitution in their own time. This is practical sagacity. No state can safely develop by revolution. You can acquire speed in thought, but not speed in the change of habit; and the use of institutions is a thing of the common habit. Institutions cannot be worked out simply by being thought out, cannot be invented or enacted. They must gain a hold upon the national habit slowly and by parts, by a process of conservative experiment.

II. HISTORY.

The history of the English Constitution, as has already been said, begins with primitive Teutonic institutions. Of the character

of these we have no detailed information. Cæsar, in a few compact sentences of his Commentaries, sums up what he had learned from the Gauls of the institutions of the German tribes; Tacitus, writing a century and half later, gives a much fuller, though generalized, account of the life and government of the Germans, who were much better known in his time than in Cæsar's; we have the accounts of much later writers like Bede and Nithard* of the knowledge current in their day of Saxon institutions; we have codes of law possessed by Teutonic peoples in times near enough the century in which the Angles and Saxons conquered Britain to render it safe to search them for fragments and suggestions of a polity still more antique. Viewed in the light of such sources of information, it is plain that the Teutonic peoples that conquered Britain in the fifth and sixth centuries, had been organized in their home-lands into more or less distinct and independent tribes, often co-operating, sometimes confederated, conscious of kinship, and gradually suffering themselves to be forced into some sort of coalescence or consolidation by pressure from without or by common efforts of conquest; but still separately organized, in some points differently organized, and maintaining each its virtual independence.

Each tribe, when maintaining a life of its own, possessed its distinct domain, its own broad clearings, round about which the country was laid waste, to hold all rival neighbors at arm's length. The characteristic unit of organization within the tribe was the village community, a settlement, doubtless, of a group of kinsmen or of closely related families whose lands were cultivated in accordance with the customary rules of some equitable system of apportionment, as common property allotted for certain periods to individual freemen for their separate use. Each village had its own assembly, through which the land allotments were effected, local by-laws passed, and all strictly communal administrative affairs attended to. But, although thus freely self-governed in small things touching only its own interests, it was in all larger matters subject to the authority of the tribe. Some tribes had kings, others had none; and even where there were kings the kingly office was one of more dignity than power. The king, of course, took precedence of all others in dignity; he presided in the general council, for he represented the unity of the tribe; he received special gifts, and was distinguished by a special retinue. But, whether there were a king in the tribe or not, authority rested with the great tribal council. This consisted of all the free men of the tribe, gathered, with their arms in their hands, in the open air at some sacred rendezvous. It elected the magistrates, or chiefs, who were to preside over the administration of the several villages and other divisions of the tribal domain. It chose the king himself, as the tribe's general representative head. It made sovereign decision of all great questions. Trivial matters of mere administration were determined by the elected chiefs of the several districts, acting as a sort of national board; and to this board belonged also the function of preparing the business which was to come before the council itself.

For judicial purposes, the villages were combined into areas larger than the single villages,—areas which the Latin writers call *pagi* and which resemble the later "hundreds" which we shall find in England. For each of these districts a court sat, whose president was one of the local magistrates elected by the tribal council and in which committees of the whole body of free land-owners of the district served as judges and jurors combined. In such courts, made up of the representative free villagers, were all important disputes between man and man adjudged, all crimes declared and punished.

We have here, certainly, a very attractive type of free constitution. It shows us a manly, self-reliant race, observant of individual equality and independence, combining for common purposes without subserviency to a central power, possessing an easy capacity of informal and yet efficient combination, wedded to communal self-government and yet conscious of tribal unity and subordinated in all major interests to tribal authority, singularly cohesive and yet notably free.

* [Ne-tar] (790-853.) A French historian; the grandson of Charlemagne.

THE RELIGIOUS HISTORY OF ENGLAND.

BY PROFESSOR GEORGE P. FISHER, D. D., LL. D.
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I. TO THE NORMAN CONQUEST.

IN studying the history of Christianity in England, the first thing to remark is that Christianity was twice planted in that country, and from independent sources. There was first the Christianity of the old Celtic inhabitants of the British Islands, who were there at the time of the Roman conquest, and among whom Christianity in the early centuries was established. The invasion of Britain at a much later day by tribes dwelling on the eastern shore of the North Sea, introduced into the island barbarian conquerors who were hostile to the native inhabitants and hostile to their religion. After a lapse of time, among these heathen conquerors from across the sea, Christianity was established as the result of distinct missionary efforts. After another interval, but not without long contention, the two classes of Christians and the two rival churches became amalgamated.

We begin with some observations upon the Christianity of the old Britons. They belonged to the Celtic family of peoples who were spread over Gaul, and no doubt from that country had made their way, at a remote day, across the Channel into Great Britain and Ireland. We have a full account of the Continental Celts from Julius Cæsar, by whom they were subdued; and from the Roman writers we derive information of value respecting the pagan religion which, in common with the Britons, they professed. They had a venerated priesthood called the Druids. Their priests resembled in certain particulars the priestly classes which have existed from of old in Oriental countries. They formed together a close corporation, were the guardians of a mysterious doctrine which was taught only to the initiated, and communicated to others only in a symbolical or popular form. Twenty years preparatory discipline was required for the novitiate who aspired to the priestly office. The Druids were possessed of all the culture of the nation, and exercised supreme religious control. Among them was a chief priest, who held his station during life. They were the social and political rulers of the community, and in Gaul judicial power was wholly in their hands. The bards were apparently connected with the Dru-id'ic-al class, yet the Druidical priests generally led a secluded life. There were priestesses also. As a part of the ritual, human sacrifices were offered in large numbers, and auguries were taken from convulsions of the limbs and from the appearance of the blood. Sometimes these victims were slain in the interior of the temple, sometimes they were burned before a concourse of onlookers. The victims who thus perished were prisoners, slaves, criminals, but also voluntary victims who chose to die with some respected individual, or who gave their lives as a free-will offering in behalf of a sick person. The mistletoe was held to be a special gift of the gods and an antidote to barrenness and poison. Although they had temples, thick groves were also favorite seats of worship. There were various gods, including a female goddess, and divinities of minor rank corresponding to the Roman nymphs, fates, etc. They probably had images of their divinities. The downfall of the Gallic religion was hastened by the Roman conquest in Gaul. There was a distrust of gods who could not protect their worshipers. Human sacrifices were suppressed by Roman authority. Such, in general, were the leading features of the ancient religion of the Celts.

At what time precisely the first converts of Christianity were made in Britain we cannot say. Ter-tul'li-an, one of the ancient Fathers, writing early in the second century, informs us that the religion of Christ had spread into Britain. There are many unfounded legends which grew up in superstitious times respecting the early British church. Among them is a story that the apostle Peter preached in Britain; also a story equally unfounded, which has obtained not a little credence even in modern times, that the apostle Paul was a missionary to the Britons. There is another legend that

Claudia, the wife of a Roman senator, was a converted Briton; but this, too, lacks verification. A legend universally received in the Middle Ages made Joseph of Arimathea one of the earliest founders of Christianity in Britain. He was said to have lived in Glastonbury and to have erected a humble church there. To the sanctity of St. Joseph is ascribed the supposed miracle of the annual budding of the hawthorn bush at Glastonbury on Christmas day.* Another fiction is to the effect that Lucius, a British king, in early days sent messengers to the bishop of Rome with the request that he might be made a Christian. The motive of this last story was probably the desire to connect the old British church with Rome. At the council of Arles, which was held in France in 314, there were present three British bishops, viz., the bishop of York, the bishop of London, and a third bishop, who was probably the bishop of Lincoln.

The great persecution of the Roman emperor Di-o-cle'tian about the year 300, extended into Britain. Probably the British Christians were in a great measure protected by Constantius, the father of Constantine, Constantius not being unfriendly to them. At the same time, it could easily happen that subordinate officers would exercise cruelty toward Christian converts, particularly against any who failed for conscientious reasons to conform in every respect to the Roman military regulations which might involve a recognition of pagan worship. There is a pathetic story of the martyrdom of St. Alban at this time, who appears to have been a Roman soldier, and there is some reason to think that the narrative is founded in truth. Among the ancient heretics who figure in the history of Christian doctrine, one of the most famous is Pe-la'gi-us. He is represented by the Fathers as having been a native of Britain, although the story that his name prior to its translation into Latin was Morgan, seems to be without foundation.

The natives of Scotland and Ireland did not receive the gospel until long after the ancient inhabitants of the country now called England had embraced it. The great missionary by whom the gospel was planted in Ireland was St. Patrick. But before proceeding to speak of the apostle to the Irish, we must make a brief explanation respecting certain particulars of geography. Geography is in itself to most readers not a very inviting study; but to the historical student an understanding of it is essential if he would avoid perpetual confusion. Originally it was the inhabitants of Ireland who bore the name of Scots, and it was not until after the invasion of western Scotland by Irishmen, and the planting of the Irish in those parts, that the name Scotland began to be applied to the country to which it is now attached. In fact, Scotland did not acquire its present name for a long time after the invasion just mentioned took place. Hence in the Middle Ages, when the name "Scot" is attached to a person, we cannot be at all sure that it is used in the modern sense. Very likely it designates an Irishman. The inhabitants of Scotland prior to the Saxon conquests were of the same race as their southern neighbors. They were Celts.*

St. Patrick, or Patricius, was born in the southwestern part of what we now call Scotland. His father was a deacon in the village church of his native place. At the age of sixteen Patrick was carried off by pirates to the north of Ireland, and was set to tend cattle in the open air. The seeds of instruction which had been planted in his mind now sprung up and bore their proper fruit. He devoted himself humbly and sincerely to the service of God. He found his way back to his old home, but at a later day he went back as a missionary to the people whom he had served as a captive. Arriving in Ireland, he

*The story of this thorn is told as follows in Brewer's "Dictionary of Miracles": The legend of the Glastonbury thorn is that it sprang from the staff of Joseph of Arimathea, who was sent by the apostle Philip to preach the gospel in Britain. On reaching Yniswitcin, afterward called Glastonbury, he stuck his staff in the ground to indicate that he meant to abide there, and the staff put forth leaves and branches; and every year, on Old Christmas, it blossoms. This thorn, till the reign of Queen Elizabeth, had two trunks but a Puritan attempted to cut it down. However, he was punished; for not only did he cut his leg severely, but also lost one of his eyes, by a chip of the thorn striking it. The mutilated trunk still flourished, and afterward, when carted into a ditch, took root and bloomed. A year after it was cast into the ditch, half of it was carried off, but still the remaining part flourished, and the part stolen was carried into the distant parts of the island and grew. In the reign of Charles I. the original tree was all cut down, but still there are several plants about Glastonbury reared from the old stock, and in mild winters, like that of 1881, they certainly flower.

*"The Celts were a people of the Aryan or Indo European family, who in prehistoric times, and probably before the migration of any other Aryan tribes, passed over from Asia into Europe."

began his work of preaching and teaching, and his labors were crowned with wonderful success. He was not himself an educated man, but he valued learning, and excited a love of learning in the minds of his converts. Monasteries were founded in Ireland, and books were brought in from Britain and France. We have from the pen of Patrick two writings. The first is a Confession, so-called, a piece of autobiography; and the second is a letter of faithful rebuke to Corotic, a barbarian chieftain who professed Christianity, but who nevertheless had carried off some of Patrick's converts as slaves.

The effects of the conversion of the Irish were very important and widespread. The cloisters in Ireland became seats of education for the clergy, and from them went forth missionaries to the pagans in Scotland, and also to the tribes on the Continent. In a dark age, they were centers of light. Ireland was denominated, not without reason, the "Isle of the Saints." The abbot Columba,* about the year 565, crossed the water in a boat made of the hides of animals, and established the famous monastery on the island of Hy, called Iona. He labored with great success as a missionary among the northern Picts, the southern Picts having been previously converted. The monastery at Iona had, as it deserved, the highest reputation for the learning and piety of its inmates. It is one of the most venerable places that are connected with the history of Christianity in the British Islands.

A great turning point in the history of Christianity in England is connected with the inroads and conquests of the Anglo-Saxons, or the Angles, Jutes, and Saxons, tribes on the eastern shores of the North Sea. They first established themselves in Kent, afterward in other parts of England, driving the native inhabitants before them, who were compelled to forsake their homes, and the descendants of whom are now found in Wales and Cornwall. The Christian Celts receded, step by step, before the advancing wave of heathen invasion. The mortal hatred that existed between the conquerors and the conquered prevented any Christian efforts being made for the conversion of the former. The Anglo-Saxons founded the principalities of the heptarchy, and ruled the country, except portions in the west. As was said above, the evangelizing of these Teutonic invaders was a work undertaken and effected, not by the subjugated people, but from without.

On a certain occasion a number of fair-haired Saxon captive youth were offered for sale as slaves in a market at Rome. They attracted the attention of a Roman deacon who was passing by, and being informed that they were Angles, he said, "Yes, *angeli*," making a pun upon the term; and being told that they were Deirians (the name of their tribe), he said that they must be delivered *de ire*, that is, from ire—the ire of God. This anecdote we find recorded by Bede, the Saxon historian. In this quaint style the Roman ecclesiastic expressed what was really an affectionate interest in the people to whom these unhappy captives belonged. It seems that he himself conceived a desire to undertake a mission among them, but being providentially hindered from this he did the next best thing; he accomplished the work through others. After his elevation to the Papacy,—for it is Gregory the First, Gregory the Great, of whom we are speaking,—he sent a Roman abbot, Augustine, with forty companions, to preach the gospel to the Saxons.

There was some preparation for the introduction of Christianity. Eth'-el-bert, king of Kent, had married Bertha, a Frankish Christian princess. She had in her household a certain bishop, one of her own countrymen, as her religious guide, and observed freely Christian rites. The monks, on reaching France, were frightened at the reports which had come to them of the savage character of the Saxons, and their zeal was chilled by the lack of encouragement which they found among the Gallic Christians about them. Accordingly Augustine returned to Rome to get himself and his companions released. To this application Gregory would not consent, and, emboldened by his exhortations, they

* This saint was called by his countrymen Columb-Kille, or "dove of the cell." His parents were both of royal descent, and he had all the advantages which high birth and wealth could bestow. Before his twenty-fifth year he had founded thirty-seven monasteries in Ireland. The island of Iona was in the possession of an Irish prince named Conual, who bestowed it upon Columba. When Connal's son Aidan succeeded his father, he sought Columba on this island and was blessed and crowned king by him. This was the first instance of such an occurrence in the West; and the stone which served Aidan for a seat during the ceremony is still preserved in Westminster Abbey. Research has discovered the existence of ninety churches whose origin can be traced back to Columba.

resumed their journey and landed first on the island of Thanet, east of Kent. It was announced to them that the king would receive them in the open air. He did not conceal his fear that they might have recourse to magical arts, and thought it best to be on his guard against them. The missionaries formed themselves into a procession, with Augustine at the head. He was preceded by a verger* bearing a silver cross. A painting was borne aloft, in which was depicted on a board the figure of the Savior. The king received the holy messengers sitting, surrounded by his soldiers and his counselors, under the shade of a venerable oak. He courteously motioned to Augustine that he and his companions should be seated. Augustine then preached to the king and his counselors of the mercy of Jesus, of His death for the sins of the world, and of the opening of heaven for the entrance of all believers. The king was favorably impressed, but declined to render a decisive answer to the request that he should espouse the gospel. However, his trust and that of his people were awakened. The simple, austere, disinterested life of the monks inspired confidence, and no doubt a strong impression was made by miracles which they were supposed, and which they supposed themselves, to perform. The king concluded to become a Christian, and his example was followed by his subjects. Ten thousand pagans were baptized on one Christmas festival.

Augustine crossed over into Gaul and received episcopal consecration from the Bishop of Arles. New assistants were sent to him. The old heathen festivals were replaced by Christian festivals, on days sacred to Christian believers—anniversaries of the consecration of churches dedicated to the memory of saints, whose relics were deposited in them. Christianity gradually spread, not, however, without resistance and reactions from the heathen side, through the Saxon kingdoms.

In the northern kingdom, Northumbria, the Celtic missionaries, among whom Aidan was conspicuous, came in, and to their influence the conversion of the Saxons in that region was in a large measure due. When the counselors of the Northumbrian king were considering whether the new faith should be received, the opinion of one of these was expressed in a beautiful and striking form:

> So seems the life of man, he said, as a sparrow's flight through the hall, when a man is sitting at meat in winter tide, with the warm fire lighted on the hearth, the chill rain storm without. The sparrow flies in at one door and tarries for a moment in the light and heat of the hearth fire, and then, flying forth through the other, ventures into the wintry darkness whence it came. So tarries for a moment the life of man in our sight. But what is before it, what after it, we know not. If this new teaching tell us aught certainly of these, let us follow it.

The same opinion was expressed by a priest of the old heathen religion, who exclaimed respecting the divinities that had been worshiped, "Were these gods good for any thing, they would help their worshipers."

The see of Canterbury was founded by Ethelbert, and Augustine became its first archbishop. He received from Rome the pall, the symbol of his office and of the obedience which he owed to the head of the Roman church. Here, then in Britain, side by side—or rather at arm's length from one another—were two Christian churches, each with an organization distinct from the other. The mutual hostility of Saxon and Celt was gradually lessened, but could not be eradicated. The ministers of the respective churches, moreover, found that there were points of difference in their rites and customs, and a collision on these points soon arose. The most important of them related to the observance of Easter. It has been frequently represented that the old British custom in the celebration of this festival was the same as that which had prevailed in the first three centuries among the ancient Christians in Asia Minor, who were termed Quartodecimans.* This, however, is a mistake, and therefore the inference which has frequently been drawn, that the old British Christianity was planted from Asia Minor, and that the Celtic church was "the daughter of the Eastern churches," is unwarranted. The probability is that Christianity was first brought into Britain from Gaul, and it is true that the gospel was first planted in southern France by missionary and Christian colonists from Asia Minor. It is quite possible, therefore, that

* One whose duty it is to carry a verge or emblem of office; an attendant upon any high officer.

* The word means "Fourteenth-day men." They were so called because they persisted in following the custom of celebrating Easter on the Jewish Passover day, the 14th day of the first month, "that is to say, the lunar month of which the fourteenth day either falls on or next follows the day of the vernal equinox."

the early British Christianity was derived in this roundabout way from Asia Minor; but this cannot be proved by the Easter observance of which we are speaking. The peculiarity of the old British on this point grew out of the fact that they followed the earlier Alexandrian method of calculating the time of the occurrence of the paschal observance,—a method which Christians on the Continent had long before abandoned.

The key to the explanation of the conflict between the two churches is to be found in the fact that Britain had long ago been cut off mostly from intercourse with the Continent. At the beginning of the fifth century, when the Roman empire of the West was approaching its downfall, and when Italy was threatened by Gothic invaders, the emperor Ho-no′-rĭ-us withdrew from Britain the Roman legions. Britain, therefore, was one of the first of the provinces to fall off from its political connection with the empire. It was in consequence of the breaking up of the empire that Britain was exposed to the calamitous invasions and contests which darken its history for several centuries afterward. Peculiarities of the old British church, therefore, are to be traced to the insular character which belonged to it. It may be observed here that the peculiarities of English Christianity from the beginning have in one way or another been largely determined by the geographical isolation of the country, it being comparatively cut off from close intercourse with the other nations of the Christian family.

Another point of difference between the Celtic and Saxon Christians related to the tonsure. When the Saxon priest met his Celtic brother, he was astonished to find that instead of the round tonsure, his hair was shaven in the front of the head, a line being drawn from ear to ear. In other words, in the Celtic church the crescent-shaped tonsure was in vogue, while the round tonsure, or the shaven crown, was the fashion among the Saxons. This difference was also owing to a variety of fashions, or to a change, the crescent-shaped tonsure having long before passed out of use among the churches of which the Saxon missionaries had any knowledge. The tonsure itself, it may be added, was a practice not known in the first centuries of the church, and when it came in, was introduced among the priests from a custom of the monks.

The diversities to which we have referred excited much controversy. We cannot wonder at this, considering what strife ceremonial matters of even less moment have excited, even in our own times. They generally appear more insignificant when seen in the past than they appear to the disputants who are immediately concerned in them. The controversy between Celt and Saxon or Roman came to a head in a conference held at Whitby, near York, in 664. The Scottish Christians, or the Culdees, for this is another of their names, were represented by one of their bishops, Colman. The theological leader on the Saxon side was Wilfred. The discussion was carried forward in the presence of Oswyn, the king. The king decided on the Easter question for Rome, on the ground that St. Peter, having the keys, might otherwise shut him out of heaven. This remark of Oswyn, Lingard, the Roman Catholic historian, calls a jest. It was, however, a real feeling expressed in a half humorous form. Colman resigned his place, and retired to Scotland.

HOW THE SAXONS LIVED.

BY R. S. DIX.

PART ONE.

BRITAIN BEFORE THE SAXONS.

ABOUT 55 B. C., when Cæsar marched triumphantly through Western Europe, extending his conquering armies as far north even as the river Elbe, there dwelt on the shores of Brittany,* a tribe of which Cæsar speaks as the Veneti, whose advantages of situation gave them courage to defy the great commander. Their towns were built among natural fortifications, and possessed of brave hearts they felt but little

* An old province of France, spelled also Bretagne, consisting of the triangular peninsula which projected into the Atlantic Ocean, and formed the western extremity of the country. Normandy lay directly northeast of it. It comprised what are now the departments of Loire-Inférieure, Ille-et-Vilaine, Morbihan, Côtes-du-Nord, and Finistère. Its inhabitants are known as Bretons, a name which it is important to keep distinct from Britons.

cause for fear. At last hard pressed and in sore distress, they sent to a sister tribe in a little island across the Channel for assistance.

This was the island of Britain, and fearlessly the Britons answered the call. What cared they for the great Cæsar? Had they not might and skill in arms as well as he? Were not their hearts as brave and their armies as loyal as his? But Roman discipline and Roman experience won the day, and the Britons sailed back to their own shores wiser men, the only result of their friendly assistance being that they had marked their island home for future conquest in the eye of the conquering Roman. Shortly he approached their shores, and after brief but decisive battles the Britons bowed their necks to the Roman yoke. For five hundred years, constantly at war with their masters, and constantly differing among themselves, they wore that yoke, and when, in the year 449 A. D., the Saxons invaded their island, the ancient Briton was lost in the British-Roman race born of the intermingling of two great peoples.

Miller writes as follows of the race as the Saxons found them, and ably pictures therein the root-tree of a great nation to come:

The form of the tall Briton warrior, leaning over his chariot, with glaring eyes and clenched teeth, would, by his valor and martial deportment, have done honor to the plains of Troy, and won an immortal line from Homer himself, had he but witnessed those deeds achieved by the British heroes in a later day. What fear of death had they before their eyes who believed that their souls passed at once into the body of some brave warrior, or that they but quitted the battle-field to be admitted into the abodes of the gods? They sprang from a race whose mothers and wives had many a time hemmed in the track of battle, and with their own hands struck down the first of their tribe who fled—sparing neither father, husband, brother, nor son, if he once turned his back upon the enemy; a race whose huge war-drums had centuries before sounded in Greek and Roman combats. And upon this hardy stock, which drooped awhile beneath the pruning arms of civilized Rome, was grafted the Gothic grandeur of the Saxon stem, and when its antique root had been manured by the bones of thousands of misbelieving Danes, and its exuberant shoots lopped by the swords of the Norman chivalry, there sprang up that mighty tree, the shadow of whose branches stretch far away over the pathless ocean, reaching to the uttermost parts of the earth.

Of authentic history covering the years of Roman rule in Britain we have but little. Tradition and fable have been so intermingled with the records that it is well-nigh impossible to distinguish fact from fancy, but a few data have come down to us unquestioned. Notably, that Druidism was the original faith in the island, and that Christianity was introduced sometime between the years 180 and 314 A. D., probably in 314, by Emperor Constantine, although the historian Dugdale claims that the Briton king Lucius introduced it in 180 under Pope El-eu-the'ri-us, and legend has it that St. Paul himself preached to the Britons.* They had organized armies and fortifications, had largely assimilated the Latin tongue and adopted the Roman customs, and were a people of keen mind and fearless courage.

When they at last found themselves unable to resist the fierce and oft-repeated attacks of the Picts and Scots—barbaric tribes inhabiting the northern part of the British Isles—deserted by their Roman masters in time of need owing to the terrific wars raging against the Romans at the same time in Gaul and Italy, they sought assistance from a band of Saxon exiles who had come to their shores either for pillage or by accident. This alliance formed, the northern invaders were driven back; but alas for the poor Britons! Once having a foot-hold in the island, the Saxons claimed it for their own, and subjugated our British ancestors for the second time in their history, by a series of invasions and bloody wars which form the historic record of Saxon England.

THE ANCIENT SAXONS.

The first that we learn of the Saxons, or rather of the race supposed to be the origin of the Saxon races, is from Herodotus, who states that the Scythians† crossed the river

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*St. Clement, of Rome, in 90 A. D., speaks of St. Paul as having gone to "the end of the West," which is construed by some expositors to mean Britain; the better opinion is, however, that it means Spain.—*R. S. D.*

†The name Scythia was applied at different times to very different countries. The people spoken of by the Greek historian He-rod'o-tus (fifth century B. C.), lived in the southeastern parts of Europe, between the Carpathian Mts. and the river Don, whence they spread to other parts. They were, doubtless, a branch of the great Mongol race which from "unknown antiquity" has sent its hordes across the steppes of Asia. As found in Europe they were a nomad people living under a form of government which was a sort of patriarchal monarchy or chieftainship.

Araxes, or Aras, and appeared in Europe in the seventh century B. C. They spread pretty generally over what is now known as Central and Northern Europe but are associated more particularly with the islands of North Strandt, Busen, and Heiligland,* or Heligoland, and that portion of the continent lying between the Elbe and the Eyder Rivers. This territory on the continent was called Nordalbingia, or Ealđ Sæxon, and was divided into three districts, Ditmarsia, Stormarie, and Holsatia, by which names those districts were known to recent times.

The first mention of the Saxons as a race is by Ptolemy, who asserts that about 141 B. C. the territory north of the river Elbe was inhabited by an insignificant tribe called Saxons. History has not much to say of them in the next three hundred and fifty years save as a barbaric race, brutal in custom, and warlike and piratical in occupation, until about 240 A. D. when they united with the Francs, a name given to the old inhabitants of the Lower Rhine and the Weser. This union was made in order to resist the invading Romans under the command of Maximum, who had crept almost to the borders of the Rhine. This alliance with the Francs was of great and lasting benefit to the Saxons; for being a people of undaunted courage and maritime tastes, the instruction they received in naval matters from Carausis and Magnesius, two commanders of the Francs, in the course of the next one hundred years made them one of the most powerful tribes of Western Europe. They became a terror to all maritime tribes and one by one, fired by the desire, probably, to take part in the successful depredations of these Saxons, the surrounding tribes of Chauci [kaw′sī], Frisie, Chamavi [ka-ma′vī], Batavi, Toxandri, Morini, and at last the Cimbri [sim′bri], Jutes, and Angles formed an alliance with them. This alliance increased the continental possessions of the Saxons so that for some time their rule extended south from the Elbe to the Rhine, which territory was called South Saxony, and north from the Elbe to the Konge Aa.†

In the meantime trouble grew between the Saxons and the Francs, and finally wars arose between those who had been friends. The Saxons held control of the seas, and, fortified by the possession of a harbor naturally guarded from all revengeful pursuit as was the harbor of the island Heligoland, they devoted their time to piracy and laid waste every coast they might reach, regardless of justice and mercy, not so much for love of gain as to gratify a brutal passion for blood and destruction.

While this union of many tribes under the common name of Saxon lasted, they made, in 368, their first attempt to invade the island of Britain, but the British-Romans under the command of Theodosius [the-o-dō′shĭ-us], a Roman general, defeated them on the Orkneys, whence they had been led in prosecuting their wars with the Picts and Scots, who attacked the Britons just about the same time. The Saxons then turned their attention to the Continent and defied Maximum. After a series of battles covering some years, they at last defeated him, and about the close of the fourth century extended their field of action even into Italy. This was, however, the zenith of their continental power, and they gradually sank until at length Charlemagne [shar-le-main′], after long and tedious wars, overcame them in the eighth century, when they faded into obscurity, never again to shine in the events of German history.

The characteristics of the ancient Saxons were essentially barbaric, and Christianity, although it had been steadily throwing its influence about them, had but little effect until after the invasion of Britain. They were idolaters, having many gods and many superstitions, although it is a remarkable fact that they believed in one great all-powerful being, supreme over all gods, whom they named God—the good in the Saxon tongue—and from that has come down to us the name of our Deity. Primitive in all their tastes, they gave but little attention to the arts or literature, though they had bards, or singing poets, who sang to them of the warlike deeds and great battles of their forefathers. We may picture to ourselves these powerful Saxon warriors, great men of enormous frame

*While the article is being written this island of Hel'i-go-land which has been an English possession for many years has been ceded back to Germany.—*R. S. D.*—It and the other islands mentioned with it are in the North Sea, west of the southern part of Schleswig-Holstein.

†Aa (pronounced like a in far) is the name of several small rivers in Central and Northern Europe. It is derived from the Celtic *ach* or the Teutonic *aa*, meaning "flowing water." Many of these streams are distinguished by having another name prefixed. The one here alluded to, the Konge, is the small river which separates Jutland from Schleswig-Holstein.

and tremendous physical strength, with long blond hair and staring blue eyes, feasting and drinking inordinately, with loud laugh and cruel jest, their faces flushed with overmuch mead and brutal excitement, seated about a roaring fire, in the middle of their great halls, listening to the bard as he sang his tale of crime and death; while the sharp north wind wailed and sobbed in mournful accompaniment to the bloody narratives which were the breath of life and pleasure to these savage natures. Some of these songs have come down to us, but so involved in mystery that we can have no certainty as to when they were first transcribed and can only accept them as the oldest accounts of the pagan Saxons; for although it is established beyond a doubt that they used symbols carved on stone to express religious ideas and record ancient victories, it is very doubtful if the Saxons had any form of alphabet before their acceptance of Christianity in the seventh century.

They were a people of caste and were divided into four classes: the ethlings, or nobles, who were held in hereditary reverence by all classes, who never married out of their own rank, who cherished the traditions of their family customs, who were all equal in honor and power in time of peace, and from whom a commander was chosen by drawing lots in time of war. To whomsoever the lot might fall, they vowed allegiance during that war, and that being over, they again became equal.

The free men, born free, who owned land in their own right, had a voice in all public matters, were esteemed for their wealth and inheritance of freedom, and were, perhaps, the most influential men in the township, for they were the people of affairs.

The freedmen, freed as reward of bravery or good conduct, who tilled land not their own, who had some little voice in public matters, who were, in fact, practically free save as regards the will of their lord who, should the fancy take him, had power over life and limb.

The serfs, or slaves, who had no rights, no voice, no possessions. Poverty or crime usually drove these people into slavery in the first place, and then their children and their children's children were slaves, save through some good fortune which befell them.

The ancient Saxon women were of no account and were not considered in the domestic relations save as slaves. If they were discovered to be unfaithful, however, there were most brutal laws for their punishment, and strangely enough, the other women were often the most eager in their assistance in bringing about the unfortunate's horrible fate of being stoned to death. For almost all crimes between man and man, pecuniary remuneration was considered sufficient except for desecration of sacred places, when the culprit suffered the same fate as the hapless woman who was faithless—that of being stoned to death. Their houses were enormous halls surrounded by smaller rooms used as sleeping apartments, rudely built of stone. There were no chimneys or fire-places, but an opening in the roof, through which the smoke issued when they built a fire on the floor in the center of the hall, as they usually did. Their implements of war were of iron, and the household implements were of pottery or stone. The costumes of the men consisted of a loose linen vest, embroidered in different colors (for the women were very skillful with the needle), a sagum, or cloak, and shoes; those of the women, of one garment, a sort of loose gown; and numerous ornaments upon hands, arms, and necks.

Such was the race which, in boats made of wicker covered with leather, crossed the North Sea and landed upon the island of Thanet* in 449. Fearless, active, proud, and vehement barbarians, possessing the strength of giants and the courage of lions, they swept onward through Britain, overthrew the ancient race which Roman skill and Roman diplomacy had failed to wholly subjugate, and carved thereon with sword and battle-ax the traits which, softened and uplifted by Christian influence, mark the English race throughout the world to-day.

SAXONS IN BRITAIN.

The common name Saxon has been given to the union of Teutonic races upon the Continent, as before mentioned, but there were three distinct tribes of these Teutons who were more directly connected with the conquest of Britain than any of the others. These were the Jutes, the Angles, and the Saxons. Hengist [hen'-ghist] and Horsa,

*This island lies on the north coast of Kent, and is separated from the mainland by branches of the river Stour. It is ten miles long by five miles broad. (See "Outline History of England," p. 22.)

the Teutonic exiles who first landed upon the Isle of Thanet in command of about one hundred Jutes in 449, were invited to assist the Britons under King Gurtheryn against the Picts and Scots. Although the Teutons had for many years been attacking the Britons on their own behalf, the islanders felt it better to accept their aid in repulsing the northern barbarians than to fall between the dual attacks of barbarians and Teutons. Hengist, in the Teutonic spirit of any war so long as it was war, accepted the proposal, and the invaders were repelled. After which, Hengist suggested that he send for more of his countrymen, and the Britons agreeing, he returned to Jutland and gathered together a large force of young men to follow him into that new land. It was, however, not until after seven years of war with the Britons that he established the kingdom of Kent. Hengist's son Æsc followed him as king of Kent, but there is not much known of Kentish kings until about 610, except that they remained in possession of their kingdom during all the wars raging about them.

In the meantime another band of Teutons, the Saxons, under Ella and his son Cissa invaded the south of Britain in 477 and established, after many battles with the Britons, the kingdom of Sussex. Ella was the first Bretwalda of Saxon England,—a title given the sovereign monarch of the Saxon states.

In 495 Cerdic, another Saxon, with his son, Cynric, came to the western coast of Britain and about 519 succeeded in establishing the kingdom of Wessex. It was during these twenty-four years that the Britons and Saxons seem to have been first opposed to each other in any great battles, and it is in this series of war that the renowned Arthur first appears in British history, Arthur of the Round Table, of whom the poets have sung and of whom legend recites so much. But poet and legend are both unreliable, and our authentic information is most meager. That there lived in Britain some time between the years 500 and 542 Arthur, a son of Mouric, British king of Glamorganshire in Wales, is known, and that he is probably the Arthur of fable we believe. Also that there was an Arthur beloved and revered by the people of his time, ruler in peace and commander in war, was proved by the discovery of his tomb in the abbey of Glastonbury in 1189, wherein was found his body, entombed with all the accouterments of an honored Briton's burial. It was probably with Arthur, then, that Cerdic fought in 508, and probably Arthur who defeated him at Badbury in 520. Cynric, who succeeded Cerdic, defeated the Britons in 552, and Cealwin, third king of Wessex and grandson of Cerdic, won numerous battles from the islanders and firmly established the kingdom of Wessex in 591.

Yet another tribe of Teutons came to Britain in 527. These were the Angles, and they invaded and settled that portion of the western coast known as East Anglia. In 530 the second invasion of Saxon Teutons occurred, and they settled Essex; and then in 547 a large band of Angles under command of Ida and his twelve sons landed on the coast lying between the rivers Tweed and Tees, and after a war with Urien, the British king of that territory, founded therein the kingdom of Bernecia. Ida died in 559 and his son Adda succeeded him as king. About the same time one of Ida's chieftains, Ella, deserted Adda, and with an army of his own marched upon and conquered the territory lying between the rivers Tees and Humber and established the kingdom of Deira.

Therefore by 560 we have seven Teutonic kingdoms in Britain,—Kent settled by the Jutes; Wessex, Sussex, and Essex, by the Saxons; and East Anglia, Bernecia, and Deira, by the Angles; and these settlements were known as the Saxon Heptarchy. In 568 there was added another Anglo settlement, the kingdom of Mercia.

Having conquered a large portion of the British domain, the Teutons, or Anglo-Saxons as we will now call them, commenced to war among themselves, and in 568 Ethelbert of Kent (great-great-grandson of Hengist, and the first of the Saxon kings who formulated any form of law code) marched against Cealwin of Wessex, but was ignominiously defeated. In fact, Cealwin was a great and powerful king and deserves our attention, not alone because he was second Bretwalda of England, but because from him descended almost all the line of Saxon kings. He reigned in Wessex from 556 to 591 and during that time obtained Sussex from Cissa the son of Ella. He was dethroned by his treacherous nephew Ceotric, who allied himself with the Picts and Scots in order to obtain possession of the throne, and this fact alone spared Kent to Ethelbert, who after Cealwin's death became third Bretwalda.

Pope Gregory, desiring to convert the Saxons, sent St. Augustine into Kent to spread the Christian faith in 597, and Ethelbert welcomed him kindly, listened to his teachings, and finally accepted the faith himself. In 604, Christianity was accepted by Sabert, king of Essex, and from that time forward, through hardship and danger, the Great Redeemer's name spread all over Britain.

Now comes a period in the history of the Anglo-Saxons which consists simply of a series of wars among the different kingdoms, resulting sometimes in the supremacy of one, and sometimes of another. To give in detail the fluctuations of these petty states would be impossible in this brief sketch, and it is only important to remember that by 560 the Anglo-Saxon rule in Britain was established, and that through the years, Wessex continued the most powerful state and finally became the controlling power over all England. In the years intervening between 560 and Egbert's accession in 802, the petty kings most noted were Redwald of Bernecia, who was fourth Bretwalda in 617; Edwin of Deira, fifth Bretwalda in 623, in whose reign Bernecia and Deira were united into the kingdom of Northumbria, and all the other states overcome except Kent; Penda, the pagan monarch of Mercia in 627, who endeavored to assume control of the heptarchy; Oswald of Northumbria, sixth Bretwalda in 634; Oswy of Northumbria, his son, who obtained control and became seventh Bretwalda upon the pretentious Penda's death in 655; Alfred of Northumbria, Oswy's illegitimate son, who reigned from 684 to 728, and encouraged all literary efforts far more than his predecessors; Ina of Wessex in 688 who was a man of letters and formulated a collection of Saxon's laws which yet remain to us; his brother Inigils, who never reigned but was the great-great-grandsire of Egbert first king of the Anglo-Saxon states in their entirety; Cuthred of Wessex in 740, who defeated in 752 Ethelbald of Mercia (the only other powerful king then reigning) and laid the foundation of that superiority which Wessex under Egbert obtained; and Offa, king of Mercia in 757, who was the first of the Saxon kings to establish intercourse with the Continent. He opened a correspondence with Charlemagne, then emperor of the Francs, and eventually established commercial relations between the two countries.

In 787, just previous to the accession of Egbert, one Brihtric was king of Wessex, and Kenwulf was king of Mercia. In the same year the Danes from the coast of Norway made their first attempt to invade Britain. Upon Brihtric's death, Egbert, the only remaining descendant of Cerdic, was recalled from France, whence Brihtric had banished him, and in 802 he assumed the title of eighth* Bretwalda, and first King of England.

* Hallam takes exception to Bede's application of this title to the first four so-called Bretwaldas i. e., Ella, Cealwin, Ethelbert, and Redwald.—*R. S. D.*

THE TENURE OF LAND IN ENGLAND.*

BY D. McG. MEANS.

PART ONE.

THERE is nothing, as Blackstone† says, which so generally strikes the imagination and engages the affections of mankind as the right of property; "that sole and despotic dominion which one man claims and exercises over the external things of the world in total exclusion of the right of any other individual in the universe." This is peculiarly true of the institution of property in land, but it must be admitted that in these days, while this sole and despotic dominion strikes the imagination of mankind as forcibly as ever, it does not seem to engage the affections of that part of mankind at least, which has not the right to exercise it. From the vigor with which this institution has been recently assailed in these United States, it might be supposed that we were confronted with agrarian problems of the most pressing nature. But if we consider the situation at large, we shall find good reason to believe that our country is likely to be exempted above most others from such troubles. The explanation of this

* Special English Course for C. L. S. C. Graduates.

† Sir William. (1723-1780.) The English jurist whose "Commentaries on the Laws of England" is the textbook of all law students in England and America.

exemption is to be found partly in our local conditions, but it cannot be fully understood without going rather deeply into history, especially the history of the land tenure of the mother country.

As to our local conditions, it is to be observed that after all our legislative squandering there yet remains a vast expanse of unoccupied lands, and that our occupied lands are to a great extent but imperfectly cultivated, even near the centers of population. The restraints upon population from this cause are, therefore, not rigid but elastic. There are places where population is too dense; but these places are extremely few, and the country is, as a rule, rather underpeopled than over-peopled. Men herd in the great cities from preference, not from any general necessity, and the real "land-hunger" is known to us only from hearsay. Where it does not exist there is no agrarian problem. We may apprehend difficulties from the great power of our captains of industry, the directors of manufacture and transportation, but not from our landowners, for the reason that they are too numerous to combine and the land is too extensive to be monopolized.

Another potent, though less obvious, reason for our exemption from these troubles, is to be found in the simplicity of the tenure by which we hold our lands. It is true that our forefathers brought over the language of the English law, as well as many of its feudal technicalities, and people that have had lawsuits over their titles may not think that our system is remarkable for its simplicity. But if we compare any considerable number of our own titles with an equal number of English titles, it is impossible not to be struck with the relative complexity of the latter. To enumerate all the proprietary rights over land known to the English law would take a dictionary, and to describe them would take an encyclopedia. To a large extent they are unknown to our lawyers, and even to most English lawyers. Indeed, it is not too much to say that many of them have only recently begun to be known at all and are not yet fully understood.

The causes of the comparative simplicity of our law are extremely interesting. To comprehend them fully it will be necessary, as we have intimated, to take a survey of a long stretch of English history, but they may be briefly stated as follows: The occupation of this continent by the English colonists differs from all previous occupations of territory upon any considerable scale within historic times, in that it did not involve the subjugation of a race of previous occupants. It is true that some of the Indians were enslaved, but their number was so small as to have had no appreciable effect. As a rule the Indians simply withdrew before the whites and left to them a wilderness that exhibited the slightest possible traces of human presence. So far as any preparation for the settlement of the early colonists was concerned, the country might as well have been uninhabited. It would be hard to point out a single political institution, at least in the eastern part of this country, that shows any material modification due to aboriginal influence. This seems natural enough to us, but it is important to remember that it is almost, if not quite, unparalleled in history.

For under such circumstances an aristocratical system of land-tenure could not arise. It may be laid down with a good deal of positiveness that aristocracy is the result of the conquest and subjugation of one people by another. All the great aristocracies of the Middle Ages were founded by military conquest; the conqueror becoming the noble, the vanquished, the serf. In the absence of a vanquished race out of which a servile class could be formed, this country did not afford the conditions necessary for the support of aristocratical institutions. They were introduced but they took no permanent root, and though in the Southern States a species of aristocracy prevailed, and is not yet extinct, yet this depended for its existence upon an imported and not upon an aboriginal race of serfs who brought with them no institutions that materially affected the land system of their masters. Without the harsh influences of warfare neither the submissive temperament of the serf nor the arrogant feeling of the lord would be developed in the Northern States, and it was always difficult there to hold men in bondage.

Another of these causes was connected with the comparative modernness of the conquest of America. With the exception of the English conquest of India, it is almost the only great modern conquest, although there may be presently an addition to the list in Africa. Occurring in modern times, after the art of printing was well developed and reading was become a not unusual accomplishment, the

English settlement introduced a body of written law. This law had been most ingeniously elaborated by the English judges, and contained features that upon the whole were well-adapted to our wants and capable of a development as extensive as our complicated civilization requires. It contained also a great many features that were not adapted to our situation, but it proved practicable as the necessity presented itself, to drop these features without at all impairing the value of the main principles of the system.

The result was that we established the institution of property in land in an advanced and perfected form, reduced to a complete written theory, and almost free from the admixture of customary law that has embarrassed and complicated the jurisprudence of other countries. This written law, moreover, was substantially uniform throughout the colonies, so that De Tocqueville* observed that although the distance from Maine to Georgia was one thousand miles, the difference between the civilizations of these states was slighter than the difference between the habits of Normandy and those of Brittany. "Maine and Georgia, which are placed at the opposite extremities of a great empire, have, therefore, more real inducement to form a confederation than Normandy and Brittany, which are separated only by a brook."

Hence, it is hardly correct to say as Daniel Webster did in his oration at Plymouth in 1820, that "the character of the political institutions of New England was determined by the fundamental laws respecting property." He took the effect for the cause. We should rather say that these institutions were determined in their character by the absence of a conquered race and the unlimited supply of land, and that the fundamental laws respecting property were substantially the same as the English laws, with the omission of certain features that were inapplicable to our circumstances. Mr. Webster instanced in proof of his position the abolition of entails and primogeniture, the disuse of long trusts, and the subjecting of land to sale for the payment of debts. We shall presently see that in these respects the changes made in the law had not the importance which he attributed to them, and perhaps it would not be far from the truth to say that it was not the law that was changed but the use that was made of it.

If now we turn to the history of England we see at once that the circumstances to which the simplicity of our land law is due, did not there exist. Every one knows that the Normans conquered the Anglo-Saxons, and every one that has learned any thing of English law knows that we can discern in many cases the customs of the Anglo-Saxons underlying the laws of their conquerors. The Danes, too, had left some results of their dominion that can still be traced. The Angles and Saxons and Jutes were themselves foreign invaders, and the Britons whom they subdued had themselves been subdued by the Romans. But modern research has shown that the Britons, too, were an invading horde, and had vanquished an earlier race, and perhaps more than one.

The point that it is important for us to note is that antiquarians have established the probability that there exist in the English land law to-day remains of the institutions of all these races. As the student of architecture in Italy discovers in comparatively modern buildings, stones taken from old Roman structures, which the Romans themselves had in turn taken from the temples of other peoples, so the structure of English law has been shown to be of a very composite order. It is an old and rambling house, many parts of which have been thrown down or fallen into decay, many wholly obliterated, many repaired and altered by successive tenants, many added in recent times, but of which the original plan may here and there be discerned. Peering back into the deep gloom of prehistoric ages in England we may, it is now thought, descry the dim outlines of human institutions of fabulous antiquity; older than the Norman Conquest, the Saxon Conquest, the Celtic Conquest; older than the republic of Rome; older even than the pyramids of Egypt—the village and tribal communities. And some remnants of the proprietary rights of these archaic societies in the soil of England may still be recognized in the English courts.

It may seem incredible that any right of property in land should have survived so many vicissitudes. But human life often goes on in the nooks and corners of the world

*[Tŏk-vil.] (1805–1859.) An eminent French statesman. Having spent a year in the United States he, on his return to France, published a large work in four volumes entitled "On Democracy in America."

as undisturbed by wars and changes of rulers as the life of the dwellers in the "dark unfathomed caves of ocean" is unaffected by the tempests that rage upon its surface. Scarcely any material thing is so enduring as a human custom, and customs affecting the land seem to be peculiarly permanent. Unless the successive conquerors of England swept out the inhabitants they found there, we may be sure that some of the customary rights of these inhabitants endured with them. It would be contrary to almost all that we know of the habits of early man to suppose that these conquests did not result in the enslavement of the conquered peoples. The primitive state of our race is a state of universal war, and slavery is its invariable attendant. Human captives were more serviceable than beasts before the arts of domestication had attained their development. Prisoners were sometimes not spared by pastoral tribes, such as the destructive hordes of Mongol Tatars under Timur and Genghiz, whose movements would have been encumbered by a crowd of useless slaves, but occasionally they were allowed to continue to cultivate the earth, and this seems to have been the practice of the Aryan invaders of India. The practice is now believed to have been more general among the invaders of England than was formerly supposed.

Singularly enough the clue to the early history of the land in England was found by the English in India. Oriental conservatism had kept many things that elsewhere had disappeared, and the peculiarities of the village communities were so marked as to attract the attention of men like Sir Henry Maine. When these communities were compared with those of Russia, and the hints of Cæsar and Tacitus were utilized in the study of the Teutonic mark, interest in English antiquities was aroused, and presently the field was found to be much richer than had been imagined. Institutions were found to exist that were nearly as ancient and had been supposed to be as extinct as the dodo,* and research is now extremely active. There is a good deal of theory mingled with the facts which these researches disclose, but making allowance for this element we may represent the primitive system of land tenure as follows:

As the occupants of India before the Aryan invasion, as shown by their survival, were "hill men," living in villages upon the hill-tops, so, it seems, the pre-Aryan inhabitants of England placed their first houses in high situations. Around these they extended as they were able, their dominion over nature by a system of terraces, often retained by stone walls, of which the traces are very numerous. These terraces are known in Scotland as elf-furrows. The hill-tops were selected probably for purposes of defense in an age when every man's hand was against every other, and because it was difficult for men unpossessed of metal tools to overcome the great trees of the undrained valleys. (The early settlers of New England, it may be noted, often planted their villages upon the hills.) The situation of these remains and their disinterred contents indicate this. Canon Greenwell observes:

> In Northumberland every hill-end has its place of defense; in some instances two or three in connection, each one stronger than the other. They are provided with enclosures for cattle, and covered ways for concealed ingress and egress. These fortresses, in many cases not a mile apart, are so numerous, that in a day's walk some dozen or more may easily be visited. Can we come to any other conclusion than that we have in this the evidence of a number of small tribes living in a constant state of feud and warfare, probably about hunting grounds and pasturage; each tribe independent, to some extent, of the others, though possibly all for certain purposes joined into a general confederation by some bond of political, and, therefore, at that time, of religious union?

The essential features of these tribal communities were community of religion and ownership among kinsmen. The "beehive houses"* still put up by Scotch herdsmen probably resemble the residences of the primitive age. As the tribe enlarged, more houses were built, clustering together, and the inhabitants cultivated the surrounding land in the way called run-rig in Scotland, patches scattered here and there with baulks, or uncultivated intervals, between them, while their cattle grazed on the outlying

*An immense bird once inhabiting the island of Mauritius in the Indian Ocean.

*The ancient buildings after which these present "beehive" houses are modeled, were conical buildings of small size, "formed of long stones, so laid, in a circular plan, that each course is overlapped by that resting upon it. No cement is used and the stones remain for the most part in their natural state. These houses occur alone or in clusters—sometimes encircled by a stone wall, for defense."

common lands. These patches were assigned to particular homesteads or families, and though run-rig ownership was long ago abolished, run-rig tenancy is not quite extinct. Among the outer Hebrides there are three islands, one of which is occupied in run-rig wholly; the second is intermixed crofts* and run-rig; and the third is all divided into crofts, no part being common. The lands were not inclosed and the patches were distributed by lot or by the decision of the old men of the community, so that the same strip was not often tilled by the same person more than two years in succession. Every few years the community decided upon a new piece of ground within their mark to be broken up, the old returning to pasture.

Under this tribal community was the village of serfs, whether unfree men of the same race as the tribe or captives of a different race. In the earlier times new communities were easily formed by separation; the superfluous members of the community finding room enough for the foundation of colonies. When the Teutonic tribes came in they probably formed themselves into the Celtic tribal communities and there was then much less room for the shifting of the homesteads. New homesteads had to be built near the old ones, and thus the village gradually succeeded the tribal community. The Teutons, too, often occupied the valleys and built their villages along the banks of the streams, the common lands running back on the hills. When the land was generally occupied the subdivision of the original homestead holdings became necessary, and the results of this process are perceptible in quite a number of rights of ownership that still exist.

Perhaps the most interesting example of the village community is presented in the parish of Bampton in Oxfordshire. There is to be found the manor of Aston and Cote, where conservatism has been so extreme that even to this day the traveler must strike across the common which surrounds the town and dispense with highways. Fortunately for antiquarians the feudal proprietors of this manor slumbered with the people through the Middle Ages and did not wake up and assert their claims until it was too late. The feudal spirit was dead, and common rights that would easily have been extinguished by the lord if he had moved in time, were now protected by the law. The attempt was made in 1657 and the statement of facts made to counsel has been preserved.

This manor consisted of sixteen hides* to each of which were attached four yard-lands, and it is a custom time out of mind that a number of persons called the sixteens should, as the statement declares, "make orders, set penalties, choose officers and lot the meadows, and do all such things as are usually performed or done in the Courts Baron of other manors." This venerable assembly met at the town cross in the open air. For their services and for the village officers appointed by them, certain lands were allotted, and other lands were set apart for the expense of making gates, bridges, etc. The whole of the land was divided into three parts: common field, common meadow, and common pasture. Every proprietor of a yard-land possessed about thirty acres: twenty acres of arable land; four or five in the common meadow where he got his hay for the winter; and a right to feed eight cows or four horses in one part of the common pasture and sixteen sheep in the other. The arable land was divided by landmarks and each strip belonged to the same owner. All the owners cultivated according to the four years' course, leaving a fourth part fallow every year. There is evidence extant of the earlier common field system in a kind of map made in 1577 when the land was cut up into small portions of half an acre or less, each yard-land being made up of patches scattered all over the common field.

The meadow was divided in similar fashion. Sixteen marks have been known in the village from time immemorial and a certain number of tenants have one of these marks, which they always keep. By those marks lots are drawn every year for the appointment of the mowing, the marks being cut upon a piece of wood and these shaken up in a hat. When the lots were drawn, every

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* A small piece of ground which is inclosed and used for pasture or tillage; a very small farm. The tenant of such a piece of land is called a crofter.

* In old English law [a hide] was a holding of land, the allotment of one tenant; a portion of land considered to be sufficient for the support of one family, but varying in extent in every district according to local custom and the quality of the soil, hence variously estimated at sixty, eighty, and one hundred acres or more.—*The Century Dictionary.*

man went and cut his mark in the grass alloted to him, with his scythe, the strips often being so narrow that a full swath could not be cut, and perhaps twenty of them being required to make up a share. There were fishing rights in the river connected with these holdings, and part of the river was common fishery. As the sixty-four yard-lands represented the breaking up of the original sixteen families, so the process has gone on and in 1848 some farmers are found with only a half or a quarter of a yard-land. On the other hand, some have increased their holdings, and, in fact, as ownership no longer depends upon residence in the village, and can be conveyed, the old system is at an end. We cannot here examine it more closely, and must pass on to consider how the manorial system of feudal times came to be imposed upon the village community.

AN EARLY BRITON.

BY J. FRANKLIN JAMESON, PH. D.
Of Brown University.

CÆSAR tells us that at the time of his first expedition to Briton, traders from Gaul were already accustomed to visit the island, though few of them ventured at all into the interior. If we suppose ourselves attached to the train of one of the most adventurous of these early commercial travelers, we must make much effort of the imagination to reproduce correctly even the scenes through which we should travel.

Sailing from Gesoriacum* or the Portus Itius, we should find the coasts at one point much more advanced into the sea than at present; at another, lying much behind their present line. Especially we should find that where now the coast-line is well-defined and even carefully protected, then the boundary-line between land and water was uncertain and fluctuating. Broad estuaries and vast tracts of marsh-land covered miles upon miles of what is now firm and fertile land. As we advanced doubtfully into the interior, we should find that vastly the greater part of it was occupied by dense and impassable forests, the home of wild animals long since extinct in the island. There was the great forest of Anderida in the south, in the west the forests of which Selwood and New Forest and Arden and the forest of Dean were the survivals, northward from London the great woodland of which slight fragments remain in Epping Forest, and other suburban tracts; and in the north still greater forests of which less is known, and which were probably in great part still unexplored by the natives themselves. These wide expanses of forest and the vast tracts of impassable fen land had two principal effects. They gave the island a damp and chilly climate and a gloomy and dismal aspect; and with barriers which it was often impossible to pass, they divided, one from another, the tribes inhabiting the various cleared or unwooded tracts which lay between.

Accordingly the barbarians who inhabited the island at the time when the conqueror of Gaul first brought the Roman eagles * within sight of its shores, were by no means all of the same stage of civilization. The parts nearest Gaul have been colonized from that country, and the Gallic tribes of the southeast had the higher civilization of the mainland. As one went farther and farther away from those districts, he came to tribes of a less and less highly developed civilization. No description of the early Briton, therefore, will apply to all parts of the country alike. Not even in physical appearance were all the Britons similar; for the tribes belonged to three, if not four, distinct races, and though the Gaulish occupants of the southeast, and east resembled in many respects the ruder Goidels † of the north and west, these were both plainly distinct from the short and dark-haired pre-Celtic aborigines of the west

*[Jes-o-ri'a-cum.] A port in Gaul, now known as Boulogne, France.

*The eagle was the principal emblem of the Roman republic, and was the only standard of the Roman legions.

†They were that branch of the Celtic race which comprised the Gaels of Scotland, the Erse of Ireland, and the Manx of the Isle of Man. Besides the Goidelic—Gadhelic, or Gaelic—branch, there was the Brythonic, or British branch. Zeuss, the great German philologist, calls the two branches the Irish and the British The latter comprises the Cymric, or Welsh and the Cornish peoples.

and southwest, the descendants of the stone-age men whom the invading Aryans seem everywhere to have found in Western Europe.

But the typical early Briton is after all the Celt, and the Celt, we know, was tall, fair, and light-haired. Those who had come in from Gaul, and now occupied the east and southeast of the island, were not so tall as the earlier invaders, the Goidelic Celts. Strabo* says of the latter, "They are taller than the Celts of Gaul; their hair is not so yellow, and their limbs are more loosely knit. To show how tall they are, I may say that I myself saw some of their young men at Rome, and they were taller by six inches than any one else in the city; but they were bandy-legged and had a clumsy look."

Their women seem to have been nearly as tall and muscular as the men; the Romans, indeed, appear to have regarded them as quite as formidable in a fight. This is worth noticing, for it indicates a much higher stage of civilization than the savage state in which man's weaker companion is stunted by oppression and enforced privations. Yet Cæsar reports as existent among them the custom of polyandry, a form of the institution of marriage which usually indicates no very civilized state. "Groups of ten or twelve of them," he says, "have a wife in common, most frequently a group of brothers, or of father and sons; the children are regarded as being the children of the one to whose house she was first brought home as a virgin." Perhaps he was wrong in regarding the custom as common throughout the island, as he seems to do. And yet the descent of property in the female line, which frequently goes with polyandry, appears to have prevailed in some parts of the country.

Men and women were dressed after much the same fashion, except that apparently men wore soft hats, while women went with the head uncovered and the hair tied in a graceful knot at the back of the neck. Our typical early Briton wore his hair and mustache long, but shaved his beard; the hair was matted upon the top of the head. While the inhabitants of the remote interior went about clothed in the skins of wild beasts, the Gaulish, or Brythonic, peoples of the coast were expert in making linen and woolen cloth, which they made of different thicknesses for summer and winter wear.

The Briton's costume consisted of a blouse with sleeves, a belt sometimes, trousers fitting closely around the ankle, and over all a tartan plaid fastened at the shoulder with a brooch. Tartan plaid we may fairly call it, since the Briton had the art of using alternate colors for the warp and the woof, so as to compose a pattern of stripes and squares. His cloth, says Diodorus,* was covered with an infinite number of little squares and lines, as if it had been sprinkled with flowers, or was striped with crossing bars, which formed a checkered design. Red was the color most used. Like the Gaul, the Briton was fond of every sort of ornament. He wore bracelets and necklaces, collars and torques† of gold, and, when he could procure them, strings of brightly colored beads. On the middle-finger he wore a ring.

He dyed his hair and mustache red, with a sort of soap made of goat's fat and wood ashes. All over the island the antique custom still prevailed of painting the face and limbs blue and green with woad. This plant usually yielded a blue tint, but when partially de-oxidated it gave a fine green. These colors were used as war paint; the Briton fancied that when disfigured with them, he was more terrible to his enemies.

In war, the Briton wore a helmet ornamented with horns and a ball plume. Its bronze cheek-pieces were adorned with the figures of birds and the faces of animals carved in high relief. The cuirass, which had in earlier times been made of plaited leather, was afterward made of chain-mail or of parallel plates of bronze. The shield which the Briton carried was as tall as himself. He carried a heavy saber and a large pike with undulating edges adapted to make an ugly wound. The bow, dart, and sling were also common weapons. There is some reason to suppose that he made use of a weapon represented on some Gaulish coins, on which a horseman is seen throwing a lasso to which a hammer-shaped missile is attached.

The Briton had not advanced beyond the stage of development in which war is the most important and most frequent of public employments. The mention of his weapons

*A Greek geographer who lived in the first century, B. C., and traveled extensively through many foreign lands.

*[Di-o-dō'rus.] A Roman historian who lived in the time of Julius Cæsar.

†Neck-chains made of wires twisted together.

has doubtless afforded a sufficient notion of many of his modes of fighting. An important element of his tactics, however, was the use of scythed chariots, of which Cæsar gives an interesting description. They seem to have been low two-wheeled carts, drawn by two or four horses apiece and each carrying several soldiers. The drivers drove at full gallop along the enemy's front, and sought to throw him into confusion by the noise and by the danger of being run down or of being injured by the scythes attached to the chariots. The other soldiers meanwhile threw javelins at the enemy or, if a favorable opportunity occurred, jumped down and engaged in hand-to-hand fighting. In case of being hard pressed, they could fall back to the chariots, which meantime had fallen back into a line in order to receive them if necessary. Cæsar was much impressed by the expertness of the Britons in these maneuvers. He declares that they thereby gave to their fighting forces the mobility of cavalry and the steadiness of infantry.

"They can rein in their horses when on the gallop down steep places," says he, "turn them in a moment, run out upon the pole, and stand upon the yoke, and return thence into the chariot with the greatest rapidity."

Their works for defensive warfare seem to have been simple, yet not ineffective. We get a glimpse of them from Cæsar's description of the stockade with which Cas-si-ve-lau'nus confronted him at the ford of the Thames, or of the half-natural, half-artificial fortification into which the Kentishmen retired from his attacks at the time of his first expedition, and to which access had been made exceedingly difficult by felling great trees across all the paths.

Most of the tribes of the island were probably still under kings of the antique type which we call patriarchal. The most familiar examples of this type are the kings shown us in the Homeric poems, kings descended from the gods, invested with an authority resembling the *patria potestas** of the head of the patriarchal family, revered, and absolute in power, in spite of receiving the counsels of the elders and at times convening in general assembly the body of the people.

This same type of kingship seems to have been the primitive form of political government in all the branches of the Aryan race. And just as among the Greeks the time came when patriarchal kingship was abolished and the rule of the nobles took its place, and the rule of the nobles was in turn overthrown by the "tyrant" or *parvenu* despot, until finally the military despotism of the latter was succeeded by democracy, so it seems to have been among the Celtic races also. When Cæsar undertook the conquest of Gaul, all four of these forms of government, except, perhaps, democracy, seem to have been in existence in that country.

In Britain it is probable that the remoter tribes, Goidelic or non-Aryan, were still under the rule of kings of the primitive type. In the tribes of Gaulish, or Brythonic, race, one found aristocracy or the new monarchy prevailing, though not universally. An interesting confirmation of this opinion comes from the coinage of some of these tribes; for, whereas most Celtic coins of a time just after Cæsar's bear the effigy or name of a king, these bear simply the name of the tribe, which seems therefore to have formed an aristocratic commonwealth.

In private life, the main occupation of the Briton was agriculture. Even so early as the time when the first civilized traveler of whom we know visited the island, the people of the parts which he especially observed were well-advanced into the agricultural stage. When the mathematician and scientific explorer Pytheas of Marseilles came to Britain about three hundred and fifty years before Christ, he saw in the southeast part of the island abundance of wheat, and was much interested in the mode of threshing it, quite different from that which he had been accustomed to see in the summer regions of the Mediterranean.

"The natives," said he, "collect the sheaves in great barns and thresh out the corn there, because they have so little sunshine that our open threshing-places would be of little use in that land of clouds and rain."

A later traveler, Pos-i-dō'ni-us, is plainly speaking of a less prosperous part of Britain when he says that "their harvest consists in cutting off the ears of corn and storing them in pits underground; they take out each day the corn which has been longest stored, and dress the ears for food." And Cæsar declares that even in his time, many of the interior tribes did not sow grain, but lived on milk and meat.

*Paternal power.

But of the tribes near the coast we may affirm that they were good farmers. Their farms were laid out in large uninclosed fields, and they had some skill in applying to each field the kind of manure which it required. They relied much upon marking and chalking the land, but were intelligent enough to know that the process need not be repeated until after a period of fifty or even eighty years, so durable were the benefits so obtained. The plough which the early Briton used, was a wheeled plough. As for stock, he had small horses, which apparently he used for food as well as for purposes of draught; he had pigs and domestic fowls, and seems to have had sheep. He had cattle of the same variety as the famous herd of wild cattle that still roam the forest of Chillingham, isolated survivals of a breed prehistoric in its antiquity.

It is worth while to remember that the scene upon which the British farmer looked forth was in some respects very different from that which his successor beholds.

The frame-work of hill and valley is indeed the same. But we are wont to forget how greatly the landscape of Europe has changed by reason of modifications which have been made by human agency in the characteristic flora of each country. In England most of the forest trees, indeed, were present when the Romans came, though Cæsar notes the absence of the beech and the silver-fir. But of fruits almost none were present except the apple, the sloe, the elderberry, the raspberry, and the blackberry. It was the Romans who first introduced the plum, the pear, the peach, the mulberry, the cherry, the fig, the medlar,* the quince, and the vine; and with the vine, after the picturesque fashion of Italian husbandry, came the graceful elm, not, to be sure, wholly unknown before.

Amid landscapes from which all these were absent, and which were marked by a much greater abundance of forest than is at present common, the open villages of the Britons stood. They did not yet have walled towns like those of their cousins in Gaul; the nearest approaches to such were the rough stockades, on the hill-tops or in the marshes, to which they were accustomed to flee in times of peril. The dwellings of which their villages were composed were circular huts, built of planks or wattled,* and surmounted by a roof of fern or thatch, so that the edifice as a whole had something the appearance of a bee-hive. Trophies of the chase or battle-field adorned the outside of the hut; in the former case the horns or skins of animals—perhaps the skins of animals now extinct in Great Britain, the bear and the beaver, the wild boar and the wolf; in the latter case, the skulls of enemies nailed up in ghastly triumph against the porch.

But agriculture was not the sole industry of the early Briton. If he lived in the south-west, he probably had something to do with the tin industry, or shared in the prosperity which the trade in tin brought to that region. The source of the metal was mainly the stream-tin, or tin-stone pebbles, found in what is now Devon and Cornwall.

"The inhabitants of that promontory," says the early Greek traveler Posidonius, "are very fond of strangers, and from their intercourse with foreign merchants are civilized in their manner of life. They prepare the tin, working very skillfully the earth in which it is produced. The ground is rocky, but it contains earthy veins, the produce of which is ground down, smelted, and purified. They make the metal up into slabs shaped like knuckle-bones (one of these was discovered near Falmouth in 1823) and carry it to a certain island lying in front of Britain called Ictis (Thanet, probably). During the ebb of the tide the intervening space is left dry, and to this place they carry over abundance of tin in their wagons. . . . Here the merchants buy the tin from the natives, and carry it over to Gaul; and after traveling overland for about thirty days, they finally bring their loads on pack-horses to the outlet of the Rhone," i. e., to the head of navigation on that river. The island had other mineral wealth than tin; for instance, there was some production of gold, and ornaments of gold displaying some skill in metal-working have come down to us from the Celtic time.

Besides the trade in metals, there was a considerable export of furs and skins, and of large dogs, which the Gauls used both in

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*A small fruit tree of the order Rosaceæ. "The fruit in the cultivated kinds is about an inch and a half in diameter and broader than long, and of a brown color when ripe. It is only eaten when in a state of decay, when it has a rich subacid flavor. But it is not a popular fruit.—The sloe spoken of is a small, bitter, wild plum.

*Made of branches interwoven or twisted together.

hunting and in war. Peddlars from the mainland carried to the bee-hive hut of the British farmer the glass beads and the ornaments of ivory and amber in which he delighted. Metal-workers and makers of swords traveled about the country. Slave-dealers followed the armies in time of war. Some of the South Britons were expert in navigation. The tin of the Cornish mines was transported to the mart at Thanet in boats, mostly fashioned with a light frame-work covered with hides, after the style of the "curragh," or coracle, still used to some extent in the western waters of the island.

British war-ships took part in the great sea-fight of the Veneti against Cæsar, and by his account were well-constructed. "The keels of their vessels," he says of his opponents generally, "were flatter than ours, and were consequently more convenient for the shallows and low tides. The forecastles were very high, and the poops so contrived as to endure the roughness of those seas. The bodies of the ships were built entirely of oak, stout enough to withstand any shock or violence. The banks for the oars were beams a foot square, bolted at each end with iron pins as thick as a man's thumb. Instead of cables for their anchors they used iron chains. The sails were of untanned hide, either because they had no linen and were ignorant of its use, or as is more likely because they thought linen sails not strong enough to endure their boisterous seas and winds."

Trade had already advanced so far as to require much use of coins, and the Briton had his own coinage, but probably before Cæsar's time, of gold only, and that only among the southern and eastern tribes. The interior tribes probably used ingots of bronze or bars of iron in place of coins; even those of the south used no lettering on their coins until after Cæsar's visits. The gold coins which the Briton had now for some time been making and using were imitations of those used in northern Gaul, and these were imitations of those of southern Gaul, and these in turn were derived from the coinage of the Greek town of Marseilles. The original of all was the gold stater of Philip of Macedon, a fine coin of about 133 grains, having on one side the head of Apollo wreathed with laurel, and on the other a chariot and charioteer, with the name of Philip written underneath. But by successive imitations the figures degenerated until they became almost unrecognizable in some of the least skillfully made of the British coins.

Of the early Briton's mental qualities we have less direct information than we could wish. We know that he possessed the extraordinary valor which marked the Celtic races generally, and we may presume that he had the Celtic gayety and lightness of temper, the Celtic quickness, ingenuity, and inquisitiveness, the Celtic imagination, and the Celtic generosity and hospitality.

His feasts were like those which in Gaul had reminded Greek travelers of Homeric manners. The guests sat on carpets of rushes or on the skins of wild animals, or gathered in circles on the grass in front of little tables. For meat they ate great haunches, gnawing the meat from the bone, or cutting it off with their little bronze knives. The first traveler, Pytheas, found them using a drink made by mixing wheat and honey, the me-theg'lin or mead still used in some parts of Wales. The minstrels sang and the harpers played, and gayety and, it must be added, quarrelsomeness, were abundant. If the early Briton was killed in quarrel or in battle, he was buried in some of those round or oval barrows of which so many have been explored, and in which the bronze and other arms and implements which have brought to our age most of what knowledge it possesses of his domestic life.

In religion the Brythonic Celt of the south and east was a polytheist of the Aryan type, worshiping much the same gods as those of Gaul. His was a nature-worship of a various sort; every locality had its divinity, especially the rivers, as the name Dee, or Deva, shows, for instance; and there was little need of a distinct priesthood. The religion of the non-Celtic native, on the other hand, was Druidism. His religion had its special class, the Druids. They were soothsayers, priests, and medicine men; but their chief character was, perhaps, that of magician. In the great oak forests they trained their pupils in magic arts, and practised rites of a weird and primitive character, including human sacrifices. Their ascendency over these rude populations of the West was great. The religion of the Goidelic Celts seems to have been a mixture of Aryan polytheism and Druidism, the two distinct systems prevailing in the neighboring tribes.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*October 5.*]

PRAYER AND RECENT DIFFICULTIES ABOUT IT.

Behold now, I have taken upon me to speak unto the Lord which am but dust and ashes.—*Gen. xviii. 27.*

THE desire of Prayer is intuitive to Man. If it be so, there is a strong *a priori* ground for belief that the free operation of Prayer must be not incompatible with the general arrangements, or the will, or the other attributes, of Him Who created Man and all things beside. It can scarcely be dreamed that He, on the basis of Whose perfection the most prominent objections to Prayer have been constructed, would or could have so far contradicted Himself as to erect a monument suggestive of imperfection in the very midst of accumulated demonstrations to the contrary. And I may notice, by the way, that there is a fair ground for believing that He will hear the addresses of those of His creatures who reflect, how imperfectly soever, His own intelligence and His own freedom of will.

There are, of course, persons who assert in effect, that the old-fashioned idea of a personal Deity is superseded by that of a self-acting rotatory force. But with these we have not to do at present. Grant an intelligent Creator and a Father tender and true, He must respond to the aspirations which He has implanted in His creatures and children, and which reach upwards to those attributes of His.

There are those again, the effect of whose teaching is to imagine man to be launched into the world with a career before him, painful and mournful in itself, and to be an object, in his misery, not of providential help and sympathy, but of indifference and even contemptuous sport to his author or authors.

But with these persons, also, we have nothing to do. An imagination of such a god, or of such gods as those, is but a flimsy veil for Atheism.

And there are others, professed Theists, who regard God in a very strange light. He is "a skillful mechanician, who, after constructing the universe and setting it at work, has withdrawn Himself thenceforward from all interference with it, as completely as a clockmaker does in the instance of a clock which he has exported to a foreign country." These are practically Atheists, not Theists, for they are "without God in *the* world," with which they are concerned. With them, also, we have nothing to do.

Our chief business, at present, is with those who, admitting a personal and moral Creator, have formed and maintain a faulty estimate of Him, of His continued relations to His material and moral creation, and especially to the latter. These persons shut their eyes to the evidences of the antiquity and universality of Prayer, and their understandings to the inferences derivable from these facts. It is nothing to them what God *is*, if the universality of the instinct of Prayer and the tendency of that instinct towards Him are to be trusted. They betake themselves to what God *must be*, measuring Him by their particular preconceptions. He must be, they say, One Who, having laid down certain laws, is irrevocably and inextricably bound by them: or One Who, having willed such and such a disposition of things, cannot consistently reverse His decision: or One Who, engaged with the affairs of the Universe, and the management of things in the mass, cannot stoop to attend to the inconveniences or distresses which certain classes or individuals amongst His reasoning creatures may perhaps, nay undoubtedly do, experience. To address Prayer to such a Being they assert to be *a priori* absurd. Well, we will meet them on their own ground, and examine the validity of their allegation, so far as it rests on these assumptions. We shall also examine two other *a priori* assumptions which have been directed against Prayer. The petitions which men make, says one of them, are so various and so contradictory, that God cannot grant them all. Man is a being, says the other, the very dignity of whose character consists in his self-dependence and self-help. *That* dignity would be compromised, *that* character would be lost, were he to seek help from without. But to grapple with these matters in detail.

It is absurd, says our objector, to address

prayer to God, because, having laid down certain laws, He must be irrevocably and inextricably bound by them.

The first and most obvious answer to this is, that Man is in no adequate manner a judge as to what are laws in and to the Divine Mind. To be this, he must be able to show that he himself is not man—a being created in time—but some other being, coeternal with God, and participant in all the Divine designs when this "Universal Frame began."

The fact is, that the employment of the word Law to designate what appear to be the arrangements of God in Nature, is not strictly accurate. It is an analogical use of a word borrowed from human legislation. *There*, of course, the full scope of the enactment appears clearly. It is known to be the *one* ordinance which was at a definite point of time laid down to provide for a certain class of things to ensue. Certain offences and irregularities had occurred, and it was thereupon laid down in order to promote regularity. Not so, what are termed analogically the Divine laws. These are simply classifications of phenomena which are framed by inductive observation. They are guesses at first, then they assume a greater probability. We presume that they have been laid down by the Deity as laws, because, postulating for a moment that they are laws, they account for certain facts which would otherwise be isolated facts, on something like a principle. But the *necessity* of them was not discovered inductively, but only the *convenience* of them. From time to time, we discover the imperfectness of our inductions, and we modify or extend, as it may be, the scope of these laws, as new or counteracting agencies, or new and counteracting combinations present themselves. We find that we have not altogether grasped the whole of the Divine economy. We are obliged to acknowledge that there must be more laws in existence than we were previously aware of: that to have confined the Creator within the limits which we fancied we had discovered would have been to measure His Mind by our own.

[*October 12.*]

And this brings us to the second answer, which is indeed an offshoot of the first. What is called the action of the laws of nature is not the operation of animated agents, but the observed result of the collocation of certain substances, or the observed action of certain energies—the centripetal force, for instance. Any consistent theory of animated agents, as employed to account for the operation of the laws of nature, must find its climax in Pantheism. But collocation of substances implies an Arranger, and the action of energies implies One who energizes. In other words, the collocation and action of which we speak have been ordered by a moving and disposing power, which is called the First Cause, or God. Does it follow, therefore, that because He has made one ordering which we have observed, and of which we think we have discovered the *rationale*, He is precluded from making any other? and can we argue this merely because *we* have not as yet discovered any other? Why, we are every day enlarging our discoveries of His methods, or, at least, finding out that seeming irregularities are merely operations of laws already existing, of which we had hitherto been ignorant. It is a very little while ago that we thought that we had ascertained the extreme limits of the solar system, and that it ended with the orbit of the planet Uranus. A perturbation, continually increasing, was observed in the movement of that planet. This, according to the known laws of attraction, suggested a suspicion that there was some vast body moving in its neighborhood to which the perturbation must be attributed. It was argued: Either the laws of motion or gravitation must be wrong, or, there must be some other planet beyond Uranus. At length by the aid of the telescope, the attracting body was descried, and the limits of the solar system had to be extended to embrace the orbit of a new and more distant planet, Neptune. Who shall say that they will not have to be further extended? An irregularity, which seemed almost strong enough to cast a doubt upon the exact truth of old, recognized laws, especially upon that of universal gravitation, has all but established them beyond the possibility of doubt, and discovered a fresh application of them.

And what if I could advance yet another step and show that God actually has modified, nay reversed, one of His own best defined laws to serve a particular purpose. There is no law of nature more fully recognized than that water, like all other matter, expands with an increase, and contracts with a de-

crease of temperature. Yet, when the temperature of water is lowered to within about 4° (Centigrade) of the freezing point, this apparently universal law is reversed, and the water begins to expand, until at o° (Centigrade), it becomes solidified into ice, and so remains. We can see that the purpose served by this is, that ice may float on water. If the law of contraction had been allowed by its Divine Author to go on unmolested, ice would sink, rivers and seas would become choked up, and the whole economy and utility of liquids would be neutralized or destroyed. Thus, for sufficient reason, God suspends, or rather reverses, His own laws.

But I go even further than this. We are ourselves every day finding out methods of counteracting what we call laws of nature—or, at least, of intercepting their operations by new collocations, or by judicious application of forces within our disposal. Let us take some instances. Though it is a law of nature that water should flow downward, we can, by hydraulic pressure, cause it to mount upward. Though it is a law of nature that particles of miasma or of mineral substance, if inhaled, should injuriously affect the constitutions of those who work in the midst of them, we are able to detect their existence and prevent their inhalation by some subtle gauze which they cannot penetrate, or by the operation of some disinfectant fluid. Though it is a law of nature that fire should consume a linen substance when brought into juxtaposition with it, we are able, by the admixture of certain substances with the linen, to check the action of that law. Not, indeed, that we annul a law in any of these cases, but that we intertwine other laws with it, and put conditions upon its operation. Well, if with our puny powers we are capable of thus manipulating or modifying the laws of nature, may we not allow a similar liberty to God?

Supposing, however, that it is not absurd to think of God as able to suspend or vary natural order, "Is it not absurd," the objector continues, "to imagine that He will? You have driven me, perhaps, to admit that the Author of law may administer it as it seems good to Him and under the conditions which He chooses from time to time to adopt. But is it not ordinarily acknowledged that He foreknows and so pre-ordains every thing; and, if so, how will He be induced to change any thing at the petition of one of His creatures?" To this it may be replied, If God foreknows and pre-ordains all things, it must follow that the fact of men's petitioning at such and such a time, and for such and such things, and all change in the course of circumstances, if any such change ensues thereon, must be within the compass of such foreknowledge and pre-ordination. And, if this be so, such changes are only apparent changes to us, not real changes in Him, or real variations of purpose in Him. They are but the action of laws more subtle and more mysterious, and more connected with the inner administration of the Universe, especially that moral portion of it called Man, than we are at present able to trace out.

[*October 19.*]

But the point upon which the substantial difficulty turns in this matter is not whether God's purpose is capable of change in the abstract, but whether man's destiny is so inexorably fixed that he cannot, by any addresses to God, obtain an alteration in it. He examines himself somewhat after this fashion. Have I tendencies to good—which, if I follow, I experience a sense of approbation within—if I transgress, a sense of disapprobation? Am I conscious of physical and moral liberty to take one course or the other? And having answered these questions in the the affirmative, he goes on to say,—Whether I am speculatively a free agent, or a necessary agent I am practically free. I can, to a certain extent, alter my own condition, and regulate my own movements, and adjust myself to circumstances, and circumstances to myself. I feel an intuitive or instinctive desire of Prayer to God to help me further. I cannot suppose that He implanted this desire in me aimlessly. I cannot, at any rate, suppose it to be a contradiction to His will if I prefer requests, subordinating always the granting of them to His decision, with "nevertheless, not as I will but as Thou wilt." Do I arraign His wisdom or His consistency thereby? Nay, rather I humbly acknowledge them; and, so far as in me lies, I establish them. I could not reasonably do otherwise.

But the objector returns once more to the charge, "God is a great legislator. As a rule, legislators take a broad and general estimate of the wants and interests of the mass. They cannot listen to complaints suggested by the hardships of individuals. To do so, would be to introduce complexity, and indeed con-

fusion, into their arrangements, and to defeat the very design with which those arrangements have been made. It would be absurd to ask them to make exceptions or exemptions. It is much more absurd to prefer requests of such a character to the Legislator for the Universe."

This objection appears to be a somewhat plausible one, but a very little consideration will show that it is scarcely to the purpose, as an argument against God's admissibility of Prayer on the part of His creatures. Were a politician defending a particular proposal, which he desired to pass into a law, from the imputation that it would leave, after all his care in drawing it up, some present wrongs unredressed, or even create cases of hardship, it would be fair enough for him to speak as follows: "Show me the legislator who has been able to avoid such difficulties. It is impossible to lay down a restrictive law which cannot be evaded, or a permissive law which cannot be abused, to the injury of their fellows, by the evaders of the one, and by those availing themselves of the other, respectively. And it can scarcely be, that the restrictions intended for the dishonest will not sometimes press hardly upon the honest; or that permissions accorded will not be inapplicable to many who ought to be able to enjoy them. This is a defect inherent in human affairs. It is not one which detracts from the merit of my present proposal. Something may be effected by vigilant and equitable administration. There are courts of equity to provide for claims not recognized by the law. Something, again, may be effected by explanatory and supplemental enactments, when petitioners shall have established the existence of any thing like general wrong. But, I regret to admit it, many individual grievances must exist which cannot be heard or, if heard, attended to."

But how does such a plea apply to the Almighty? Can we suppose otherwise than thus of Him, that in His foresight He has provided for every possible case, by laws of the most subtle and intricate ramification, and can we separate even in imagination, His administration from His legislation? Must we not believe Him to be cognizant of every apparent violation of His law, every apparent hardship, or want of His creatures, every single petition uttered or unuttered which they make to Him for redress? Is He not a Being of infinite loving-kindness and consideration? To think thus of Him is not inconsistent with the idea that He is a great legislator.

And, be it observed, this particular administration on the part of God involves no contradiction to His legislation. It is in fact a part of it. It is the bringing down the provisions of His law to the wants of the smallest aggregate of His creatures—to the two or three, or even to the individual creature. It is strictly analogous to His creative work being compatible with His work as a sustainer of His creation. The latter of these is part of the former. To sustain, to uphold in existence, is a continuation of creative power.

[*October 26.*]

"Granting," says the objector, "that in virtue of the minuteness of His legislation, and of the perfectness of administration which His omniscience suggests, God can hear and grant the prayers of individuals, I still see a serious practical difficulty. Like many suitors applying for one situation, several persons may be simultaneously asking for the same thing; or, in a war between two nations, each nation may, with a full conviction of the righteousness of its cause, be asking for a blessing; or, in the case of weather in the same district of country, there are two sorts of crops, one of them requiring rain, the other a dry season, and the producers may be varying their prayers accordingly; or, in the case of ecclesiastical appointments, the believers of different theological schools may be praying that the hearts of those who appoint may be guided according to the bias of their particular prepossessions. Well, how is the Disposer of events to satisfy all these persons?

We are again constrained to reply: The analogy of human petitions has sadly misled our objector. True Prayer is not of the same moral character as earthly candidature. It does not, if rightly offered, necessarily look for a direct answer, though it always looks for, and, being an intuitive or instinctive offering, is justified in looking for, some answer. Examples are not wanting which show that this is so. Nations have prayed for a blessing on their arms or on their commercial designs. God has given victory to their enemies, or allowed their commerce to be diverted from them by other enterprising peoples who have used similar prayers for themselves. But, because, materially speaking,

both sides could not obtain the same answer, does it follow that only one side has had an answer? Not so, surely, if the other side has learned by denial greater distrust of self, earnest zeal in seeking out sins or errors which may have deserved miscarriage, readiness to amend them, and, for the future, more dependence upon God. Or again, a parent has prayed that his child may be raised up from sickness. That Prayer has not been granted in the letter. It has been apparently denied. But his Prayer has not been unanswered, if the withdrawal of an earthly idol has caused him to turn his glance more immediately toward his God.

"But, for all this," says the objector once more, "seeing that the issue of Prayer is practically so uncertain, is it not *a priori* absurd that a man of action and self-reliant temperament should resort to it?"

In the first place, if it is only slightly probable that Prayer is one of the means by which human designs may be furthered, it is not absurd, but prudent, and a mark of sagacity for an energetic man to make use of it.

Secondly, if Prayer be of highly probable utility, that is, if the universal belief of mankind—an evidence of universal instinct—is in its favor as an auxiliary instrument of action, it would be much more the true policy of the energetic man to make use of it.

Thirdly, the self-reliant character of the man is not impaired by the fact that he avails himself of Prayer, although he does not exactly see how it operates. For on that theory he would be bound to reject the assistance of his friends, and many favoring circumstances which he did not create for himself, and the operation of which is to a great extent not under his cognizance or direction.

Fourthly, the use of Prayer cannot be said to clash with self-reliance on the plea that it is not a bringing out part of oneself into energy. For, as has been shown already, Prayer is an instinct, *i. e.*, is a part of self brought into energy. Why should it then not be exercised as well as other faculties?

Fifthly, the supposed incompatibility of Prayer with self-reliance is a good deal grounded on the belief that Prayer is to be used alone. Of course, there have been fanatics—there are some in our own day—who lay this down in certain matters, who will not, for instance, employ a physician in a child's sickness, lest they should be supposed to be trusting in other help than in God's answer to Prayer. They might be asked, very pertinently, whether they carry out this principle in reference to seeking for food and raiment. But it would be ridjculous to found an argument against Prayer on such a delusion. The truer maxim is *Ora et labora*—Pray, that your labor may be blessed; labor, lest your very Prayer be an excuse for inactivity. If you value Prayer do not let it be brought into disrepute by your sluggishness. No promise is given to those who neglect ordinary means. More than this, the following fact has been frequently noticed as a proof that Prayer is a labor, is a bringing out of latent power into energy, is a means to some result: the most self-reliant persons, as they are called, in life, have bethought themselves of a hitherto unexercised part of self, in their dying hour.*—*James Augustus Hessey, D.C.L.*

* This selection is taken from a volume of the "Boyle Lectures for 1873," which were delivered in Her Majesty's Chapel at Whitehall, at which time the author was preacher to the Hon. Society of Gray's Inn, and prebendary of St. Paul's.

WHAT SHALL WE DO WITH OUR CHILDREN?

BY HARRIET PRESCOTT SPOFFORD.

PART ONE.

WHEN the first whisper comes to the young mother's heart which calls to her, "Blessed art thou among women," which tells her that the strength of her love has kindled a new being, it is not of the great gulf of death that she must cross to win her treasure that most she thinks, but of the field of her past years, and of the influences that have made her what she is for good or ill.

"There are two moments in a diver's life:
One, when a beggar he prepares to plunge,
One, when a prince he rises with his pearl,"

she may perchance repeat, but not until she rises with her pearl from the black depths into which she plunged more bravely than any man ever went to battle, not until that most awful of all moments when she has felt the presence of the Lord of Life beside her,

not until that sweetest of all moments when the little face lies near her own, when her tired arms clasp that which yesterday was not and to-day is, does she penetrate the secret and burden of those past years to its full meaning, and in the cup of her joy find a bitter tang, the sting of her own sins and errors, the effect of which the silent work of nature has passed over to her child, and made him in great degree that which she has made herself. Every mother knows something of the bitterness of this regret, unless she be immeasurably centered in the sphere of her own self-conceit; and from the instant of the experience her life is bent toward undoing any evil the child may have inherited from her or from another, and toward bringing all good influences to bear in developing his being symmetrically and in making him a blessing to his race, something lovely in the Eternal eyes, it may be, something worthy of the full receipt of that life which is love. She may be the sternest disbeliever in religious doctrine and dogma, finding no satisfaction to reason in the substance of any creed, but in this moment a sterner doubt will possess her: the doubt if this little spirit can be any thing less than immortal; and she finds herself proceeding on that supposition, and, in the peradventure, doing her best to give him a good start in immortality. When those die whom, living, we adored, it seems blasphemy to them to doubt of their continued existence; when those are born of our love, as we know that love is everlasting we are assured that they partake of the nature of that which gave them existence.

As the mother lies quiescent in the long days, in the still watches of the night, more often than otherwise her mind is busy with the great verities; she is rehearsing the child's future for him; she is weighing and judging his possibilities; she is thinking how this one fault that is his father's may be brought to naught in him, those noble qualities be brought to light, how those boundless faults that are her own may be exterminated or rendered abortive, how the moral and spiritual inheritances from his ancestry may be handled, how best shall be developed this last flower of the race. She sees that growth is the unfolding of life; that there is in it something of the divine; that it must not be hindered; and that possibly all she may be able to do is to keep off injurious influence.

If she never prayed before, she prays now; if she never suffered before, she suffers now; if she was never glad before, she is glad now, glad with a sweet awe that she and the Eternal Powers of goodness are to work together in making this child worthy not only of his mortal, but also of his immortal parentage.

The helpless morsel of humanity and flannel that has come into the house and has presently through his imperious necessities turned it upside down and made all its people slaves, is not three days old before he has found out who is master. When this little immortal being yells, he yells with all the force of his immortality behind him; the household prostrates itself as if before the vast outside agencies of the unknown. A kitten might squeal, a puppy howl; we would relieve it; but it would not be that matter of vital concern and effort that the relief of the baby becomes; and although we are not conscious of it, it is not our sense of selfish possession that prostrates us so much as our consciousness of this new being's identity, with the first groping of his hands, the first wandering of his eyes, and of his being the latest manifestation of this vast unknown, the finest and last result of a long line of generation, the crown of our own existences, the thing we love as a part of ourselves, and perhaps as a part of heaven, too.

Be that as it may, the little child has not learned to focus his eyesight, when, lying on his face across his nurse's knee, he may be seen to lift his head and survey his surroundings. In that survey he has made up his mind about many things and evolved the germ of his self-will. The problem that presents itself is not to break that will but to direct it; never to awake it in contradiction to the superior will, never to let the child know the need of screaming or insisting, or the possibility of any gratification following such screaming or insisting, to let him find that, strong as his will may be, the superior will is stronger, and it is profitless to resist it; that there is to be no yielding or changing after refusal or command, no playing fast or loose, but wise determination in the first and a firm hold of that determination afterward, no matter under what pressure of the child's wish or of a personal desire to the contrary. And with that the child is led to see that neither one will or the other is of any use in contest with the facts of the universe, that fire will burn, that water will drown,

that blows will hurt, and that there must be accommodation to that truth, and he will have taken then his first conscious step into the world outside his own narrow periphery, the world of law.

If one asked the young mother what was her first duty, she would reply that it was to establish habits of health in her child. Undoubtedly she is right. But if she has fed her child at such regular intervals that he has never had to exercise lungs, stomach, or temper in demanding food; if she has put him to sleep alone so early that he has never known any other way, and has never had to have his nerves rasped or his terrors excited by the unaccustomed fact, then she has already established some habits of physical health, even while attending at the same time and in a small way, to matters of the higher nature. Of course it is a self-evident fact that no thoroughly sound mind or harmonious nature can be expanded from an unsound body; and that the work calculated to achieve or to maintain the sound body must be coincident with other work, and must be unremitting.

It is almost presumptuous to say to the mother that her child must be watched from the first, in order that it may be known how well or ill his food agrees with him; that if he is obliged to resort to artificial food it must be prepared with the greatest care and cleanliness, with no long tubes and coils in his drinking-vessels to nourish the deadly ptomaines, and that the child must never be allowed to become so hungry as to gulp down greedily more than can be disposed of healthfully instead of such amount as the stomach can handle with slow and gentle satisfaction. Constant vigilance is the price of every thing valued in this world, and the bodily habits must be made a matter of close observation, and if in any way they fail, the physician must be summoned and obeyed. That the child must be kept dry, that chafing must be prevented by the use of home-made unguents pleasantly scented, or of finely sifted starch rather than of the possibly dangerous and highly perfumed powders to be bought, that a few drops of oil, a soft sponge and soap and water must be relied on to cleanse his head, that his hands and feet must be always warm, that the sleep must not be made restless by too much clothing, creating a heat that weakens, all these again are so self-evident facts that one feels like apologizing for mentioning them.

The mother herself must judge whether the child, if puny and delicate, shall sleep alone or have the warmth of her arms; her mother-wit will tell her that he must be handled as little as love can allow, must be fondled and breathed over no more than is indispensable, must be excused from promiscuous kissing from all sorts of lips, must not have his brain excited by too many faces, too much talking, too much going and coming about him. This same mother-wit, too, will abolish the long, picturesque skirts loaded with finery that bend and deform the baby's legs and feet, and will shorten all skirts at the first moment in which the growth of the baby and the temperature of the weather act together, and will, moreover, cover the neck and arms, so lovely to look at and to kiss, with high-throated and long-sleeved slips, if indeed it does not keep the baby in little night-dresses for many weeks rather than in embroideries, laces, and ruffles. Mother-wit, too, will make the bath in tepid water a daily habit and joy from the first; in the early days, washing and wiping and covering a little surface at a time, and the full plunge bath when the little bather is able to splash the water with glee and comprehension; but even then the child will not be left in the water long enough to become blue or to receive the least chill.

Much of all this is such intuitive knowledge that we fear many mothers may consider even the suggestion an impertinence. Nevertheless, the mother who follows these hints, whether naturally or otherwise, and further sees to it that her cellars, her drains, her drinking water, and the drinking water of her cow, as well as all her own habits, are healthy, will be rewarded with the possession of such rosy wholesomeness, such beaming intelligence as only a thoroughly comfortable baby can show, and with such joy as only the possession of such a treasure can give a yearning and a tender heart.

From the healthy animal being made sure, by circumspection and solicitude, we may hope to see the healthy mental and moral being evolved. Mental and moral being will be evolved in some way, since that is an affair incident to all in the process of opening out of that integral germ of individuality which belongs to each child as much as the

development of seed and flower belongs to the plant. Out of its own mysterious sources will come the unfolding of the sturdy oak from the acorn, of the butterfly from the worm, of the storm-sweeping eagle from the egg, of the sage, the hero, the Savior, from the first feeble morsel of humanity. But the determination of that unfolding, of the quality and direction of that mental and moral being, are very largely in the power of the child's environment, and thus in that of his mother and father. Resting in this germ, it has been widely proved, lie many of the capacities of generations of ancestors, although certainly not all of those capacities; for some have been annihilated by intermarriage with contradictory and stronger ones, some have been atrophied by disuse. Those remain that have been made strong and dominant by re-inforcement and accretion either from the remote or recent past, while others are dormant but not yet withered, and capable under re-animating circumstances of being brought into use whether for good or evil. We see in almost every family some one person in whom have survived the traits of those dead and gone this many a year, traits long ago dropped by all the rest of the connection.

The careful parent will not allow the possibilities these thoughts suggest to be forgotten; and, in this view, knowledge concerning one's lineage is always to be desired. If among these dormant capacities there are any of value, it is the parents' part to revivify them, to stimulate and strengthen them in action, and if there are any noxious ones, to use every endeavor still further to asphyxiate and destroy them.

This recurrence of traits is seen so surely in the physical life, that we might know the natural corollary of it all is in the moral. In certain households a peculiarity of the eyes will re-appear from time to time till it is known as the family eye, and it will be seen in old portraits, where they exist, for ten generations back. Where there has been a hunch-back, it is tolerably sure that somewhere in succeeding generations there will be another; it will be thought and declared then to be the result of accident, but investigation will discover the congenital weak spine in some shape all along the line, and knowledge of the liability will tend to make us overcome the cast in the eye and strengthen the weakness of the back. The same thing is familiar to us in the moral world; certain families are known to be of jealous and vindictive natures; certain ones to have parsimonious qualities; of these one is as sure of their benevolence as of their name; in others a scholarly habit has existed since they were known as a family at all. Thus we may see that the work of the guardians of the child is plainly set before them, in repressing here, in forwarding there, in increasing power that already exists, in nullifying tendencies to wrong. It looks like a vast task; but when it is remembered that it means but a word at a time, day after day, one recalls the discontented pendulum, and is not so much appalled. The carrot, some one tells us, has to have twenty generations of culture before it is edible; but on the other hand let it be left alone for five generations, and it is again worthless.

Still, although so gradual, this task of directing the child's growth is an unceasing one; for going along at the same time with the destruction of evil inheritances and the stimulation of good ones, there is usually also the implanting of other distinct and positive characteristics as they are seen to be necessary. It ought not to be a difficult one, however; for some of the desired traits are but the revival of those originated or taught by our earliest Aryan fathers, courage, truth, and worship, and much of it is done in letting our children see the noble qualities in our own lives and conduct. There is a sort of creative happiness in the work, meantime. We have seen a young mother who experienced deadly fear in a thunder-storm, her heart sinking with every flash, hold her little child up to look at the lightning with smiles on her face, as if nothing were more to be admired than the blue and rosy splendor of the flash, and lift her finger the while inclining her head to listen, as if the reverberations of the thunder, the house shaking with the concussion, were music in her ears, because she was determined the child should not be the heir of the tremors and sufferings of others. It may have been an ordeal to her; but it would have been a worse ordeal to have her son a coward; and she was but repeating the lesson the first Aryan mother taught her son far away in the abyss of past ages, and she had a joy in doing it that more than compensated her, for she was creating a hero.

Deny the existence of original sin as we

may, the survival and re-appearance of these ancestral traits, whether rudimentary or full-flowered, which we shall constantly see in our children, if we look for them, amount in practical dealing to the same thing. Selfishness, fear, falsehood, cruelty, sensuality, will be the ghosts coming to revisit the pale glimpses of the moon, vastly modified, it is to be hoped, but still the same as in the mother of all the Jukes,* and some one of them probably to be contended with by any one who has the care of the last inheritor of all the virtues and vices gone before, the last heir of all the ages, the child of any household. Yet it is not to be forgotten that good has been inherited with the evil, the good of all the struggles against temptation, the effort toward the better and higher, the refusal to surrender to sin, till that effort, that struggle, that refusal, till, in short, virtue becomes an hereditament. Hence to stultify the evil, to foster the good, is the burden that the parents take up with their first-born's first breath. It is a burden they have no right to lay down for a day. They are responsible for the child's existence, and so for what he does with his existence. It was they who called these spirits from the vasty deep; it is they who must lead them as Solomon led the genii in a leash.†

When a child commits its first theft of apple, or cake, or what-not, the mother may well feel a horrible fear of the apparition of the original cave dwelling savage, of the foraging marauder, the highwayman, the thieving borderer, the vassal or serf who attended the high-handed raider who knew no other law than that of might. When the child strikes its first angry blow, she sees all that old original savage rising in him. "Opy the door!" cried a two-year old child. "When *I* say 'opy the door,' *opy* the door!" And the mother knew that the time had come for her to obey tremblingly or to resist to the death the domineering spirit that had never been laid to rest with bell, book, or candle, capable of ruining the peace of a family to come as it might have ruined the peace of those dead and gone. "You said I would feel better when I had given away some of my caramels," said another little re-embodied trait. "I don't feel any better. When shall I begin to feel better?" And this mother saw something appalling as any of Ibsen's Ghosts,* the old miserly spirit of one strain of his ancestry rising to contest, not with the desire for a peaceful conscience, but with the spirit that loves luxury and ease so much that it never does right actively from appreciation of right, but only with the slothful dislike of the consequences of wrong; and while others smiled at the naiveté of the urchin, she saw a problem before her as intricate as one in the calculus of imaginaries. Perhaps it would help her to remember that one of the fairy fancies of science has been that owing to the thinner and lighter atmosphere of the planet Mars, the birds got the start there, in the matter of evolution, making the intelligent being of Mars, the human being there, a winged creature. It is her part to make his moral atmosphere that which shall develop the winged being in her child's nature.

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*The Jukes are a large family of criminals of several generations who are cited widely in support of theories of heredity. They are similar to the "tribes of Ishmael," the four hundred and seventeen families, all connected by marriage, living in Indianapolis, who were held up in the Conference of Charities which met in Baltimore in May of the present year, as an illustration of the transmission and of the contagious effects of criminal propensities.

†The genii, or jinns, were a race of little creatures something like fairies, in Arabian mythology. The name of their country was Jinnistan, the chief province of which was "The Country of Delight," and the capital, "The City of Jewels." D'Herbelot, in his "Notes to the Koran," says "King Solomon is supposed to preside over the whole race of genii." There are legends concerning them in the "Arabian Nights."

*Henrik Ibsen, the great Norwegian dramatist of the present time, has written a play entitled "Ghosts," in which the re-appearance in one generation of traits marking the preceding one is the leading theme. Heredity is the dominating thought in all of his writings, and transmitted tendencies appear as "ghosts" in many of them.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

Author of "Astronomy with an Opera Glass," "Solar and Planetary Evolution," etc.

I. THE EARTH AND THE HEAVENS.

ASTRONOMY is commonly described as the science which treats of the heavenly bodies. This definition is at once correct and misleading. In the popular mind the Earth is not included among the heavenly bodies, although it is one of the two most important of them considered from man's point of view. The ancient idea of a difference in essence between the Earth and the Heavens still survives, to some extent, even among those who are not entirely ignorant of astronomy. To the antique mind the Heavens were the abode of the immaterial and the incorruptible; the Earth alone contained all that was mortal in the universe. In those times they had no conception of the vastness of the physical creation. There are some celebrated lines in the "Theogony" of Hesiod which give us a measure, so to speak, of the ancient idea of the dimensions of the universe:

> A brazen anvil rushing from the sky
> Through thrice three days would toss in airy whirl
> Nor touch this earth till the tenth sun arose;
> Or hurled from earth into the void beneath,
> Nine days and nights would fall precipitate
> E'er it attained the verge of Tartarus.*

Hesiod imagined Heaven and Tartarus situated at the opposite extremities of space, the Earth occupying the center. The whole diameter of the universe would then, according to him, be equal to twice the space through which an anvil would fall in nine days. His idea of the velocity of the falling anvil was of course formed from the ordinary phenomena of falling bodies near the Earth's surface. It is not likely that he had any appreciation of the actual acceleration due to the constant force of gravity, but giving him the benefit of the doubt in order not to minimize his conception of the size of the universe, we find, by applying the known laws of gravitation, that the distance through which Hesiod's anvil would fall to the Earth in nine days and nights would be about 360,000 miles, and the whole diameter of the universe from Heaven through the Earth to Tartarus would be 720,000 miles.

To the mind of the modern astronomer such a distance seems trifling indeed. It is more than 140,000 miles less than the diameter of one of the heavenly bodies best known to us, the Sun! It is more than 3,800 times smaller than the distance of the planet Neptune, and 34,000,000 times smaller than the distance of the nearest star in the sky!

Milton had an even less adequate conception of the dimensions of space, derived, however, from the ancients. Thus he describes the fall of Vulcan hurled from the crystal battlements of heaven by angry Jove:

> From morn
> To noon he fell, from noon to dewy eve,
> A summer's day; and with the setting sun
> Dropped from the zenith like a falling star
> On Lemnos, the Ægean isle.

Vulcan's fall would have been about 50,000 miles, a pretty serious tumble even for so tough a blacksmith as he was, but still an insignificant step in astronomical measurement, hardly more than a fifth of the distance of the moon.

It is well in beginning our studies in astronomy to contrast these old, petty ideas of the extent of the material creation with the tremendous dimensions which modern discoveries have ascribed to the starry heavens. It is a most significant and interesting fact that as the known boundaries of space have receded with the advance of human knowledge, the old notion of a difference in nature between celestial and terrestrial things has gradually given place to the conviction of an identity of composition, of physical agencies, of laws and of destiny prevailing from one end of the visible universe to the other. When we look at the metal iron, and consider the part it plays in the life and civilization of the Earth and then with the spectroscope examine the Sun and see iron blazing

* Just how far back in antiquity Hesiod, one of the earliest Greek poets lived, is not definitely known, but the general opinion of ancient scholars placed the time at about 850 B. C.

there in the form of vapor, and then glance far beyond the distant Sun into the unutterable profundity of space and catch again the gleam of iron in the ruddy light of the star Aldebaran [al-deb'a-ran], how vast an expansion occurs in our conception of the universe. A light borrowed from the Divine seems to have burst upon the mind. It is these considerations that place astronomy in the very forefront of those studies that exalt, illuminate, and almost transform the human intellect. And it is in such a spirit that I would have my readers approach the subject.

THE REVOLUTION OF THE HEAVENS.

In the daytime the only object beyond the clouds that we ordinarily behold in the Heavens is the Sun. The splendor of its light fills the atmosphere and conceals the stars from our eyes. But after sunset when the orb of day is hidden behind the Earth, we look out in the shadow of our planet, which we call night, and see the heavens sparkling with stars. If we watch the stars for a while, we perceive that, like the Sun, they rise in the east and set in the west; that is to say, those stars that pass through the mid-heaven do so; but a little attention shows that some stars rise far down in the southeast and set in the southwest; others rise in the northeast, and after passing high over head, set in the northwest, and still others in the northern part of the sky do not rise or set at all, but swing round in circles about one pretty conspicuous star which apparently remains motionless throughout the night. This particular star which everybody knows, or ought to know, is called the Pole Star.

In order to explain these motions of the stars we must now consider some facts about the Earth. To begin with, the Earth is, in shape, a globe or ball. It appears flat to us simply because we are so excessively minute in comparison not only with the whole Earth but even with the irregularities of mountain and valley that diversify its surface. As we look about us we perceive that on all sides the sky appears at a certain distance to meet the Earth, as if it were a vast blue bowl inverted over us. The line all around where Earth and sky seem to touch is the horizon. The Earth rotates like a spinning-top, making one turn in twenty-four hours. The axis of rotation, which corresponds to the peg of a top, is pointed toward the Pole Star. Take an ordinary school globe, set it in rotation, and imagine yourself as a microscopical creature with the brains of a man or woman, dwelling upon its surface. Then consider what the appearance of the heavens would be, the Earth being removed, and the little whirling globe, with you upon it, floating in space just as the Earth really does.*

Now imagine yourself situated at the north pole of the globe, looking up at the sky. Is it not clear that the Pole Star would be directly over your head? So it would be if you could go to the north pole of the Earth. Then consider how the other stars would look. You could not see those that were south of the equator for they would be perpetually concealed by the globe itself. But all the stars north of the equator would appear to move round in circles parallel to the horizon.

Next suppose yourself to walk away from the pole toward the equator. A moment's thought will convince you that as you move toward the south, the Pole Star will no longer appear overhead but will sink more and more toward the northern horizon the farther south you go. Finally when you have reached the equator the Pole Star will have sunk to the horizon. Then facing southward you would see the South Polar Star, if there were one, just touching the center of the southern horizon. But there does not happen to be any conspicuous star at the southern pole of the Heavens. When you were at the North Pole all the stars south of the equator were invisible. Now, however, when you are at the equator you see all the stars from pole to pole. As the globe rotates they appear to rise on one side and set on the other, each describing exactly a semi-

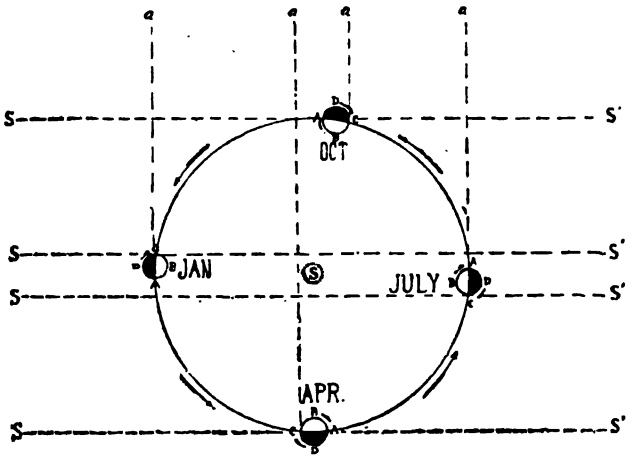
* People sometimes have difficulty in understanding clearly how the rotation of the earth on its axis in one direction makes all the heavenly bodies appear to move round it in the opposite direction. It is simply another form of the phenomenon that everybody sees when riding in a railroad train. Telegraph poles, trees, fields, and hills all seem to be in motion in a direction opposite to that in which the train is moving, and with velocities varying with their distance. A very beautiful phenomenon of this sort used to have a great charm for the writer when a boy, as it doubtless has had for many others. When snowflakes are falling thick and fast if you press your face against a window, particularly in a country house where there are no near objects to disturb the illusion, you presently find that the steady downward motion of the falling snow is transformed into an upward motion of your own body. The illusion commonly bursts suddenly upon your senses. The house seems to break loose from the ground and bear you upward through the storm in a glorious flight toward heaven.—*G. P. S.*

circle which begins and ends perpendicular to the horizon. The stars that rise just in the east pass directly overhead and set in the west; those that are near either pole describe little semi-circles whose dimensions depend upon the distance of the stars from the pole. But for the sunlight, which blots them from sight for half a day, a person dwelling at the equator could in the course of each twenty-four hours see every star in the whole sky.

Now suppose you walk back on the globe toward the north until you have arrived at about the latitude in which we dwell here in the United States. The Pole Star will rise above the horizon just in proportion to your northward progress, while the stars around the South Pole will sink from sight. The height of the Pole Star is always equal to the latitude of the place of observation. All stars whose distance from the pole is not greater than the latitude of the observer will never either rise or set, but will describe circles of perpetual apparition about the Pole Star. All stars whose polar distance exceeds the latitude, or which is the same thing the height of the pole above the horizon, will rise and set, being concealed behind the globe during part of their revolution. The greater their distance from the North Pole the farther toward the south will their points of rising and setting be.

The attentive observer will soon perceive another general motion of the stars besides their nightly rising and setting. The whole Heavens appear slowly to revolve from east to west. Take any particular star and note the time of its rising. The next night it will rise four minutes earlier; the next night again four minutes earlier; and so on until in the course of a year it (and all the other stars) will have made a complete revolution. This great apparent motion of the heavens is caused by the revolution of the Earth around the Sun. Figure 1 shows the Earth at four points in its yearly course around the sun. The small arrows indicate the direction of the Earth's rotation on its axis. At A the the Sun is just rising; at B it is noonday; at C the Sun is just setting; and at D it is midnight.

First consider the case when the Earth is at the point marked January. As the Sun sets at C the star S is just rising while the star S′ in the opposite, or western quarter of the Heavens, is on the point of setting right after the Sun. The star A is in mid-heaven. Now go forward to April when the Earth has completed one quarter of its annual journey. Here at sunset the star S instead of just rising, is in mid-heaven; the star S′ is invisible, having set at noon, and the star A is setting just after the sun.*



Next follow the Earth to its place in July. Now S, which six months before rose at sunset is setting at the same hour; S′ which before set when S rose, now rises when S sets; and A has become invisible at sundown, having set at noon. The reader can trace out for himself the respective positions of the stars in October, and when the Earth gets round to January again he will perceive that the stars have all come back into their original positions.

Besides these motions of the stars, which we have described, there are other motions that pertain to only a very few of the stars, and that serve to distinguish them from all the others. No one could watch the Heavens for a few months without noticing certain conspicuous stars which do not remain fixed

*The reader should understand that the four parallel lines joining S and S′ may all be taken for the same line, and that the two stars in each case may be assumed to be in identically the same place in the sky as seen from the Earth; the same is true of the lines drawn to the star A. The reason is because the distance of the stars is so enormous that the change of place which the Earth undergoes in moving around the Sun does not produce any change in the apparent direction of the stars that can be detected without the use of instruments of great precision.—*G. P. S.*

in their relative places like the great host of their fellows, re-appearing every year at the same date in the same place, but which slowly advance from west to east through the sky contrary to the general motion of the Heavens, which we have just described. Two of these stars are never seen at midnight, but appear either rising shortly before, or setting not long after the Sun. They are the planets, brother orbs of our own Earth, which, like it, revolve around the Sun. The two that are seen only in the morning and evening sky are Mercury and Venus which are nearer to the Sun than the Earth is. By an attentive consideration of Fig. 2 the reader should be able to perceive the reason why these two are never seen except for a few hours before sunrise or after sunset.

	DISTANCE.	TIME OF REVOLUTION.
Mercury	36,000,000 miles	88 days.
Venus	67,000,000 "	224.7 "
Earth	92,890,000 "	1 year.
Mars	141,500,000 "	1.88 years.
Asteroids	198,000,000 to 366,000,000 miles	3.11 to 7.87 yrs.
Jupiter	483,000,000 miles	11.86 years.
Saturn	886,000,000 "	29.46 "
Uranus	1,782,000,000 "	84 "
Neptune	2,792,000,000 "	164.78 "

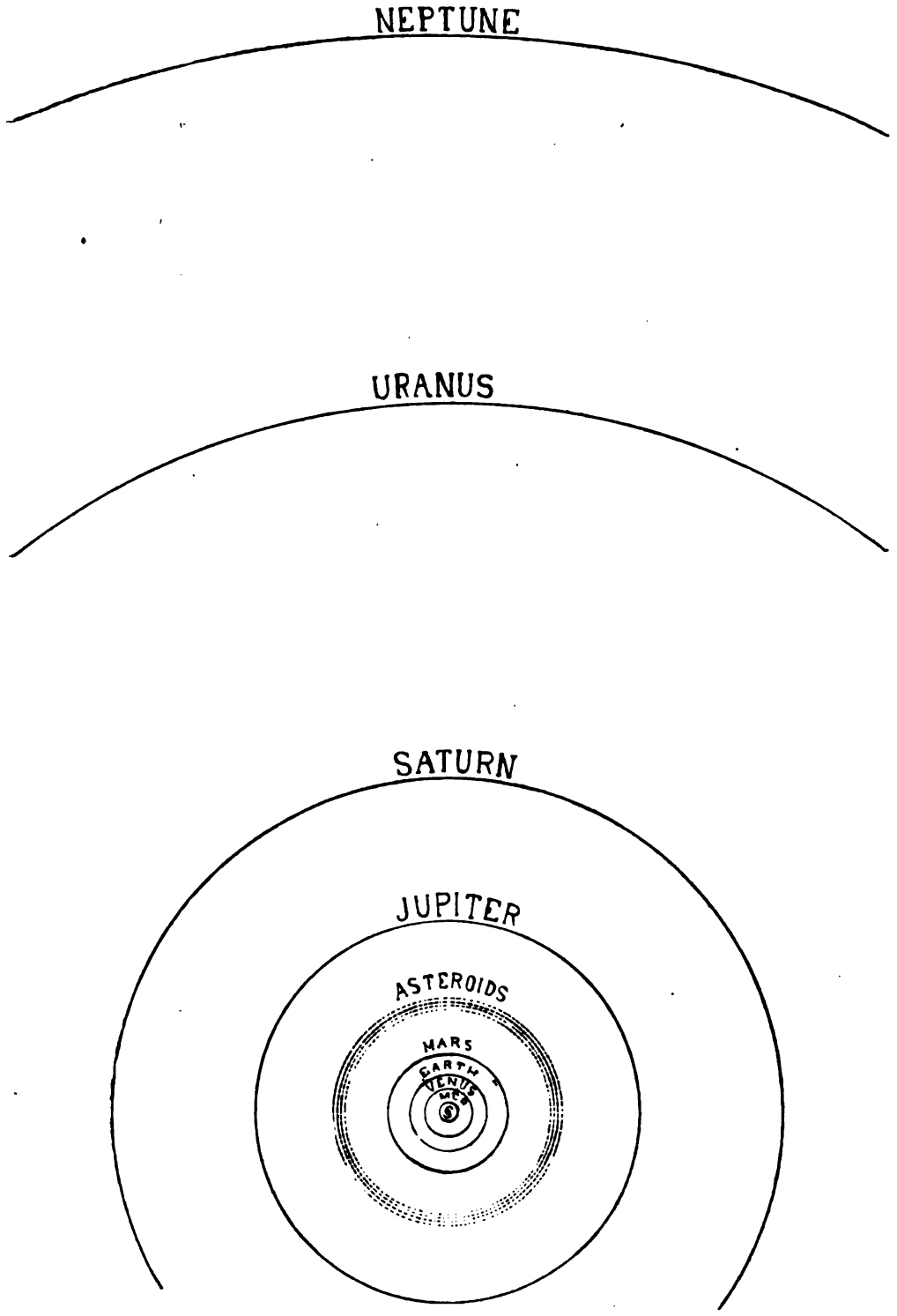
THE SOLAR SYSTEM.

Let us now endeavor to get what we may call a bird's-eye view of the Solar System. This includes the Sun and the planets, together with the satellites of the planets, like our moon, which circles around the Earth, and all other bodies that circulate in regular periods either around the Sun or around any of his dependent orbs. Periodical comets and certain well-known swarms of meteors are accordingly to be reckoned among the members of the Solar System. Let us imagine ourselves placed at some point in space from which we could view the system as a whole. Then we should see the Sun in the center and the planets revolving around it at various distances and with various velocities depending upon their distance, but all going around not only in the same direction but nearly in the same plane. In the accompanying illustration (Fig. 2) we have the orbits of the planets represented in their actual proportions. In the case of the more distant planets it was not practicable upon a sheet of the size of a page of this magazine to draw the whole orbits, and accordingly they are represented by arcs of circles which the reader can complete for himself by using a sufficiently large drawing sheet and taking the scale from our figure. The mean distances of the various planets from the Sun are given in round numbers in the following table, together with the times of their revolution:

A glance at our diagram of the orbits shows at once that the planets are arranged in at least two principal groups, according to their distance from the Sun. The inner group comprises Mercury, Venus, the Earth, and Mars, and the outer group, Jupiter, Saturn, Uranus, and Neptune. Between the two come the Asteroids, whose orbits are scattered over a space more than 150,000,000 miles broad. The distinction between the inner and outer groups of planets becomes much more striking when we come to consider the respective sizes of the planets. The members of the inner group are all comparatively small, the Earth being the largest of them, while the outer group is composed of very large bodies, Jupiter the largest having dimensions that are truly gigantic. These facts stand out conspicuously in the following table of the diameters and volumes of the planets:

		DIAMETER IN MILES.	VOLUME EARTH=1.
Inner group	Mercury	3,000	$\frac{1}{18}$
	Venus	7,700	$\frac{9}{10}$
	Earth	7,918	1
	Mars	4,200	$\frac{3}{20}$
Asteroids,			$\frac{1}{500,000,000}$ to $\frac{1}{20,000}$
Outer group	Jupiter	86,500	1,300
	Saturn	71,000	720
	Uranus	32,000	65
	Neptune	35,000	85

The reader will remember that the volumes of spheres are proportional to the cubes of their diameters, and, therefore, the diameter


NEPTUNE
URANUS
SATURN
JUPITER
ASTEROIDS
MARS
EARTH
VENUS
MER

of Jupiter being nearly eleven times as great as that of the Earth, its volume or bulk, is 1,300 times as great.

There is still another difference between the planets of the inner and those of the outer group which is, in some respects, the most important distinction of all, since it indicates a wide diversity in the physical condition of the two groups. The outer planets are far less dense, that is to say they weigh much less, bulk for bulk, than the inner ones. This fact is clearly brought out by the accompanying table of densities and weights:

		DENSITY WATER=1.	WEIGHT EARTH=1.
Inner group	Mercury	12.44	½
	Venus	4.85	¾
	Earth	5 58	1
	Mars	4 00	1/10
Outer group	Jupiter	1.33	316
	Saturn	0.72	95
	Uranus	1.22	14¾
	Neptune	1.11	17

From this it appears that while the mean density of the Earth is more than 5½ times that of water the density of Saturn is less than ¾ that of water. It follows that if an ocean of water wide and deep enough could be provided, the huge bulk of Saturn, more than seven hundred times as large as the Earth, would float in it like a ball of wood. Jupiter would slowly sink in water, and Uranus and Neptune would also sink, but more slowly still.

The reader will notice from the table that Mercury is exceedingly dense. That little planet appears, in fact, to be nearly as heavy as the metal whose name it bears. It should be said that there is considerable uncertainty about the real density of Mercury, and according to some authorities it is only half as heavy as our table shows it to be. However, the better authority seems to support the figures that we have given. Accepting these as correct, we perceive that Mercury is by far the heaviest of the planets, bulk for bulk, and Saturn the lightest. The difference in their density is so great that while Saturn is more than 13,000 times as large as Mercury it is only 760 times as heavy.

One word, in passing, as to the light that the small density of the large outer planets, taken in conjunction with other facts, throws upon their physical condition. It is evident upon a moment's consideration that bodies composed of substances only a quarter or a sixth as heavy as the material of which the Earth consists must be very different worlds from ours. The idea quite naturally suggests itself that they may be liquid instead of solid. Moreover when we come to consider that the figures in the table express the mean density of these planets, and that their surface density must be far smaller yet, the question arises whether we should not regard them not merely as liquid, but, so far as their outer portions at least are concerned, as vaporous—huge cloud balls, in short. There are many telescopic indications, particularly in the case of Jupiter, that what we see of these planets is, in fact, mere cloud and vapor. It is, of course, impossible to say that far beneath these clouds there may not be a solid nucleus, but the better opinion would appear to be that the outer planets are still in a transition state between a sphere of glowing vapor like the Sun and a solidified, or partially solidified, globe like the Earth. We shall discuss this question more at length in another place.

We have now taken a hasty general view of the system of planets that circulate around the Sun and enjoy his light and heat. We have seen that the Sun's planetary domain extends over a region of space no less than 5,600,000,000 miles in diameter. But tremendous as this distance seems to us now we are going to learn, before we get through, that it is hardly as broad as the step of a fly in comparison with the spaces that stretch away beyond it on every side. Before completing our bird's-eye view, let us glance at the mighty ruler of this great system. Just a few plain statistics of the Sun are all that we need trouble ourselves about at present. The Sun then is a globe 886,000 miles in diameter. Its diameter is about 109 times as great as that of the Earth. It is an interesting fact to recall just at this point that the Sun's distance from the Earth is only about 105 times its diameter. It would require about 1,300,000 Earths rolled into one to make a body as large as the Sun. Like the outer planets the density of the Sun is very small, being a little greater than that of Jupiter, and a quarter that of the Earth. It follows that the Sun weighs about 332,000 times as much as the Earth. The Sun's weight exceeds that of all his planets combined, about 750 times.

End of Required Reading for October.

THE TOUCH OF THE FROST.

BY LUCY E. TILLEY.

SUMMER advancing through the unwaked day
Turns slowly, knowing some strange fingers stay
Her garments trailing through the lowland corn.
"Who in this blinding press of leaves hath shorn
The strength and vigor from my swift-pulsed heart?
The darkness hides thee, but soon Dawn shall part
Her curtains." While she spoke the waiting earth
Was thrilled and quickened by a day's new birth,
And in the sudden light she bent her face
That this strange, numbing guest she now might trace.
But only in the low-cropped grass the sheen
Of filmy whitened footsteps might be seen,
And with the shadows in her deep, still eyes,
Of coming pain, she turns in startled wise
And sadly lifts an aster's drooping stem
And smitten corn leaves from her garment's hem.

SHORT SEA TRIPS.

BY CYRUS C. ADAMS.

AS we were steaming through the Narrows on the way to New Orleans, one day we passed one of the swift Savannah boats just entering the splendid harbor. The deep-voiced whistles gave out hearty salutes, evoking echoes from the Staten Island hills. A moment later one of the famous Ocean Greyhounds swept past in a great hurry to end her long voyage. There was no sign of recognition. "These trans-Atlantic steamers," said one of our officers, "think vessels in the coast trade are way beneath their notice. We might whistle till our steam gave out and they would not reply unless to answer a necessary signal."

Nobody's feelings are hurt by this breach of maritime courtesy; and the steamship lines plying along our coasts have reason to be proud of the expansion of business that in ten years has, in some cases, doubled the size of their fleets and enabled them to offer new routes and increased comforts to the growing throng of pleasure seekers.

Until recently passengers could not travel by steamer from New York to Mexico without changing vessels at Havana. To-day there is a direct line of finely equipped steamers to Vera Cruz, short stops at Havana and a Yucatan port giving agreeable variety to the nine days' trip. A while ago one vessel sufficed for the trade between New York and Bermuda in which two fine steamers are now engaged. The Windward Islands, those gems of the Caribbean Sea, were recently reached only by tedious voyages in sailing craft, or by a round-about steam route. Now, seven of the larger islands in the Lesser Antilles are directly connected with New York by steam. A half dozen large vessels are now building in the ship-yards for some of the seventeen coast lines connecting Northern and Southern ports with New York. The newer boats of these fleets have every device and appliance now employed to increase the comfort and pleasure of tourists. The latest addition to the fleet of the Savannah line, for instance, is nearly as large as any vessel in the trans-Atlantic trade ten years ago, and in some respects it affords a greater degree of comfort than was until recently attainable in ocean journeys.

One thing that most people like about our short ocean trips is that they are comparatively cheap. If you talk with the New York

agents of the great European lines they will tell you that a marked feature of steamship building at present is the provision of more comforts and larger space for second class passengers. The companies are giving greater attention to that part of the public which hesitates to pay $80 or $100 for a week's trip across the Atlantic. Electric lights, woven wire springs, hair mattresses, and marble basins in the second class state-rooms, well furnished smoking rooms, and social halls and privileges on a part of the hurricane deck were comforts beyond the reach of intermediate passengers until the era of six and seven day boats dawned. But after all, these voyagers, paying from $40 to $60 in the best ships are subject to restrictions that are not pleasant to sensitive people.

It happens, however, that they pay as much per day as the first-class tourists on four-fifths of our coast lines. As a general rule the price paid by first-class travelers in American waters, including every comfort that most people are able to pay for, is about the same as the higher grade of intermediate fares on the trans-Atlantic lines. This may be only an incident in the present eager policy of these companies to make their routes very popular with tourists, but it is an attractive fact to those who are seeking economical vacation trips.

The rates are particularly low to points that can be reached by rail from New York. One of the cheapest trips in the world is the journey of 5,220 miles by Pacific mail steamers from New York to San Francisco, touching at a number of Pacific coast ports. The trip takes about thirty days, costs the traveler $3 a day and the accommodations are fully equal to those the average tourist would pay for at American hotels. A trip to Mexico by sea costs only a little more than half the price of railroad and sleeping car fares. That delightful journey down the coast and through the Gulf of Mexico to New Orleans, the round trip covering twelve days of ocean travel, costs $60. Three days and a half are ample time to get an insight into that quaintest of American cities, to study the processes of cotton baling, the manufacture of artificial ice, and the mysteries of sugar making from the standing cane to the refined product. The entire trip of sixteen days can hardly cost over $85. The steamers to Norfolk and up the historic James River to Richmond, for many reasons the most interesting of Southern cities, sell tickets by that route from New York to Chicago as cheap as the regular fares by the direct rail routes.

An ocean trip that is becoming a favorite summer jaunt leads north to Halifax and St. John's and far up the picturesque New Foundland coast to Pilley's Island. The round trip requires eighteen days and the cost is $72. One of the Southern lines whose vessels visit Jamaica, Hayti, the Spanish Main, and the Isthmus has arranged a large variety of tours requiring from two to seven weeks, and issues tourist coupons at the rate of $5 a piece, each coupon representing first-class accommodations on board ship for one day or the price of living at New York's best hotels. At the same rate on a crack Atlantic liner it would cost only $35 from New York to Liverpool. In short the tourist who wishes to spend his vacation in American waters has the choice of a great variety of ocean trips occupying from four days to seven or eight weeks and at a comparatively moderate cost for good accommodations.

It is one of the advantages of our greatest sea-port that the traveler in three or four days can reach by water any climate he desires. Sweltering in his lightest summer attire as he steams from the dock, he will wear heavy flannels and an over-coat a little later on the northeast coast of Newfoundland. Leaving New York to the enjoyment of a January blizzard, a sail of three or four days may find the tourist in tennis flannels, sitting in the shade of tropical trees at Nassau or Bermuda. The ills of excessively high or low temperatures, therefore, may be easily avoided by those who have the time and means to flee from such discomforts.

But while our American ocean trips offer a great variety of climate and scene to those seeking pleasure or health, they have by no means reached their full development. Some tourists are seeking routes entirely off the beaten track. Within a few days steaming of New York is the grandest Arctic scenery of the world along the deep fiords and mighty glaciers of the West Greenland coast. The day is coming when our tourists may visit any summer this land of weird beauty and grandeur just as they now cross the Atlantic to go to the North Cape or Iceland. The scenic splendors of the southeast coast of Iceland together with the geysers have made it profitable to run a tourist steamer from Leith during the summer in addition to the

regular line from Copenhagen; and yet the lava mountains of the Iceland coast can hardly compare with the grandeur of west Greenland during the long summer day. Last year some Harvard students made this trip on one of the sailing vessels that visit Ivigtut for cryolite. The hospitable Danish officers took them in a steam launch on excursions up and down the coast and the boys came home full of enthusiasm and with a portfolio full of fine photographs they had taken of glaciers, mountains, and icebergs. All tourists who have made this trip say it is certain in time to be a popular summer voyage. It is now possible, however, for those who seek a few weeks' travel off the well known routes to visit by a regular line of steamers the most neglected part of the North American Continent, and that is Labrador.

The owners of one line from New York, in their advertisements include Eskimos among the novelties they offer. The vessels for St. John's connect fortnightly with a comfortable steamer for the Labrador coast, which visits various stations as far north as Nain, four-sevenths of the way up the east coast. Here Eskimos are found sure enough, quite civilized around Hamilton inlet and perhaps less interesting on that account, but farther north they are wholly pagan, eat all their food raw and live in winter in snow huts without fires. Perhaps few vacation travelers are tempted to visit these aborigines, but it is worth mentioning that they are advertised in New York as an attraction for summer tourists. There is also steam connection with the south coast of Labrador and here is a chance for those who do not mind roughing it, that will not only renew their vigor but give them reputation.

It ought to be reserved for some American to solve the mystery of the Grand Falls of Labrador. There they are only about 200 miles from the south coast, a little east of 65° west longitude, and if the statements of Maclean are accurate there are no other falls in the world that drop such a large volume of water from such an enormous height. According to Maclean these falls carry the Grand River over the precipitate side of a great plateau that is about 2,000 feet above the sea, and in this single plunge the river, contracted at the falls to a width of 150 feet, nearly reaches the sea level. We can afford to be a little skeptical about the Grand Falls until we have further information, though Mr. Holme, who tried to reach the falls three years ago and failed because his provisions gave out, seems to give full credence to the report of Maclean. If anybody is looking for wholly untrodden fields, here is his chance, for steam will carry him from New York to the very threshold of the largest wholly unexplored area on this continent.

There are abundant opportunities for those who wish only a whiff of the sea. The two lines from New York that run handsome little vessels to the ports of Maine give their patrons a full day of the ocean swell, and now and then something more breezy and exhilarating, between Nantucket and their destination. Not a few tourists find an extremely pleasant voyage of two days on the open sea by embarking on the line from Baltimore to Boston. The most agreeable and striking introduction a resident of the North can have to the widely differing aspects of Southern life is by way of the handsome vessels that ply to Richmond, Savannah, and Charleston. Losing sight of Northern shores his horizon is bounded by the ocean waste, he sees no transitional phases of the land to dull his curiosity, and when he lands the genuine South surrounds him. He has hardly crossed the border of the genuine South, however, along the line of the James River, than the houses with their big chimneys running up outside the gable end, the negresses in the doorways smoking pipes, and a thousand and one other things impress him as novelties. It happens conveniently that the steamers stop at this and that famous spot,—at Dutch Gap, for instance, where the traveler sees the most famous ditch in the world, considering its very insignificant dimensions. It was General Butler's bright idea to dig a canal only a few rods long, thereby saving seven miles of steaming on the wayward James River. If one wants just a bit of the ocean, say only about fifty or sixty hours of it and something worth seeing at the end of the journey, there are few trips so inviting as the run down to Savannah, and a little journey inland to the land where Cotton is King indeed.

Many people have an idea that one cannot get an adequate impression of the big ocean on a coast-wise journey. On not a few of these trips a water horizon limits the vision until port looms into view. One day of the six required on the New Orleans trip, the steamer skirts the Florida Keys; but for five

days the voyager sees no suggestion of land save on two evenings when the far away twinkle of the Hatteras and Jupiter lights affords a brief topic. Every one is supposed to know that there are few better chances to see old Ocean in his grandeur than off a lee shore when he happens to be in the mood. The fortunate people who cannot become sea sick if they try, and the far larger class who speedily get their sea legs, think the foaming Atlantic in a half gale, seen from the deck of one of our coasters, is as grand a sight as Niagara, and far more exhilarating. There is no enjoyment for any one in a big storm at sea; but there is exquisite pleasure for "good sailors" in a stiff breeze and a sea that tumbles, not too much, but just within the limit of safety for the dining room crockery. On all the Southern trips the pleasures of the deck in breezy weather are not impaired by freezing temperatures. In fact our Northern tourists do not know how treacherous old Sol can be till they sail South, and unless they are warned in time, exhibit scorched visages before they know any thing is the matter.

On the lines to the Caribbean Sea, another Spanish Main, the tourist seldom fails to meet one or more specimens of a very interesting class of travelers—the professional collectors of orchids and bugs and all sorts of natural history types. A short time ago three naturalists met by the merest chance on a steamer bound for Venezuela. They were off on a collecting tour for scientific institutions or wealthy gentlemen, and one of them had a standing offer of $3,000 for a very rare variety of orchid which he hoped to find in Venezuela. South America is a favorite resort of these collectors, and they are rapidly supplying the museums and conservatories with specimens of the novelties of nature.

One cannot find in Europe such a complete change of scene and air, and people of such widely different aspect, purpose, and habits as are afforded by a few days' journey South. It would require at least four vacation trips from New York to get even a superficial acquaintance with the gems of the Antilles. One beauty of these trips is that every day or so after reaching the island region the tourist is able to land at some fresh center of interest with its own distinct attractions. The companies do all they can to facilitate sight seeing. On the line to Jamaica, for instance, the tourist may circumnavigate the island, making thirteen stops on the way and getting a very fair idea of the little British colony. This line has thirteen steamers in its fleet, and with Kingston, Jamaica, as his headquarters the traveler is able to take his pick of a large variety of tours in the West Indies and along the Spanish Main, requiring from two to seven weeks from New York at a cost of $5 a day on shipboard. A fine round trip offered by another line is to Nassau, one of the most unique and picturesque of coral islands, thence around the rugged east end of Cuba to the quaint old Spanish city of Santiago, then on the same steamer skirting the south coast for 325 miles to the more modern town of Cienfuegos, and across the island by rail to Havana, where, once a week, another steamer of the same company sails for New York.

By still another line the tourist reaches the Lesser Antilles, now popular winter resorts since they have been made accessible by steamers direct from New York—islands of wondrous tropical beauty where there is no end of novel attraction. At Trinidad the traveler discovers marked changes in the flora and fauna, for he has left behind the influences of the Northern Continent and is on a South American island. At Barbadoes he sees every acre of land cultivated to the extent of its productive power and more people to the square mile than in any other land outside of China. The African missionaries who wrote home a while ago expressing surprise to find the natives so very different from our negroes would doubtless make the same comment on the blacks of the Lesser Antilles.

A lovely summer sea with fine days and glorious nights is the great attraction of the Caribbean on these winter trips. Another charming journey in these waters is the trip to the little island of Curaçao with its famous caves and its cheap markets; for as the port is practically free, all European goods cost less there than in the United States. Thence the vessel steams away to Venezuela and the tourist makes that remarkable journey by rail up and around the mountains, traveling twenty-four miles to reach the capital Caracas, only seven miles from his starting point.

If you would like a very near view of the coral insect preparing the foundations of future dwelling-places for our race, you may reach his scene of activity in three days from New York. It is strange that so few visit-

ors to Bermuda go out to the North Rock, only nine miles from the shore, where these silent workers may be clearly seen through the transparent waters still rearing their reefs toward the surface, while the shallow bottom is covered with blocks of coral. A most delightful short trip even in midsummer is that to Bermuda, requiring, as it does, only ten days for the round journey including three or four days to wander over this beautiful group of coral islands, the most northerly in the world.

In the development of commerce new routes of travel in our Western waters are every little while offered to tourists. It cannot now be long before we shall have an opportunity to travel in comfort from our own ports to the leading Atlantic cities of South America. We see the same growth of facilities along the Pacific Coast as that part of our country advances. The new cities of the Northwest have brought about regular ocean service between Victoria, Tacoma, Portland, and San Francisco, and on these lines splendid passenger steamers are plying. Seventeen Pacific ports of Central America and Mexico are reached from San Francisco by the vessels of the Pacific Mail Company; and the steamers to Japan and Sydney afford opportunities for glorious short trips from the Golden Gate to the Hawaiian Islands with their grand mountains and volcanoes. It is a lovely voyage in spite of the fact that the ill-named Pacific is apt, on small provocation, to be as unruly and tumultuous as any other sea.

TREMONT TEMPLE: A CHURCH IN BOSTON.

BY EMORY J. HAYNES, D. D.

"THERE shall be a church, in this haughty city, Boston, where a fugitive slave can sit beside me to worship our Father."

So said deacon Timothy Gilbert one night as he paused before the shadowed front of what was then the Tremont theater. The legend is that this then wealthy piano manufacturer, devout Baptist and "hot-headed Abolitionist," that very Sabbath, had, disturbed the decorum of his own church by bringing in an escaping slave, a fellow-Christian and an intelligent person, whom he was passing along the "Underground Railroad." The indignant protests of aristocratic pewholders had been very pronounced. Hence the above noted midnight resolve.

"And it shall be a home for every stranger in this city,—a Stranger's Sabbath Home," mused the old man. From that day to this, half a century, the church born in his brain that night has rejoiced in the name, "The Stranger's Sabbath Home."

For Timothy Gilbert purchased the theater before which he was praying. The original building was destroyed by fire in 1852. Promptly rebuilt, it was again burned in 1879. The present edifice was erected in 1880. Another church organization, the Merrimac St. Baptist Church, was about thirty years ago incorporated with the Temple Church, so that the proper ecclesiastical name of the religious body is the Union Temple Baptist Church. Its pastors have been honored names: Nathaniel Colver, Justin D. Fulton, Geo. C. Lorimer, Frank Ellis. Its laymen have been among the noblest and truest friends of good works that Boston has known: J. W. Converse, Henry Willis, Clement Drew, Geo. W. Chipman, and others perhaps as laborious. The property is held by a board of trustees who are elected by a convention composed of delegates from churches in the city and vicinity. The president of that board is one of the deacons of the Temple Church. The Temple Church has the largest equity in the building, which can never be sold without the consent of the church worshiping there. The large hall, seating about 3,000 persons, is to be open for free public worship each Sabbath, and as much of the other rooms as the church may need for its work are at its disposal. There are in the structure three other halls, the Maionaion, best known, where prayer meetings are held, seating about 800.

The estate is probably worth a million dollars, located as it is in the very heart of Boston. There is a debt of $175,000 which is being reduced constantly by the revenues of the building alone. The Baptist Foreign

Missionary Society has its beautiful general offices on the top floor; other denominational headquarters are also in the building. The *Watchman*, the Baptist newspaper of New England, the Social Union, the weekly Pastors' Monday Morning Conference, and every denominational gathering of a general character are the belongings of this huge structure. As soon as the debt is scaled down to $100,000 probably one-half of the revenue from the property, amounting to at least $15,000, will be used "for missionary purposes." The property pays no taxes.

There are two large stores on the street floor well rented always. The halls, when any one is not needed for the church work, are rented and in constant demand, care being taken that nothing out of character with the aims of Christ's church shall be admitted. The most brilliant literary and musical events of Boston winter life take place in the large hall. Here Wendell Phillips rocked the cradle of emancipation; here he was mobbed in the Sims riots. Here Sumner used to rouse the populace and Everett spoke here in those old days so often that it became almost his pulpit. Faneuil Hall is small. Music Hall has now no organ. Whenever it is proposed to stir the heart of Boston with speech and hymn, on any noble theme, the people know the way to Tremont Temple. It is estimated that in the fifty years of its history more than twenty millions of people have assembled on that plot of ground for religious, political, and esthetic social purposes. Its platform is the bema of the Athens of the New World. Financially, socially, and denominationally the purchase of that acre has proved a far seeing, providential move without a single discount. It might at first thought seem that the immense secular attendance, first and last during the year, would work hardship to the church. But a free church is probably benefited by it. The advertisement of its location is thereby world wide. The "ecclesiastical dread," as some one has called it, which prevents many a youth and non-churchgoing citizen venturing into stately Gothic aisles stands not at these doors. "Oh, I have been there to a concert. Yes, let's go there to church," is a common remark that the young fellow drops when invited Sabbath morning or evening.

The Sabbath services begin at 9:30 a. m., with a prayer-meeting; at 10:30 preaching; at 12 Sabbath-school; at 3 p. m. a song or praise service, consisting almost wholly of singing hymns, and religious music with the grand organ and orchestra; at 6 o'clock p. m. a prayer-meeting; at 7:30 a preaching service; at 9 o'clock an "after prayer-meeting"; besides these, a Swedish sermon morning and evening in one of the lower halls; a French service and sermon at 3 o'clock p. m. in Chapel Hall. The average aggregate of the entire congregations, assembled under the roof on Sunday, is about ten thousand persons. Probably these figures represent at least seven thousand different individuals. Fully a third are strangers from out of town. I have myself confronted, in all services that I have attended in five years, audiences that if added together would amount to more than a million and a half; it is my belief that seventeen hundred thousand would be nearer correct. It is very frequently impossible to accommodate the people; bars are placed across the entry way. "No room" is posted, though 3,000 people, as said, can be accommodated in the large hall. There are practically five pastors. Besides the pastor in chief, "whose duties are every thing," but who finds the preaching and leadership of revival and other prayer services his main function, there is a pastor's assistant who is in parochial charge of the membership; a church missionary who is in fact "pastor to those who are without"; a Swedish and a French pastor at the head severally of missions meeting in the building. Two deaconesses also work constantly under the direction of the church. An executive committee cares for all temporalities. A prudential committee composed of the twelve deacons and a few ladies and gentlemen meet all candidates and do the general purely spiritual work and discipline of the pastorate. The last annual report makes a pamphlet of thirty-one pages and contains the transactions of as many sub-committees, the Sunday-school of about 1,200 members included.

An average of $25,000 annually is expended on the home work and in missionary and benevolent contributions, all told. Of this sum, all except about $2,000 from a fund, is raised by voluntary contributions in basket collections, and by the envelope system of weekly subscriptions. Deficits are very rare. The experiment of a vast free church is thus made an encouraging example to any who will regard it. Black and white, rich and

poor, student and toiler enter here, are each shown to a seat which is the worshiper's own, provided he observe decorum, as much as if he had hired it by the year. Literally no one reserves a seat by any tacit understanding or habit of occupancy. And no one is found to complain. Ushers are supposed to be gentlemen with good sense, and they generally manage to seat families together.

The Bible classes are large in the Sunday-school. Many of them maintain a perfect social organization, caring for the invalid, the poor, or unfortunate, holding monthly social and literary meetings, and annually gathering in "reunions" where an elaborate evening's entertainment is provided. The church thus becomes a united Young Men and Young Women's Christian Association. In fact, the attempt is made to do much of the work of these associations; even to that of finding employment; searching out young people whose friends write multitudinous letters to our office from country homes with that request; giving advice to students, of which class probably ten thousand are present in the city during the lecture season; finding boarding places for young clerks of both sexes who come new to town life in great numbers from rural New England and the provinces each autumn. The pastor's office is open daily from 9 o'clock a. m. till 2 p. m., and again in the evening; one of the assistants is always in attendance. At noon, each day, the chief pastor keeps an office hour there, at which time he is understood to be open to all calls: and at this time he daily hears reports from the various heads of departments.

The Sabbath is pre-eminently the day of days at Tremont Temple. Early in the morning a large committee of young men goes to various railway stations to meet suburban trains, to hotels, to boarding-houses, bearing invitations from the Stranger's Church. These are sometimes printed, often only verbal. In all public places photographs and "welcomes" are permitted with singular courtesy by corporations and hotels. By 10 o'clock throngs of people begin to appear in the lobbies where the trained welcome of years greets them. At 10.15 the deacons, with any invited guests, meet the pastor in a rear parlor for a season of prayer. A chorus choir of two hundred voices now goes upon the platform. Dr. Chilius, one of Boston's best musicians, is chief organist and chorister. He has an assistant organist. Not over $3,000 is spent annually on the music. At precisely 10.30 the pastor leads his deacons and guests on the platform. Two balconies run round the building. At least half the audience are in these large balconies, hanging close to the speaker as it seems; so that, though it is one hundred and twenty feet from where he stands to the wall in the top balcony, he yet can be distinctly heard in that distant quarter. The effect of this fine presence is exciting and solemnizing in the extreme. The responsive prayer rises reverently from thousands of lips. The chanted doxology and prayer are well sustained. It is, however, the congregational hymn which brings the reverent emotion to the climax, though Mrs. Alice J. Osborn, known to many a Chautauquan, a cornet solo, or the choral anthem are worthy of mention, being institutions, if you will allow me the word, of many years. The multitude sing. A printed slip of hymns is used, being issued weekly. Sometimes the last Sabbath's sermon is printed upon these slips; no hymn books are used. The audience is ready, quick of sympathies, breaks into unconventional smiles or tears or applause, expresses the most natural assent or dissent, yet always with a decorum and reverence for the hour that I have never seen elsewhere joined with like unrestraint. It is, in fact, a Tremont Temple assembly; like a Chautauqua assembly, it is *sui generis*.

Impatient of dullness or pedantry or sectarian polemics, composed as it is, of every sort of believer and unbeliever, the assembly is possessed by a catholic sympathy with the principal truths on which all good men have agreed. A Baptist church of 1,800 is present, yet that only serves to assure orthodoxy in their preacher's utterance as to the Bible, the cross, and salvation. During more than five years I have found that the themes which "drew" the best were the simple ones which bring the atoning Savior into every-day life. Not "sensationalism," not politics, not disputed social problems, but the religion of the soul presented in pulpit themes has sufficed to fill the house constantly. After the sermon the pastor invites "any strangers who would do him the honor to allow him a shake of the hand and a personal welcome, to come to the corner of the platform on the left." To one who is unaccustomed to life in a stranger's church this part of the service

may be interesting. A long line of people pass down the aisle, informally, each one announcing himself with a delightful greeting. "I am from Nova Scotia"; "I am from England"; "I from St. Louis"; "I from New York"; "My home is in Maine"; "Mine in Kansas," etc. It is not unusual to be greeted by visitors from a score of different states, almost every English-speaking nation and cities separated by thousands of miles.

The Sabbath-school follows. Recruiting officers from various Bible classes have been meanwhile busy in the lobbies. Hundreds spend that day in the school and never come again, for by the next Sabbath they are scattered to the nation's four corners. A score or two are fastened permanently. A large number of the conversions result from Sunday-school work with stranger youth welcomed thus in a great city.

The "song service" of the afternoon, under the unpaid laborious charge of Mr. C. J. Spencelay, is a comparatively new effort. For now two years, more than 3,000 people, largely loiterers about the Common and non-church goers, have been drawn in to sing the old hymns they seem strangely familiar with, perhaps the teachings of far off childhood. A brief pointed exhortation and call for prayer closes the hour; it has been strikingly fruitful in conversions among young men.

The evening service in the large hall is a repetition of the morning, except it is even more thronged. Very often the edifice is too small. At the close of the sermon, from October 1 to April 1 "an after prayer-meeting of twenty minutes" is held. Generally a thousand people, often fifteen hundred remain. The old-fashioned invitation to the "anxious seat" is given and conversions are constantly occurring. During January every year without exception revival services are held every evening, often part of February being so employed. These are generally conducted by the pastor, rarely any evangelist being engaged. I estimate that I see over twelve hundred each year, rising in response to the invitation, "Who, by standing, will say pray for me?" It is a conservative estimate that invites a thousand different individuals as the aggregate of the year's penitents at our altars in all meetings. Of the converts many are unknown; probably about a hundred will join our church. The rest are scattered to the world's end. There is not a church in Boston or vicinity which has not one or more "leading man" converted in his youth at Tremont Temple.

The Temple is a great feeder for all the Baptist and other churches of the vicinage. There are to-day twelve young men in our membership studying for the ministry. Scores of ministers are gone from us in these fifty years to foreign missions and to the scattered pastorates of our own land.

The church membership can probably never be very large, not over two thousand, so great is the centrifugal force here. Often, as I go through the 140 nights of service and the many day meetings of a year, this sense of losing visible results is oppressive. But the compensation is that it is perhaps the grandest preaching station in America, all things considered. This is what it is, in fact: a gateway in which to cry the good news of Christ, on the Eastern, the sunrise wall, of the republic. The church will live always. It is not dependent on any particular layman who pays the bills. There is no man who so puts hands in pocket. Tremont Temple is the corner of the curb-stone where the eddying street winds will always collect a pile of autumn leaves, no matter how often you scatter them.

As a visitor to Boston drives along our proudest thoroughfares, Beacon Street and Commonwealth Avenue, he sees not a single church spire on the one and but one upon the other, in contrast with Fifth Avenue in New York and other similar streets in all cities. Years ago, when the present generation of strong men were fresh-come country boys here, a dark scepticism held sway over them in Music Hall where the brilliant doubter Theodore Parker taught them. The country boy of to-day hears a different utterance, not only in the strict orthodoxy of Tremont Temple, but in noble Trinity, vigorous Park Street, "The People's Church," and other places which he generally attends. The next five and twenty years will show results in orthodox Boston that now decidedly is, and is most decidedly then to be, *facilis primus*. The church will adorn the costliest heights in gratitude to the Christianity which has made our people strong.

SCIENTIFIC EXPEDITIÓNS FROM AMERICAN COLLEGES.

BY N. S. SHALER., S. D.
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THE intellectual life of our American colleges and universities shows in many ways that these seats of culture give promise of good work on lines which have not been essayed by similar institutions in other lands. In the Old World, at least in continental Europe, these abodes of learning are more or less completely in the control of the state; this impersonal power furnishes the money by which they are supported and sets definite bounds to their activities. They do their appointed tasks in an effective manner but show no disposition to win new fields of accomplishment. Before a novel addition can be made to their scheme of work, the superior power must be convinced that there is need of the enterprise. As the men who make this determination are always possessed by the conservative spirit and are generally ignorant if not careless in educational matters, the great schools remain unchanged until a very strong pressure from the educated public induces reforms.

It is quite otherwise with the academic and professional schools of the United States. In but few cases do they, in any important way, depend upon the government for their revenues or their management; even when they receive a share of public money the control of their plans of work usually remains in the hands of private boards which are on the whole in more immediate and sympathetic accord with the life of the institution than any mere official administrative bureaus can be. It is doubtless to this peculiarity in the conditions of our American schools of higher learning that we owe the admirable elasticity which so often characterizes them. Nearly all the greater colleges and universities of the United States are now in the process of change, advance, and reform with a view of securing a closer and better relation of their work to the public interests. Following the motives of our modern social advance, which seeks to enrich and ennoble all life whether of individuals or institutions, these schools are pushing forth into many unexplored fields of accomplishment. This singular activity fairly leads us to expect that the American universities, perhaps after a time of mischances and defeats, will come to a more perfect relation to the body of our social life than has been attained in any of the great schools of continental Europe.

One of the most interesting, hence the most prophetic, of the tendencies of our higher schools, is exhibited in their ever increasing relation to the work of scientific research. Although, because of the great needs and relative poverty of our American colleges and universities, the aggregate of their work in science is much less considerable than that done by the similar schools in Germany, this American collegiate research covers a wider field and shows it seems to me a purer devotion to learning than that done in the state schools of the Old World. The inquiries which are prosecuted in the last named institutions are almost altogether laboratory studies in physics and biology. The wealth of this work is very great but it is in the main the product of the stimulus which the state applies to the scientific life of the country through its gifts to the universities, its regulations which require academic success as the condition of professional employment, or of escape from the tax of long and oppressive military service. In our American schools the element of individual gain is much less considerable; the work done has more the character of a free will offering to the store of learning than would be possible in schools where stress in school work opened the way to a wide range of privileges and immunities. Moreover this American academic exploration turns to more varied ways than are touched on by the work of European students; it has largely been done not in laboratories but in the broader fields of nature, in the problems of field astronomy, geology, and the other sciences which demand work far from the seat of the school and impose upon its followers arduous labors not of a nature commonly esteemed to be academic.

As this novel field-work element in our American collegiate life, though familiar in its individual instances, has never been considered in its general bearings on academic

culture, I propose first, briefly to trace its history and then to note its probable future development and influence on the interests of these schools. In this necessarily brief essay it will not be possible to consider the whole array of these undertakings, for this would be a task which would lead us far beyond the limits of these pages. We can only note the general trend of these interesting labors.

The first recorded piece of work done under the auspices of an American school was accomplished by John Winthrop, Hollison professor of mathematics and astronomy in Harvard College. This task consisted in an excellent series of observations on the transit of Venus made at a station in Nova Scotia in 1785. The expenses of this interesting expedition appear to have been, in part at least, provided by the government of Massachusetts, but the motive and the work as well as the instruments used were from the college. Professor Winthrop, though even his name is unknown to most men of science of this generation, may fitly be deemed one of the founders of American science. He had the path-breaking temperament and the knowledge necessary to push his way successfully into new fields. To him more than to any other student we owe the beginnings of accurate methods in the study of earthquakes. His "Lecture on the Earthquake" delivered in the chapel of his college just after the great New England disturbance of 1755 is so far as I have been able to find, the first truly scientific inquiry into these convulsions. His lectures were the beginning of the intellectual career of Benjamin Thompson, afterward Count Rumford, who laid the experimental basis of the law of the conservation of energy, a principle even more important to science than the law of gravitation. To Winthrop also we owe in good part the popular interest in physics which led Franklin to his studies in electricity. It is a pleasure to hail this admirable teacher, who was at once skilled in several sciences, distinguished in the learned societies of Europe, and trusted in the councils of his native state, as the beginner in the outgoing work of our American colleges. So far as I have learned there is no other considerable instance of important exploring work on the part of the teachers of our schools, at least of the kind which took men afield, for more than fifty years after Winthrop's Nova Scotia expedition.

The awakening of our science teachers to the interests of the outer world seems to have been due in the main to the coming to this country of the late Louis Agassiz; his expedition to Lake Superior in company with a number of his European pupils and several young gentlemen from Harvard College, coming as it did so soon after his striking announcement of the recent ice age of the earth, turned the attention of students of nature from their laboratories to the wider fields. The elder Agassiz's own expeditions form a large chapter in the history of such explorations. His studies in Florida, his journey up the Amazon, and the voyage in the Coast Survey steamer *Hassler* around Cape Horn, were all closely related to his work in Harvard University, were more or less shared in by his colleagues and students from that school, and did much to affirm the position of the institution as regards field explorations in natural science. Other schools in the years just before the Civil War had a large share in these endeavors, though none of them have ranged so far over the earth and few have won such important results as those secured by Agassiz in the years between 1845 and 1872.

The greater part, if not the whole, of these expeditions from the colleges, except those pertaining to astronomical research, were until recent years directed in the main toward general inquiries into the natural history of extensive regions. The advancing specialization of modern science is doubtless the reason why the later researches of this nature have been devoted to more limited ends. The expeditions of the elder Agassiz were naturalists' reconnoissances intended to gather a wide range of facts in biology and geology; so too, the nearly contemporaneous expeditions of Professor C. B. Adams of Amherst College to Panama and other tropical points were in their nature explorations of a wide field. The work of college officers of the last two decades has in the main consisted in inquiries into particular problems. The naturalists of Yale and Princeton have given their energies mainly to the vertebrate paleontology of the district in the far West of the continent. It is evident that in the future this specialization of inquiry is likely to be even more marked than it is at present. Work such as that done by Humboldt in America and Siberia or by the Slagintweits in High India, though in its time good and profitable, no longer suits the temper or the

needs of modern science, which now demands such special learning of its votaries that there is no chance for them to be trained in several lines of inquiry.

Another general influence arising from the conditions of modern science has had a decided effect upon the conditions of field research on the part of college teachers. The detailed studies required to carry forward this class of investigations are costly and require the co-operation of many men for their accomplishment; hence it has arisen that the geologists very generally, and to a certain extent other naturalists as well, seek to carry on their work in connection with the state or federal surveys. The larger part of the state geological surveys which are now in existence or have been carried on within the last score of years have been instituted or conducted by college teachers in that science. A considerable number of these teachers who are not now connected with these local bureaus of science carry on their work in the United States Survey. The advantages of this new status of the field researches of the college teachers are manifold and important. In the first place instead of the occasional expeditions in search of knowledge arranged with difficulty and leading to no complete result, the work is organized to secure co-operation; the financial part of these undertakings is more effectively provided for than is possible under the old system, and the results to science are much more profitable.

It seems likely that for some time to come a large part of the extended work in the field which is undertaken by American teachers of science will be done in this co-operative manner; the states or federal authorities providing the money and the general direction for the enterprises and the colleges through their teachers and advanced students a part of the personnel of the bureau. Although there are certain objections to the interference of political governments with the intellectual life of the people, it is clear that the study of a national realm from the point of view of its economic resources is a task which cannot be executed except by the state or federal government. The labor and cost of these surveys greatly exceed the resources of individuals or universities. The choice then is between co-operation of the college instructors with the public work and the entire separation of official science from the teaching system of the country. Such a partition would be exceedingly disadvantageous to all the interests involved. It would deprive the government of the services of many of the ablest men in their several walks of learning and would debar the teachers and their trained students from the profit arising from the association with the enlarging labors which these surveys have in hand.

Besides the work of the geologist, which of necessity leads teachers into the field of exploration, there are in several other sciences of most inviting opportunities for labors which may lead academic teachers and those employed in the professional schools of our universities afield. Astronomy and the related science of geodesy, botany, biology, engineering in its several branches, agriculture, and even medicine from the point of view of the study of diseases, all invite their teachers to work beyond the limits of class rooms and laboratories. There is at present an obvious tendency in our greater schools to organize departments for each of these divisions of science and to make them so strong that they may play independent parts in the university and in the outer world. The most conspicuous instances of this system are found in the Astronomical Observatory and the Museum of Comparative Zoölogy at Harvard College. The observatory has an endowment of near a million of dollars, no part of which is devoted to ordinary instruction. It has had a large share of the most important expeditions for astronomical research which have been undertaken within the last twenty years and now maintains an observatory on the west coast of South America. Owing to its freedom and to the admirable direction of its work, it has become the foremost in research of such institutions and an inspiring influence in the intellectual life of the school which has given it support.

The Museum of Comparative Zoölogy, though more intimately related to the instruction of the university, is also essentialy independent of academic control and has large endowments which may be devoted to the interests of biology. It has been the source of much of the best work in this science which has been done in this country, work largely accomplished through co-operation with state and national surveys. Both the museum and the observatory may well serve as types of the relations which

academic science is in the future to hold to the intellectual and practical life of this country. With the stability and perfect freedom which are secured only in the conditions of a well-organized university such institutions may not only secure the immediate interests of the schools which guard them but can do a work for pure and applied science which can be accomplished in no other way.

In the ideal university each department which from the nature of its tasks is capable of relation to the outer world of nature or man, should have the strength and independence which will enable their directors not only to do the routine teaching pertaining to the several sciences, but also to enter on the field of research which may not only widen the sphere of knowledge but extend the beneficent influences of the school. So organized, a university would not only perform the old time tasks of immediate instruction which custom has assigned to it, but would establish relations to the body politic, in their nature calculated to benefit both the school and the laborious public. In every department of science both practical and theoretical there are numerous questions which, though of the utmost importance not only to abstract learning but to the economic welfare of men, cannot be solved save by patient and well-directed endeavor. When possible such inquiries should be essayed by the universities rather than by government commissions, for the reason that it is not desirable to have any tasks of this nature committed to the state which can be accomplished by voluntary associations.

To take only a single class of inquiries, a class which from its nature would at first sight appear to be beyond the resources of a university, let us consider the study of diseases from the point of view of preventive medicine. There are many destructive maladies which cannot be adequately studied in our present system of investigation when men with scant time and no means of subsistence, except that won from their professions, devote hard won leisure to the inquiries. If any of our great medical schools had an income of say fifty thousand dollars a year which could be devoted to the study of certain deadly maladies there is hardly a doubt that within a decade we should win new triumphs over disease. Let us suppose that some person of great fortune, doomed to death by consumption or cancer, or who had lost the blessing of life in kinsman or friend through these maladies, should resolve that all resources of science should be directed to the thorough study of the disease from which he had suffered. Then with a gift of a million dollars under conditions which would secure its faithful and efficient administration, he could turn all the skill and devotion which science can afford to the cure of the evil. There are at least a score of diseases which now give promise of being controlled if not eradicated as soon as we shall acquire a proper knowledge as to their history and the remedies which are appropriate to them, to their prevention or cure.

When our universities assume this relation to the work of the outer world they will enter on a new and higher life, they will become the repositories of that independent science which can hardly maintain its spirit in the economic battle of the money-getting world. So strong is this commercial spirit of our life that those who are fairly in its tide cannot maintain themselves as pure investigators; they inevitably lend their energies to the immediate ends of commerce. The colleges and universities seem the fittest places for that science which exists for itself and for the good which it may do without reference to immediate gain. It seems best that the votaries of the higher learning should be at once men concerned with the task of educating and inspiring youth and with the task of research which, though in the end most profitable to men, do not lead to commercial ends. To turn over all these foregoing inquiries to corps of government men of science would lead to the increase of that separation of our universities and the work of the people which is already a danger and a reproach.

We already have seen that the spontaneous activity of our higher schools shows a disposition and a power to do good work in and for the outer world. It therefore needs only organization to make them more effective elements in our civilization.

A TRIP TO A JAPANESE WATERING-PLACE.

BY LOUIS BASTIDE.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

THE August sun is torrid at Yokohama. The paper walls of the little Japanese houses, burned to white, crack under the ardent rays and seem as if ready to drop in tatters. To find any respite from the oppressive heat it is necessary to seek refuge in the interior of the country where the presence of the mountains moderates the high temperature. So one beautiful morning we left Yokohama for one of these mountain resorts.

The car in which we found ourselves, contained about twenty travelers. Not being a regular compartment carriage we could see from one end of it to the other. The persons composing its company were a reflection of the period of transition which at this time the "Empire of the Sun" is undergoing. In one corner were two young boys in European dress, talking in the language of Shakspere with a woman who without doubt was either English or American. Was she their mother, or simply their teacher? Their dress still increasing the confusion, it was difficult to tell whether the children were pure Japanese or half-breeds, so that we could not decide whether the person in charge of them was the wife of some high native officer, or only the governess of his sons. There actually flourish in Tokio thirty households founded on the union of a Japanese husband and a German, English, American, or Swiss wife. Up to the present time no French woman has formed such an alliance. Resolved to shrink from nothing in order to reach the most complete Europeanization possible, certain Japanese contract these alliances, perhaps less from inclination than from a desire to take an undisputed position in "high life." These strange marriages, which deserve a special historian, have different destinies. Some turn out well; in other cases, the husband after a few years finds himself deserted. But, thanks to the happy philosophy of the nation, he does not look upon such an abandonment as any calamity.

In one part of the car were three cavalry officers going to the garrison at Takasaki. With their rather turbulent manners and loud voices they presented a contrast to their tranquil companions. The Japanese make few gestures and speak in moderate tones. "If the French had no hands," they say laughingly, "they could not talk," signalizing by this expression the exaggerated motions used by the former to emphasize their discourse. But the soldiers are marked by a certain positive accentuation of manner which prevents them even when in citizens' dress from passing as disguised civilians.

In still another part of the car we noticed some merchants, who, not yet disdaining to wear their own national costume, still spoil it by the addition of a European hat and shoes. The education of the higher classes in the art of wearing the Western style of dress has made rapid progress. From year to year the Japanese have steadily gained in this respect. Formerly grotesque accouterments abounded, but now neatly fitting, even elegant costumes are not wanting. I am speaking, however, only of the apparel of the men. The round faces of these merchants also distinguish them from the soldiers with their aquiline profiles, and recall the distinction which has always existed between the descendants of the soldiers of the conquering Zimmu (or Jimmu, the first emperor) and those of the conquered Ainos. These merchants have less prestige and hold a lower social position than the soldiers, but the folds of their native robes crossed in the form of a V over the breast, probably inclose pocket-books much more swollen with the bills of the bank of Japan than those concealed in the pockets of the soldiers.

Besides these travelers there are some young girls clad in toilets whose soft or gay, but always harmonious, colors are in fine keeping with the bright and beautiful day with which we are favored. The fashion in France is for a woman to wear a traveling dress so made as to give her the appearance of a human chrysalis in a cocoon. Here, in traveling, the ladies wear their most brilliant attire, and arrange it with the care of an actress who seeks to please her audience.

Such, at our departure, was the composition of our car, the physiognomy of which was modified a little at the various stations by the successive losses and renewals of travelers, but the main features of which remained the same until we reached our destination.

We stopped an hour and a half at Takasaki, where we had breakfast and engaged our jinrikisha men. Three men accompany each one of these vehicles, one to push against the cross-bar of the thills in front, something after the manner of a horse before a carriage; a second to aid him by pushing from behind; and a third whose chief duty it is to relieve the others, thus allowing each one an opportunity to rest. Our baggage was sent in another direction on horseback.

It was necessary for us to hasten, as there was just time to reach Sannokura before sunset. After that time all traveling in these vehicles over mountain roads stops. Any delay therefore would necessitate waiting until the second day to finish this part of the journey.

That proverb of the first Spaniards who established themselves in America, "You see one Indian and you have seen them all," applies well to Japanese cities. Takasaki, a place of eleven thousand inhabitants, differs from Yokohama only as a slice of cake differs from the whole cake. We traversed its whole length, passing on the way before the barracks, a sort of citadel surrounded by a moat, and defended by a wall of planks painted black.

Our course lay over a road which gradually grew more stony and mountainous. Just at nightfall we happily reached Sannokura. At the inn we found very meager fare; only a little rice and fish. We had taken the precaution to bring some bread and wine. The next morning we were ready to set out again at the rising of the sun, and in a short time had lost sight of the last houses of Sannokura, having as the only distinct impression of the place the memory of the great green mosquito-net under which we had slept. We followed the course of a little river. The two ranges of hills which bordered it inclosed long tattered ribbons of fog torn off from the great mass by the sun. At this altitude and at this early hour the freshness of the air was penetrating in spite of the season. After leaving Takasaki, just in proportion as we reached more elevated ground, the villages diminished in importance and the occupation of the inhabitants underwent a progressive simplification. Artisans and merchants gradually disappeared, yielding place to the farmers. It was a slow return to a state of nature, reached over a way which ended in solitude.

Agility and vigor, two qualities to which had been joined that gift of the gods, gayety, had been liberally bestowed upon our conductors. As if stimulated by the difficulties of the way, they seemed to have sought the joy of overcoming them and so had gained marvelous skill in their occupation. By simultaneously pulling and pushing they succeeded in making the jinrikishas roll smoothly and gently over rocky bluffs and sharp defiles which barred the way. (It is well perhaps to say here, that the vehicles which earn the living of these fantastic fellows are not their own property, but are rented to them by a company in Takasaki.) We were whirled on a rapid run over a bridge thrown across the very steep banks of a torrent, which bridge was formed by the joining of two or three tree trunks and was so narrow that at one place the jinrikisha held to the timbers by only one wheel, the other turning in space. We wound along a freakish, narrow path, like a cornice, on the mountain side, scarcely wider than the space required by our wheels. During this part of the way, at once difficult and dangerous, two of the men pushing together behind the cross-bar, advanced laboriously, their bodies bent almost to the earth, so steep was the road; while at the back their colleague assisted them with all his strength. We followed in this fashion, the slight ledge winding in spiral form around a threatening, vertical wall which seemed to wish to throw us into the abyss. To descend with the rapidity of a rolling stone, then to climb with the slowness of an ant up to the very same height which we had just left, were the often repeated changes we made. It was difficult to tell whether on the whole we gained or lost in elevation after exercises of this kind. But the gradually changing character of the landscape gave the impression of constant mounting. Although the temperature was still very high, the air was fresher and lighter, and the blue of the sky seemed different. The vegetable growths had changed in appearance, and the spruce, that friend of high regions, left us no longer. Flowers

grew upon the hill-sides, not the delicate ones of the plains of Japan, but those of robust species and bright color. The mosquitoes had entirely disappeared, but as if in revenge, the flies were more numerous, larger, and more troublesome. A little before seven o'clock we finally emerged upon the plateau 4,000 feet in height upon the farthest part of which the celebrated village of Kusatsu is situated.

Its waters are sought by a great number of visitors who succeed one another during the entire summer. At a little way-station on this plateau where we stopped to rest, we were joined by another company of travelers on their way to this resort. They were a Japanese mother, her daughter, and a man-servant. The mother was about fifty years of age and resembled all the elderly women of this country; but, dressed in a plain rich costume of black silk, she had rather a distinguished air. The daughter was about fourteen years old. One circumstance plainly told that she belonged to that elegant and fashionable world which follows the decrees of fashion to the utmost exaction; she wore the gloves, the dress, and the shoes in vogue for the last two or three years in the high society of the capital. And this costume so opposed to the liberty of movements accustomed to wide flowing sleeves, so inappropriate in apartments where one is obliged first to kneel in order to assume the Japanese sitting posture, was not imposed by the caprice of the day. An imperial decree has recently forced upon all women the necessity of wearing the Western toilet at the receptions of the court, as fifteen years before, all men in official positions were obliged to adopt the European dress. The old and beautiful native costume is fast becoming a thing of history, and a certain disdain is even affected toward it by all the imitators of the new order of things.

Our young companion belonged to an easily influenced race, and her youth permitted her readily to adapt herself to the change and appear natural in it. Her pretty, intelligent face, her quiet manners—vivacity is in bad taste in Japan—her amiable disposition, made her really a charming little personage. As our acquaintance progressed she told us that she was studying at Kazokugakko (a school for the nobles) in Tokio. In this aristocratic institution they teach the scholars the European languages. To our question whether she spoke English, she replied in that tongue itself, that as she had been studying it less than a year, she could not use it readily yet, but was fast learning it, which expression her speech corroborated.

A prairie covered with tall grass and thickly sown with yellow lilies, blue bells, and violets,—such is the plateau of Kusatsu. Nothing in the scene reveals any traces of the hand of man or announces the neighborhood of an inhabited place. So we experienced a certain surprise after entering it, to fall so soon upon our village, which was situated in the depths of a ravine. Some houses three stories in height and resembling Swiss châlets, rose under our feet and made a fine appearance with their polished pillars and their light roofs weighted with large stones as a precaution against the high winds of winter. Near the largest of them, in the midst of a cloud of vapor, shot up a stream of water from the principal spring, that of Netsa-no-yu. At a little distance, on account of the thick deposits which covered its bed, one would say that the water was thrown up through a reservoir of liquid sulphur. Against the horizon was sharply outlined the profile of the redoubtable volcano of Asama-Yama, whose presence explained these geological phenomena. A plume of smoke, white, heavy, motionless, which one might easily take for a cloud, enabled us to distinguish it from the neighboring mountains.

Scarcely were we installed in our hotel, which bore the name of its proprietor, Kokuya, than a police officer sent up his card and asked to see us. He was ceremoniously introduced by the proprietor himself. We saw a man of small stature, rather portly, with a round face and thin lips, who was clad in the white, summer uniform of a policeman. We soon after learned that he was the *bête noire* of the people of Kusatsu. An ex-samourai, one of the class which in former times composed the gentry of this country, he did not try to disguise his disdain for the native population of this place, where for many years he succeeded in holding his office in spite of their protestations. As for us whose position he had learned from our passports, we evidently passed in his eyes as at least his equals, for, in turning toward us, his countenance wore no longer the expression reserved for the natives of Kusatsu. He very courteously offered us his services. "If the keeper of this house tries to rob you by

charging you an enormous price, if his personnel is in any way disagreeable to you, please let me know, and he will be immediately punished severely." And all this he said in the presence of poor Koku-ya, who preserved a respectful demeanor, standing as far from us, though, as the dimensions of the room would permit. The obliging visitor then gave us some information about Kusatsu, and took his leave, Master Koku-ya saluting him as he passed, by prostrating himself before him, to which he responded with a look of scorn.

For fifty *sens* [about forty cents] a day, our proprietor gave us a large room, well furnished and kept. The floor was covered with a fine matting of yellow straw. Two of the walls of the apartment which formed an angle on the street were only light movable partitions, which could be moved along their grooves by the touch of a finger, and thus fairly allow the street to enter the chamber. The frame-work of light, polished lath, with such straight edges that it would serve for the rule of a designer, was covered with a half-transparent paper so tightly stretched that it resounded like the skin of a tambourine, and constantly invited the fingers to beat a march.

Japanese matting will not endure contact with our furniture and our shoes. Tables, chairs, and the hard heels of our shoes break and tear it. So we found it the better plan to adopt as far as possible the native customs and costumes, and donned their short gowns and long scarfs, and reserved our boots for out-door use exclusively. In this fresh summer costume, and seated in the national manner we received the visits of those who wished to make our acquaintance. Often of an evening stretched out at full length on the matting, our heads turned toward the middle of the room and resting upon our arms, our feet forming the circumference of the circle, we talked with our more familiar friends over such extremely small cups of *saké* that it seemed as if they must have been brought back by Gulliver from his visit to the Liliputians. As the relation of master to servant is marked with great indulgence, it frequently happened that some menial, his work done, would seat himself outside of our circle, perfectly motionless, and listen to the conversation.

Such intercourse was generally kept up till a late hour. These long talks, which did not weary us because they constantly revealed something new in the Japanese character, were, it is to be feared, a little puerile and empty. All the substance that could ever have been expressed from any one of them could have been put into one of those little cups. Japanese men talk like women, and the women, like children. Their thought is given with a certain brilliancy of form, but the thought itself is very insignificant.

The middle classes especially are passionately fond of hearing and telling stories. A great number of tales drawn from the Middle Ages, which epoch seems to have a peculiar fascination for them, lightly retouched for effect in narration, have been arranged in popular form. Every one knows them, but no one ever wearies of hearing them, and they are told and retold on all occasions and are always received as new. Occasionally a foreign listener has the good fortune to hear something humorous, quite ingenious, and amusing. Of such a character was the following tale to which we listened one evening:

One beautiful morning of long ago, a certain gentleman received a splendid *fugu*, which one of his land tenants presented him as a curiosity. The *fugu* is a fish whose flesh is very delicate, but at certain periods, not well determined, poisonous, so that people generally refrain from eating it altogether. A short time after receiving this gift several friends whom the gentleman had invited to dine with him, arrived. They extolled the fish and deplored the uncertainty which kept them from ejoying so appetizing a dish.

"There has just occurred to me an idea which will settle the question of danger regarding it," said the host. "You probably remarked on entering, the blind beggar who has a habit of installing himself near my door. I am going to have the fish cooked. We will give him a slice which doubtless he will devour without a thought of what the result may be to him. As the effects of the *fugu*, if poisonous, are very rapid, we will watch the result, and at the end of two hours we will either abstain from it or follow his example and enjoy it."

Every one admired the brilliancy of the stratagem. The fish was cooked. The beggar received with many demonstrations of thankfulness the meal with which they had gratified him; and they went back to take a cup of *saké* and some dainties, according to the custom in Japan, where repasts are often prolonged for hours and begin and end with similar courses. From time to time they glanced from the window

to note whether the beggar was showing any evil symptoms, but none appeared; and after a sufficiently long time, they attacked the *fugu*, which all declared exquisite. As the fish created thirst they drank plentifully of the *saké* which soon began to affect their heads. In this state it struck one of them that it would be a very funny thing to go in a body and tell the blind man of the experiment of which he had just been the victim. This was agreed to by all and carried out.

The good man heard without a frown the communication of the convivial band; then, smiling, said, "I immediately recognized by the odor the kind of fish which you brought me. I divined the motive of your charity and clearly foresaw what has happened. Now," pursued he, drawing from under his robe, untouched, the piece in question, "I am going to await the effect which will be produced upon you by your repast, before I myself touch this dangerous food."

There are at Kusatsu five or six leading springs. The largest and the warmest is that of Netsu-no-yu, and the people visit it in crowds. The establishments present the general appearance of lavatories protected by roofs and divided by means of planks into compartments of different temperature. The highest degree is that of the ordinary Japanese bath. Most foreigners try to enter the native bath; some not forewarned, without mistrust. Nothing is more amusing than the precipitation with which they leave it. Generally the attempt is not renewed, and they are content to admire the degree of resistance to the cooking process shown by the natives, who find positive enjoyment in such liquid. At the Wasi-no-yu spring, the thermometer in the lower pool marks 120° Fahrenheit. No one—Japanese no more than European—is able, without preparation, to endure so high a temperature. But in a few days the bather capable of a little effort of will, reaches, by a wise gradation, this maximum. One will be astonished at the manner in which he can endure and enjoy immersing himself in water which at first burned his hand.

Every establishment is directed in a military manner by a chief of the bath. Five times a day, men and women run at a given signal to plunge into the water. Their faces only emerge. The duration of the bath is exactly three minutes. Whoever would permit himself to leave before that time is up, would expose himself to probably permanent expulsion by the chief.

The waters of Kusatsu have a wide reputation for being efficacious for many diseases.

GENERAL JOHN CHARLES FRÉMONT.

BY ARTHUR EDWARDS, D. D.

THERE is much of Henry M. Stanley in John C. Frémont, and Stanley has won because he is so much like Frémont. Both men traversed vast continents, and both, "like the course of empire," took their way westward. The limits of the two most notable explorations of the two men are about thirty degrees each. Stanley's trip "Through the Dark Continent" was from Zanzibar near the fortieth Greenwich meridian westward to Congo-mouth near the tenth. Frémont's most notable journey was from the mouth of the Kansas River near the ninetieth meridian westward to Vancouver near the one hundred and twenty-fifth meridian. Neither hero journeyed in a Pullman palace car. One struggled against heat and fever and starvation amid the solemn depths of hopelessly tangled African forests, while the other battled against intense cold and waist-deep snow-drifts which needed to be mauled by hand into the semblance of a path, and he was glad to eat horse or mule or dog meat, and at one time the followers of the American explorer resorted to human flesh in order to preserve life. Both heroes battled with fierce natives, and each gloriously demonstrated that peaceful approaches and brotherly treatment may quench the fiery darts of a savage enemy. Frémont and Stanley have much in common, and I am particularly impressed by the simplicity of character they share in common. Nature seems to take the two men into her confidence. Both saw every mite of a flower that timidly peeped for the first time into a human eye, and perhaps the petal's blush was all the deeper since the eye

was that of a white man, and the blossom therefore felt that at last it was understood and worthily loved. No bullying explorer could have made the relatively peaceful marches through Africa or among savage Apaches or Sioux Indians, since blows provoke blows and superior hosts in both cases might have exterminated both Frémont and Stanley. Both are tender men, and gentleness wins confidence and peace whether the appeal be in the remote recesses of torrid or frigid continents.

The analogies between the services of the two famed explorers are marked. Stanley determined the course and tributaries of the Congo, and defined the sources and trend of the Nile. He aided to prove that Africa is like a deep oyster dish turned upside down, and, therefore, that all its rivers must drop down to the sea in rapids, thus settling the point that the continent is an elevated plateau and far more healthful and fertile than supposed. Frémont demonstrated that our American Continent is highest along its backbone, close to the coast in the Oregon and California Sierras, and that therefore the flow of water is chiefly eastward and southward over the slope from near the Pacific to the Atlantic and Gulf. One logical inference is that "Uncle Sam's farm" must be a unit, and that no other nation should share its present boundaries. Therefore we already had Oregon, and therefore the later acquisition of California which we owe to Frémont more than to any other man.

It will aid to give Frémont his deserved heroic and providential setting to remember that his explorations are not the result of any vagrant disposition. Stanley deserves honor, but many regard his journeys as simply adventurous searches after two men —Livingston and Emin Bey—who were never lost, or at least cared not to be found. History will show that his marches and discoveries are the key to the dark and mysterious continent across which the steam or electric locomotive will presently whirl the indifferent or appreciative passenger. Frémont realized an old conjecture by George Washington, and notably an aim by Thomas Jefferson. Washington desired a national road to that "west" which is now our interior. At a later date Jefferson saw the vital value of communication with the Pacific Coast in order that that coast might be tactically controlled through possession of the bay of San Francisco and the sources and mouth of the Columbia River.

Jefferson's plans finally found a fostering home in the mind of the Missourian senator, Thomas H. Benton, and a later circumstance, so direct and curious that it may be considered providential, brought Frémont forward as the instrument to realize the dream of Washington, Jefferson, and Benton. After Frémont received his commission as second lieutenant of topographical engineers in July, 1838, he aided to survey the land west of the Mississippi from Missouri to the Canada line, that is to say, Iowa and Minnesota. Going to St. Louis for outfit and outstart he saw Jessie Benton. Frémont was a fine botanist and he failed not to press that pretty *Jessia Bentonia* close to his manly heart. The sturdy senator had not included that bit of science in his plans for Frémont, and he strove to defeat the attractive and interesting item of "identification." Benton used his influence to detail Frémont for distant exploring duty so that he might retain the aforesaid flower of a lassie in its original habitat. Frémont obeyed the war secretary's order and faithfully surveyed the Des Moines region, but he reimbursed himself heartily and satisfactorily while he was writing his report by quietly marrying Miss Jessie without her father's knowledge. The senator stormed, but the young lieutenant with Jessie's help conquered a family peace. Presently the bluff father took Frémont into his honest heart and home, and thus did the youthful explorer find his place in the providential schemes of Washington, Jefferson, and Benton with respect to the vast empires of our American interior and far West. Domestic homes as well as political kingdoms grow out of youthful loves.

Frémont was notable as a boy. His father was French, and his mother a Virginian. John Charles was born in Savannah, Georgia, January 21, 1813. Five years later the father died, and John thereby entered into the heritage that seems to specially await the widow's son. Early struggle in a widow's home suggests individual responsibility and effort to every child worthy of that home. The mother preferred that John should become a minister in the Protestant Episcopal church, but when thirteen he entered the law office of Mr. Mitchell in Charleston. Later, the lawyer adopted the mother's preference, and the boy was sent to school. Those who

have seen a copy of Dr. Robertson's edition of Xenophen's Anabasis, have read what the worthy teacher says in his preface about a certain "youth of a keen, piercing eye and a noble forehead seemingly the very seat of genius." That youth was Frémont and his career in school is fully sketched by his loving teacher, Dr. Robertson. That Anabasis with its wonderful march of ten thousand heroes left an indelible impress upon the future hero and dauntless explorer. His teacher concluded the preface named, saying, "My prayer is that he may ever be opposed to war, injustice, and oppression, a blessing to his country and an example of every noble virtue." If this prayer had not been literally fulfilled, John Charles Frémont might have been at the head of our armies during the Civil War and president once before that war and once or twice since the war.

John excelled in college, though he was indeed expelled, because of some personal complication, from an institution which a little later gave him the Bachelor's and Master's degree in one day. Before the naval academy was founded he passed a brilliant examination as a mathematical professor for service on shipboard, and later as a government civil engineer. Charleston College was proud of Frémont and honored him as above stated. These honors came in 1835, but it is doubtful that they would have been given could the South Carolina faculty have foreseen that the young man, about twenty years later, was to be the presidential nominee of the first party pledged against slavery extension, and the standard bearer next before Abraham Lincoln. Good Dr. Robertson soon began to move the upper kingdom in behalf of this lower one. The war vessel in which Frémont first served as teacher was boarded by him at the time when Andrew Jackson sent the *Natchez* into Charleston harbor to enforce his anti-nullification proclamation. South Carolina then first began to misbehave, and Frémont was in at the birth, as he was at the death, of the warlike injustice concerning which Frémont's old teacher appealed to God in behalf of his favorite pupil.

Our hero made five explorations in the West. The first was in 1842, and its object was to find a practicable pass through the Rocky Mountains near the western boundaries of Nebraska. A map made about thirty-five years ago on which are marked the names and *loci* of the Indian tribes of that region, suggests the quality and pungency of the hornet's nest into which Frémont's duty was about to lead him. With a party of about thirty he ascended the Missouri from St. Louis to the mouth of the Kansas River and then began his march to Fort Laramie, which he reached July 15. The famous "Kit Carson" was in the party, and even that dauntless scout and hunter who had faced danger in every form was so impressed by reports of the inevitable death that must come to the party after it left Laramie that he made his will before the march began. All in and near that fort besought Frémont to turn back, and had he done so he would simply have chosen that which seemed the only reasonable course. Old Indian chiefs at the fort said that their young men had gone out on the war path and could not be controlled. In a body the chiefs pleaded with Frémont, but in vain. The danger was so manifest that the leader thought it but humane to allow any in the party who so preferred, to return, but he proposed to push on regardless of consequences. Not a man flinched. The Indians were even angry that their advice was of no apparent value, but Frémont in a quiet speech declared, in the Indian formula of personal dedication, "We who go, have thrown away our bodies, and will not turn back."

That was the culminating, vital, decisive moment of Frémont's life. Had he returned he would not have been a failure, but that particular expedition would have come to naught, and he would have lost among other things that one monument of his heroism which is to this day brought to the attention of every school boy who learns of "Frémont's Peak" and the famous "South Pass" of the Rocky Mountains. The lofty, icy peak in question was ascended with great difficulty and from its summit Frémont displayed the flag of his service, and engraved upon the rocky sides the image of the holy cross. His instructions included a survey of the Platte River, which duty was performed fearlessly. The river survey, like the excursion from Laramie and the ascent of the Peak was full of danger, but the man who seemed to be utterly without conception of fear, fulfilled his mission even to excess of its word and spirit.

In the second expedition, in 1843, the aim was to explore the best passes of the Rocky Mountains westward from Kansas. Choos-

ing a line of march in the tier of territories first south of Nebraska, in which latter territory South Pass had been found in the preceding year, the party of thirty-two pushed westward. Kit Carson was among the number, and as before did fine service. Starting in May, the expedition was in the region of the Bear River, the chief tributary of Great Salt Lake, three months later. That lake was then held in awe by trappers and Indians. Not knowing that the whole land interior from the Rocky Mountains west to the Sierras is an elevated basin, the wonder related to the origin and the destination of the waters of those vast island lakes. There were rumors of terrible whirlpools, and subterranean caves with their probable preternatural beings and possible devils. Frémont delayed a week to reconnoiter the lake and its region. He carefully noted its longitude and latitude, and by barometric tests found that the great lake was 4,200 feet above the level of the Mexican Gulf. Going north to Fort Hall, Frémont left that point September 23, and, following down the Lewis fork of the Columbia River, arrived at the Walla Walla Junction October 25, and at Fort Vancouver about November 6, where the expedition reprovisioned.

Here began one of the most thrilling adventures, and in winter. Here occurs Frémont's battle with cold, as Stanley's was with heat and fever in Africa. It had been Frémont's intention to travel South in eastern Oregon, and thence southwest through the Rocky Mountain passes of the upper Arkansas River, homeward. The terrible winter season was chosen so that it might be more easy to observe the regions on the way over the tableland of the inner continent. Suffice it to say that this campaign involved eight months of combat with ice, snow, and dangerous mountain climbing. He finally changed his course so that he might investigate the undetermined topography of Oregon and northern California. It was believed that certain very long streams flowed from the interior into the Bay of San Francisco.

He found, on the contrary, that the interior was hedged from the Pacific by the lofty Cascade Mountains in Oregon, and the Sierra Nevada Mountains at an average distance of about eighty miles from the ocean. Moreover, he found that the Sierras are 2,000 feet higher than is the famous South Pass. He found also that no stream connected San Francisco Bay with the interior, but rather that that bay is fed only by two rivers, the Sacramento which flows from the north and the San Joaquin from the south, both parallel to and not far from the coast. The only western river that really penetrates the interior is the Columbia, which with its three branches would presently become nationally important.

Exposure, hunger, and sufferings which drove some members of the expedition out of their sanity are features of this winter voluntary hêroism. Coming south to the latitude of San Francisco the wants of the party were relieved at Sutter's fort. During this awful experience it was necessary, February 23, to "cut a track through the deep and frozen snow with mauls and axes. One of the party who was separated from the rest, subsisted on roots, and searching for these, he found a nest of ants which he let run on his hand, and stripped them off in his mouth; these had an agreeable acid taste," a fact which is more curious than inviting and soothing to the stomachs of 1890.

After unavoidable fighting with savage Indians, the party passed to the south around the Nevadas, and then eastward to the southern rim of Utah Lake, which was as thoroughly examined on that side, as it had been by the party when on its way westward. The circuit from these lakes and back to them again from September to May, had included twelve degrees north and south, and ten east and west. Frémont moved promptly, and never wasted time. However, he noted all passing facts and features, and when in the Salt Lake region he discovered its attractive agricultural features. At a later time when the expulsion of the Mormons from Illinois was being agitated in Illinois, Judge Caton placed a copy of Frémont's report of this expedition in the hands of Joe Smith, and the pest of Mormonism in Utah was thus suggested.

In January, 1845, President Tyler made Frémont a brevet captain of topographical engineers. In May following, Frémont went to California on his third exploration, with intent to observe more minutely along his former paths, and thus prepare for matured reports of his former expeditions. That province was then Mexican-Spanish, but formal leave was obtained from General De Castro for the exploration. There was much feeling against Americans, which later took the

form of open war. Frémont was ordered out of the country, and then came an order for his arrest. He fortified, and declared that he would defend himself. The Spaniard soon proposed terms of peace, and presently Frémont found it necessary to administer a whipping, which he did in due and thorough form.

Then came word from state-secretary Buchanan through a courier that war pended between Mexico and the United States.

It was therefore suggested that good feeling be cultivated so that in case California should be involved in the Mexican quarrel, residents should be induced to prefer an alliance with the United States rather than Great Britain. It was further suggested that the English were scheming for possession, and that a fleet was actually in California waters. Settlers, among whom were many Americans, were excited and flocked to Frémont for protection. It was discovered that a Romanist priest was at the English Embassy in the City of Mexico, who proposed that he should have leave to plant in California a colony of Irish Romanists on terms that should give a square league (4,428 acres) to each colonist family and half as much more land to each child of a colonist family. He agreed to import one thousand immediately, and industriously increase the number. The nominated territory was a thousand square leagues around the bay of San Francisco. The priest's motives, he said, were to advance Romanism, benefit his countrymen, and put obstacles in the way of further usurpations by an irreligious and anti-catholic nation. The priest was then on an English man-of-war waiting developments. Rumors of the colony had gone abroad and it added to the fears of Americans.

Events hastened, and presently Frémont found himself compelled to act. He released his expeditionary followers from service and they volunteered for military service under Frémont. Commodore Stockton, of the navy, in the absence of a land force, took charge under orders from Washington. Frémont was appointed governor of California and made colonel of a battalion of riflemen. The new officer acting under naval orders quickly administered defeat to the enemy whether Spanish or Indians, and by his prompt action actually put the whole province under the American flag, and by saving about four days, preceded the English Admiral in that important service. Some points we have named in connection with the geographical and topographical relations of California and the Columbia River illustrate the national value of Frémont's services to the Union in that episode.

Can it be believed that all this brilliant service resulted in the court martial and the condemnation of Frémont? When General S. W. Kearney arrived on the scene with provisional orders to do certain things which before his arrival had been done by Commodore Stockton, who acted under similiar orders, Kearney spitefully compelled Frémont to choose between subordination to himself or to Stockton. Of course, Frémont was true to the Commodore. Under the most humiliating conditions Frémont was ordered in arrest to Washington where he was most shamefully convicted of mutiny and disobedience, and sentenced to dismissal. His defense is one of the most powerful, able, and incisive documents on file in any department at Washington. The court recommended him to mercy and while the unspeakable Polk approved the sentence, he yet declined to endorse the sentence, and ordered Frémont to return to duty. The latter indignantly refused the offered "clemency," which implied a just sentence, and promptly resigned the lieutenant-colonelcy to which rank he had arrived in the course of events. Of all the military fiascos and red-tape outrages on record, this is the most disgraceful to all save the man against whom the action was directed. Time has vindicated the Pathfinder, and contemptuously condemned his assailants.

Charleston immediately voted him a sword, and a set of resolutions which warmed the cockle of his manly heart to the recent day of his lamented death. The Senate of the United States ordered an immense edition of his reports and maps to be printed, and highly complimented him for his services in California. Frémont then sought public vindication in further romantic and invaluable exploration undertaken chiefly at his own charges. He crossed the continent on about the thirty-seventh parallel of latitude, and aimed at specific researches which should complete and supplement former work. December of 1848 found him again in hunger, cold, and snow which barred progress, at a point 12,000 feet above the sea. Some of the party froze to death, and others were nearly starved. He was surrounded by savages, but in hope of procuring food he started for aid almost alone through hostile bands of Indians. He suc-

ceeded at risk of death. With his usual efficiency he delivered the party, and finally reached California in safety. In 1850 California was admitted to the Union. Frémont was elected a senator and in the usual lot drew the short term. That active senatorial term lasted but three weeks, but his eighteen bills offered in that space became invaluable laws. Through his agency California was admitted to the Union as a free state, and that fact prevented his re-election to the Senate.

Frémont, like Stanley, put his trust in the Supreme Being, and both have lived clean, Christian lives. It costs something to be true to conviction, and Frémont has thus suffered. Had he been a sycophant he would have adhered to Kearney in California, and might have escaped a courtmartial. Had he been careless as to the slavery issue, he might have continued a senator from his chosen state. Had he at a later date been less pronounced on that subject, almost any party would have been glad to make him its candidate, and his brilliant services would have insured his election to the presidency. Mr. Lincoln nominated two major-generals at one time and named Frémont and McClellan, in that sequence. The names were submitted to others and the nominations were confirmed in the inverse order. It is conceivable that had Mr. Lincoln's sequence been preserved, McClellan's wooden guns at Manassas might never have gone into history, and our troops at the first Bull Run battle would have run the other way.

They tell us that there will soon be a railway across Africa from Congo-mouth to Zanzibar. That modern miracle when accomplished, will not equal the three greater miracles accomplished since Frémont's wonderful explorations across our American Continent. The Northern, the Union, the Central, and the Southern Pacific railways which now climb the passes and skirt the chasms visited by the daring explorer are products, in part, of his faith and work. He was indeed a pathfinder, both for the toiling wagon train and the iron draft-horse. Millions now confidently journey where Frémont's feet once bled.

One last point remains to close this sketch. In August, 1861, General Ben Butler declared his doctrine that slaves escaped from rebel masters were "contraband of war," and therefore confiscated. In the same month of the same year, General John C. Frémont declared that slaves thus escaped were forever free. In May, 1862, General David Hunter made the same declaration. Frémont and Hunter were overruled, but Butler was approved because he had not declared any thing respecting slave-freedom. In September, 1862, and in January, 1863, Abraham Lincoln freed the slave—doing just that which he had previously overruled in Frémont and Hunter.

Frémont was statesman, soldier, Christian, scholar, elegant man of letters, dauntless pathfinder, patient patriot, and in the best sense a tender, wise man. His life reads like that of a more than Achillean hero, and I am sorry that he was not adequately known and loved before he was summoned to climb the shining steeps of the Everlasting Hills.

EDUCATION IS LIFE.*

BY MRS. ALICE FREEMAN PALMER.

GRADUATING Class of 1890 and Friends of the Classes that are old and that are new:

There has been no happier moment in all my life before than this in which I see your white banners and have the great honor to speak the congratulations and the blessings and the good wishes of all your friends and the friends of dear old Chautauqua on this day. Such a moment as this, is first of all, a moment of joy, of giving of good wishes, of congratulations from all our hearts. You are come up out of so many places; and there are, all about you, unseen objects who are with you, the forms we know in a thousand homes in this and other lands, who are members of your class, who cannot be with you, who would see us give you joy. You have done so much work so bravely; you have looked forward so long to the proud day which crowns you with its splendid sunshine.

First of all we give you our good wishes, our blessing, our recognition as belonging

*Address to the C. L. S. C. Class of 1890, delivered at Chautauqua, N. Y., on Recognition Day, Aug. 20, 1890, by Mrs. Alice Freeman Palmer, ex-president of Wellesley College.

now to the great army of those who have promised themselves to be scholars in the largest sense of the word.

Those who are not so wise as Chautauqua, have many times wondered at this paradox which she sets before the world when she brings you at the end of four years to your Recognition Day. We have, some of us, thought she ought to have recognized you four years ago when you entered upon this course of training you set for yourselves, that then she ought to have held out her hand and welcomed you to her arms. She knew better, so wise is she; she waited until she had tested your patience, your power, your will, your bravery, and then, at the end of the training, she holds out her hand and says to you, as Charles Kingsley said to his young men of Oxford, "I give you but my greeting and a start. I cannot educate you or any one." If Chautauqua has done any thing for our land she has done this, that she has showed us at last what she said in the beginning: "Education ends only with life." She says more to you and to those about you. She says, "Education is life." So she has taken up the work of our scholars in the colleges, where the boys and girls at the end of their four years there tear down the pictures, pack their books, have a farewell class meeting, and then depart with tears in their eyes and fear in their hearts. O, my children, it is not the end, as you call it. It is but the beginning; it is the commencement. The college of Chautauqua, a greater college now than all, has been wise in bringing you up to-day to enter upon life, to come into the new birth, to come on the roll of scholars on your Recognition Day.

I have thought in this moment, that is so sacred and solemn to you, we perhaps could not do better than to talk a little very plainly, as we ought to do, about what the new life into which you enter with us here is; what the life of education can be to us common working men and women; to us who are no longer young; to us who have life yet before us. You can teach it in a thousand homes in the coming years. You have found that an education is never finished. You mothers who stand here in the Class of '90; you fathers and mothers who have had reason for years to bless this place in your homes, will never send your boys or girls to any thing men and women call a "finishing school" hereafter. There is no such thing. You will talk no more and not allow your children to talk about having finished their education. You do not talk about having finished with this study. Your earnest eyes and purpose shows that you more firmly enter to-day than four years ago upon the education that is life. What is it? Let us draw a sharp contrast by saying that with Chautauqua the life is contrasted with the humdrum and more commonplace life. There can be none of us who have not passed through days when the skies were low above us, when it seemed that the earth had no stone under our feet, when duty was drudgery, when the dearest friends seemed uninteresting, when books were not opened to us, when no music sounded in our ears, when the humdrum of life and its daily round of duties made no bright outlook for us. We were occupied with things and not with thoughts, with duty, which was drudgery, and not with ideals. You know that life. You mothers know what it is to sit over the stockings mending, knowing all the time that they will wear out again; you know what it is to get dinners and that the dinner will be no better to-morrow; you know that rooms swept must be swept again; in the workshops as you watch the machines you know how dead they are. The pity and the pain, dear friends, of our life is that it is so often taken up with things that perish with the using, as our ministers tell us, and our hearts ache Sunday morning as we hear it, and on Monday, washing day, we start in to be overwhelmed with the duties of the week. Is it not so? And is it not so that Chautauqua has lifted us up by the thousand and given us something to think of besides what the fingers are doing and what has to be done over and over again?

We, in America, have been too long in believing in the blessed words of the Master that the value of a man's life is after all in the abundance of the things he possesses. Now, out of all this, you have come or are coming, for in truth, you are Chautauquans to-day. You, Pierians, have come during these four years to drink at that spring of living water which springs up anew into everlasting life, into newness of life that is sweet and fresh and invigorating day by day because life has come to mean to you idealism. You have gone out of your own selves first of all into the lives of others; you have cultivated sympathy and imagination and care for those others of your own household. You

cannot be true Chautauquans unless life is to-day to you more beautiful, no matter what your hands are doing, and though not one of you could earn your bread because of what you have learned in your homes and in your books, every mouthful you eat ought to be sweeter because of the work you have done together. That is, then, what I meant by a life that is education. I dare not use the past and say "educated" life unless I should signify it was finished.

What are some of the essentials of an educated man or woman? Now, I think that too often we have felt that diplomas, degrees, and courses in schools or college, some definite reading or the accomplishment of something acquired in the way of information, made a man educated.

I hope every thing I say to you shall seem common-place. I could say nothing better than to say over and over again the great truth Chautauqua has taught to every one, that if you have a rounded, completed education, you have put yourselves in relation with all the past, with all the great life of the present; you have reached on to the infinite hope of the future. First of all, you have come out of the little homes and workshops, school-rooms and pulpits where you have stood, men and women, doing the daily work of your life, and have made yourselves by the study of the past, citizens of the world. You have learned that when William the Conqueror landed among the Saxons you landed with him. You have learned that no more can you sit in your modern American village or city and feel no interest in what they do across the sea, in that little island from which our fathers came so long ago. You know that every drop of blood that surged in the veins of Shakspere, Milton, and Pitt has made life a different thing for American people, and the boys and girls of to-day. Dear friends, in our modern, practical, American life there is not the smallest little girl who walked to-day in your sweet procession, not the tiniest boy on some lonely farm on these New York hills whose life may not be and ought not to be a richer, sweeter thing because Plato walked in the old olive groves of the Academia, and because Socrates believed in ideas and the diffusion of them, and because of the heroes, saints, and martyrs, whose names you and I never heard of, fought the good fight and kept the faith.

Sometimes men and women come to me and ask if it will pay to educate their sons and daughters, especially their daughters. They say to me that life is so practical that it is hardly worth while to give John and Mary so much; ask why teach them German when they must speak English, and plain English too, and what is the use of giving a daughter Greek when Greek is a dead language. They come to me and stand before the young boys and girls and say these things, and all the while I feel as if untold riches were unopened; beautiful hopes, dreams, ambitions and inspirations, all ready for the boys and girls of this brave young land, and nobody knew it and nobody gave them the key that would make them rich all the days of their life if they never owned a foot of God's earth, if they never left their native village. We American people, and you have been told it a good many times—and let us say it again—we need to know the power and potency and the greatness of the life that is made rich by ideals and ideas; the life that is of high thinking and plain living; the life of the poor man redeemed from vulgarity, which is the only bad thing about poverty.

Now, you have not gone through this little list of four years' reading without having felt yourselves in a beautiful archway, members of the whole world. The Greeks have spoken to you out of their beautiful old life that has gone. The Romans have given you their ideas and you are the better for them. You know the witty, bright, scintillating, fresh thinkers; you know something of the solemn, philosophical German mind; you have come to see what the stars have to say to you in the heavens at night; what the rocks have to say to you in the sun by day. You cannot, I am sure, not one of you on the farm, go out in the evening and look after your cattle, and if you are a live man, with God's truth in your heart, you cannot go in without a sweet touch in the heart of the Source of all. You cannot go out in the pastures by day and not bring back to the children some touch of God's wonderful working in the flowers.

You mothers, sitting at your quiet tasks at home, have something now besides discussing the way your neighbors hang their dresses or educate their children or make their beds. I had a cook in New York last winter, who said to me once, being a very dignified and serious woman of sixty, that she would not go to live with a friend of

mine I wished her to cook for, because that friend talked about her servants with her friends. We are coming to something when our cooks in our kitchens warn us that there are things in life too sweet and grand to make it worth while to waste time with things that perish with the day's eating.

O you have not gathered up information out of the past, which you inherit in the larger measure of our day without feeling the wealth, the largeness, the growing value of life! I venture to say that you will not waste it, that you will not toss it away in bad health that can be avoided, in waste of time that can be redeemed to blessed use for yourselves and others. To come into the great citizenship of the world, the universe, it is necessary that we know all we can of all that has been, all that we have, and all that shall be.

But this teeming, beautiful, surging crude young American life is of more consequence: here we must do our work. How shall we? I venture to say that there is no man or woman educating himself or herself through Chautauqua, who will not feel more and more the opportunity of the present moment in a present world. This, then, would be my second point: that, while we, as people educating ourselves, must have information —will have it more and more; will use our scattered half minutes,—we shall be always in ready sympathy with the ever present need of the new time.

I know of a young girl who came from her Chautauqua reading to say to me, "Don't you know of something almost impossible that needs to be done just now in this land? My mother will not let me go as a foreign missionary, or I would go to Africa; but I think she will let me go to the Mormons. Do you know of any thing harder than that, Mrs. Palmer?" She said, "I found out so much of what the great, earnest, simple souls have been doing, that I cannot be content to go to parties this winter. I want to go to the Mormons, or the Black belt in Alabama, or any harder place you know, because I am young and strong, and I would like to be sure of God." That is Chautauqua's lesson. She has gone from Chautauqua to the Mormons, and she has taken her old motto with her, and God bless her.

I went the other day, in a country village, where I passed the summer, to see a little dressmaker in one room. What do you think I found her doing? I found her conning over the names of the Assyrian kings. She said, "I am glad you have come in. You have been in college; perhaps you will tell me how to pronounce these names; it is worrying me." I said, "Would you mind telling me, my dear little woman, what the Assyrian kings have to do with fitting my gown?" She said, "Well, I can't say as it is the kings, ma'am, but it is the knowing about them."

I must tell you I now know a great many Chautauquans in this same little village. There is a lonely woman there who has never been forty miles away from it. She was certainly in danger—some of us have been—of being a counterpart to Pollock's man, of whom he wrote, "One man I knew, and many such there might have been, who never had a dozen thoughts in all his life." Now, my neighbor had no thoughts; no chance to think them; she milked her cows faithfully; she stood by her maiden aunts honestly. The days went by and saw the gray hairs coming to the forehead of this New England woman, without money, without books, without lyceum, and yes, even in Massachusetts, without a public library; without any romance in her life except what she put there by her dreams; and so she came into her forties and Chautauqua came into them, too. Do you think that her neighbors thought it reasonable in Mary suddenly to burst out studying French? I assure you the whole village was in an uproar about this. They said, "What in the world does she want to know French for?" Up in her little bedroom she persisted; she has been studying French now two years and her pronunciation is quite unusual. I do not think that in Paris she could get a dinner with it; but she has got a new look in her eyes from it; she has got a new sound in her voice; she has suddenly gone to work to get up a public library in that little village from it; and she is now studying botany in those still, lonely deserted fields until the few little children that there are in the village daily may be seen trouping after Mary Ellen's heels to learn the name of some new flower.

The neighbors said it was impractical for her to study French; she never heard a word of it and will never use a word of it except when she is alone. Some of the neighbors said it was a wicked shame for Chautauqua to lead her mind away studying the Latin names of

common weeds. They thought it would make her forget to work and would make her a dreamer, and that her poor old aunts would be neglected. You know better, don't you? You know that on that street there has a new life arisen. There is new hope in a hopeless woman's heart. You know the children are better because she lives in the deserted village and you know God is glad because she took the impractical studies which have given her something more than information and something a great deal better, and put her in touch with the great, swelling life of the time.

This is an old story. You know a thousand of them. I know a good many; and I am more hopeful for the land because of what I know. A man or woman who is educated or who is being educated mounts into active interest in every-day life. Every particle of information he or she gets is inspiration, it is new power, it is new hope for daily duties; it takes the drudgery out of life; it inspires the heart to do what a young girl I know did away off in Michigan; she became interested in social questions, and at recess used to talk of strikes and labor movements with her Irish and German boys. She talked with a big Irish boy at recess one day, about why strikes were bad business, and that night her talk saved two million dollars worth of lumber on the river. That boy's father learned from Patrick the lesson his young teacher taught him at recess.

No man or woman is educated unless he or she out of all the learning puts himself or herself more in touch, more keenly alive, more sensitive to the life and the need of the time just round him.

America has so many problems just now to solve. There are ethical questions that the newspapers from day to day are teeming with—theology, education, politics, every thing, is stirring in the new land; and the questions will be settled before the little boys and girls here have grown to manhood and womanhood; and they will be settled by the men and the women who believe in this education, through this daily life, whether these men and women stand in high places or in humble places; they will be settled by these fathers and mothers who discuss them rationally about the dinner tables in the hearing of their children. God make us brave enough to settle these things in His way and not ours, before the new century comes in.

It is a great deal better to be taking up our time with the blessed present, which is so much better than any past, than to be giving it all to the histories of the Greeks or the Romans, but there is something that is better still. The educated man or woman looks before as well as after a time. The character of Chautauqua's training has been, that she has made us wiser than we were about the things that last. If you and I are truly educated the future will have no painful surprises for us and no bankruptcy that is total will ever touch our homes or hearts. Our interests will be those that cannot be touched by those things that take to themselves wings and fly away. Our hearts will be in places that shall not go down with bank stocks and railroad investments. We shall have set our treasures up too high for any breath that passes near the earth to touch; we shall have been wise in the things that last. That is the pain and sorrow of life. You have seen men and women sitting in beautiful homes with their hearts empty, angry, even, that they had so many things to be taken care of, when the only thing they cared for and loved was in the ground under their feet. You have seen men and women who had no interest excepting these things that even love cannot hold fast when the storms come. If we are wisely educated we know, every one of us, better than this; we have the dear old friends whose voices can never be stilled as long as library doors are open about us. We have the great music sounding down from the blessed old harps of the past; we have the pictures; we have the beauty of the world to which our eyes have been opened; and most of all, we know that our life is all a part of the Divine life, which is, after all, the only life in the world. That, I think, is the outcome of this education upon which you and I have entered. We have promised ourselves to have only the highest ideals. We have promised ourselves to add every day to knowledge; but aye, beyond that, we have promised ourselves to be our best always, and what is better, to give our best and only our best always to the world that waits for it.

I can prophesy well that there is not one of this Class of '90 who will go to the humblest room, to the quietest home, and not make her minister glad for her presence in the church, and not make the good doctor, if he is a noble doctor, in that place, feel

safer for the homes of the village because she has come back into it. The men and women who are educating themselves in this modern Chautauqua are the men and the women because of whose presence the little children on the streets are safer in temptation.

There is no greatness, we have come to see, but goodness. There is nothing that will last except love. Coming here yesterday I saw a little, crippled, white haired man with a trembling hand holding close to the one eye that could see, a little paper-covered book. The rain did not make him shut it, and all the trouble of the night about us in waiting and shuffling of baggage, did not make him lift his eyes. He was trying to find out, dear friends, what is "The Greatest Thing in the World." And he said, with his face kindling, and the tears ran down it, he said, "Yes, that is it; that is love." That is the story of Chautauqua's life. It is the life of love, and that is the reason why in the colleges, the universities, among the best pulpits I know, in the lawyers' offices, on military parade ground, in the mills in Lawrence, in the lumber camps of Wisconsin, in the islands of the sea, and the forests of the other side of the world this word has gone, and that is the reason why, everywhere, the men and the women who hope much for the next ten years in America believe in you. That is why I came a long way, with just this simple word in my heart; not willing to bring you essays upon education; not willing to talk about theories of how we shall get learning. The day is too sweet and serious; it means too much to me; I care too much for the new ideal and the new time. I have just come home from many lands where Chautauqua has not conquered or its ideals. I come from where I have been asked by German professors, whose names you have already been hearing upon this platform, if it is really possible that in America a boy would be sent to college who expected to be a farmer. The idea to them was very shocking, for, as they viewed it, education was for the preachers and teachers, professional and learned men. I think, even in dear old England, there are too many people who suppose that Oxford and Cambridge are for gentlemen's sons. In Athens that good man who is ruling there in the place of the king, sent for me last spring to ask me if I would not tell him how to get the boys and the girls educated there as this Indian name was doing it over here.

The old idea that education was for the gentlemen's sons, for a certain class or for learned professions, you have struck a deathblow in the face, and you have said that because you are men and women and because the little children around your table are human beings and are going to last forever, therefore you would know and be and do the greatest thing in the world that lay in your power. Now, for this, I can give you my blessing out of the colleges and tell you that at last you have conquered the colleges and universities. They now only ask you to be good to them and to send your boys and girls to them and let them do for your sons and daughters, Chautauqua men and women, something of what you have done for them. This, then, is my word to you—live, and after that live. Not till you are seventy—some of you are that already—but till you are seventy thousand—we shall all be that by-and-by—and then on and on in the beautiful times that come forever—live the lesson we learn under these arches to-day. God is love, and he that loveth is born of God. And the new life springing up evermore is the life in our hearts and love of the past and the surging present and the new future out of this new movement will join their hands in the life of you who pledge yourselves to know all you can, to be more than you can, to be what God would have you be—perfect; and so, may God bless you. This is the prayer we bring from across the sea, from across the lands. May His peace be in your homes and His prosperity in these palaces.

Class Poem of "The Pierians."

1886–1890.

Motto: "Redeeming the Time."

ARISE, ALL SOULS, ARISE!

BY MARY A. LATHBURY.

Arise, all souls, arise!
The watch is past;
A glory breaks above
The cloud at last.
There comes a rushing, mighty wind again!
The breath of God is still the life of men;
The day ascending fills the waiting skies,
All souls, arise!

It comes—the breath of God—
Through all the skies!
To live—to breathe with Him,
All souls, arise!
Open the windows toward the shining East;
Call in the guests, and spread a wider feast,
The Lord pours fourth as sacramental wine
His breath divine!

It comes—a larger life,
A deeper breath;
Arise, all souls, arise,
And conquer death!
Spread forth the feast—the dew and manna fall
And Angels whisper, "Drink ye of it, all;—
Drink of His truth, and feed upon His love,
With saints above!"

Arise, all souls, arise
To meet your Guest!
His light flames from the East
Unto the West.
The Lord of Earth and Heaven is at the door,
He comes to break His bread to all His poor,
Arise and serve with Him,—His moment flies,
All souls, arise!

Woman's Council Table.

A RUSSIAN TEA.

BY ANNA CHURCHELL CAREY.

THAT the social world constantly wishes is something new, and Russia of late has been the nation to which it has turned in search of novelty. Russian authors are now conspicuous figures in the literary world, Russian artists are challenging attention, and as many of the Russian social customs as can bear transplanting into the atmosphere of the Western nations have been introduced there. Among these are variations in the fashion of tea drinking and the use of the samovar on the afternoon tea-table. The samovar is to be used more this winter than ever before. It is usually made of brass and in shape is not unlike the old-fashioned coffee urn. It contains two inner chambers, one for charcoal and the other for water, with a vertical tube running through it by which the smoke escapes. It is not a good plan to light the samovar in the room in which it is to be used, as the fumes of the charcoal are often disagreeable; sometimes it is even lighted out-of-doors and brought into the house only when the charcoal has burned down to a clear bed of coals. When the fire is well started and the smoke has ceased, the chimney tube is removed and a teapot to match the samovar set on top of the opening left by it. This teapot contains very strong tea which is kept hot from the heat below.

In offering a guest a cup of tea the hostess pours half a teaspoonful of the liquid tea from the teapot into a cup and then fills the cup with boiling water which is drawn from the samovar by a faucet. Foreigners generally have the reputation of being great tea drinkers, but it must be remembered that the tea which they drink is much weaker than the American beverage, and that besides, living in a much less stimulating climate than we, they can drink it with an impunity which we do not enjoy.

Tea drinking is universal in Russia, and at whatever hour a guest may arrive, he is sure to be offered a cup of tea; and the first thing that the Russian soldiers do when a halt is ordered, is to get out and light the samovar. The poorer classes use the brick tea, which is tea dust pressed into brick by steam power—a process that takes away almost all the flavor and scent. When steeped in water it gives a red infusion, which to an American is very unpalatable, and which the peasants themselves remedy by putting in a dash of brandy. The richer classes usually serve tea with lemon, or with rum or brandy occasionally in place of the lemon.

Afternoon teas have become fashionable partly because they are so simple a form of entertainment. They vary much in the details, but it seems to be generally understood that it is good taste to have only very simple viands. But the Russian taste, so far as viands go, is simpler than ours. There, instead of having coffee, tea, and chocolate with various kinds of cake, they have one or two small tables made of some handsome wood over which is thrown a scarf ornamented with some of the characteristic Russian needle work or embroidery, and on which is placed the samovar, cups and saucers, sugar, lemon cut in thin slices, and crackers. If the tea is a large one there will be two or three tables placed here and there where one can get a cup of tea. When the Russian fashion is followed by ladies who have a regular day "at home," the tea-table may be decorated with a Russian scarf to keep the samovar in countenance, while the maid can wear the Russian apron and cap.

The fashion of serving meals à la russe does not, as the title implies, come from the Russians but from the French. The Russians have the reputation of being one of the most hospitable nations in the world, as well as one of the most imitative, which shows itself in the readiness with which the better class of Russians adopt the social customs of the French, English, and Germans as the fashion of the moment may decide. In a formal dinner à la russe none of the viands are placed on the table, but they are all, the meats included, served from a side table. This does

away with the waiter leaning over between the guests to reach whatever is to be passed. But at an ordinary dinner the soup and meat are placed on the table. The serving à la russe promotes a leisurely habit at meals and forces even the most independent person to submit to being waited upon—an excellent thing for one's table manners.

Not having the vegetables upon the table gives greater opportunity for table decoration, such as the beautifully embroidered rose cloths which have become so fashionable of late, and in which so much variety of taste is displayed. The rose cloth is something new in table decoration and would probably never have been if the table were crowded with dishes. It consists of a square piece of fine linen about three quarters of a yard or a yard square, either hemstitched or fringed, tastefully embroidered and placed on the center of the table. Upon this is placed a bowl of cut flowers.

Dinner à la russe means a great deal of bare table space, and as there is nothing which adds so much to the attractiveness of a home as a dainty table, the housekeeper feels her opportunity of having handsome table linen seen and appreciated. When meals are served in this fashion it necessitates the waiter being in the room all the time, which of course puts a certain restraint upon conversation, but, after all, that restraint only means the avoidance of personal remarks, a very good thing to get rid of.

WHAT IS TAUGHT AND DONE IN A COOKING SCHOOL.

BY MRS. C. A. SHERWOOD.

COOKING is taught now in all cooking schools—you will say that is obvious; but it is not, for, when cooking first attracted attention as a subject for study, the lessons were mere demonstrations, where the pupils were allowed to look in at the preparation of a certain number of dishes and, when perfected, allowed to taste thereof. When the sèance was over, I will not call it a lesson, nine *at least* out of every ten pupils left not one whit the wiser than when they arrived. But now those "lessons" are deservedly done away with and we are taught practically and thoroughly not only *how* we cook, but *why*.

The pupils are not only *told how* but are expected to put it all into practice then and there, while the teacher is still present. They are encouraged to ask questions and made to understand *why* one way is better than another. In well-organized cooking schools the lessons are divided into courses, three or more, one more difficult than the other; each course containing from ten to twelve lessons, no pupil being allowed to enter the second course before she has thoroughly mastered the first. I will venture to assert that any girl who has passed through the three courses, is well prepared for the culinary part of her duties as housekeeper, or what is more important still, "home-maker" of the future. As Mrs. Ewing lately so justly remarked, "Teach our girls to be good cooks, and you will do more to empty the saloons than you can encompass in any other way."

The first lesson is generally the management and care of a fire: how to make a fire, regulate, and care for it after it is made; the different woods and coals discussed, what to do with the ashes and cinders. The stove or range is thoroughly dissected; the pupils are made to understand the working and meaning of the different dampers; how to regulate the oven; the cleaning and polishing of the range; all of which you will agree with me are of vital importance.

After this the different methods of cooking are each in turn taken up and thoroughly entered into: boiling, stewing, broiling, roasting, etc. Unless one has thoroughly studied up these subjects it is surprising how much there is to be learned.

Take boiling, for instance: the article usually selected to be experimented upon is the potato. The pupil is first told of the composition of the potato and the action of boiling water thereon; about the preparation before boiling and after, the why and wherefore throughout. Nor is the serving

forgotten, for pupils are made to feel that the serving of the dishes is of almost as much importance as the cooking.

The first course is entirely taken up with these elementary forms of cooking, including lessons on eggs and cereals.

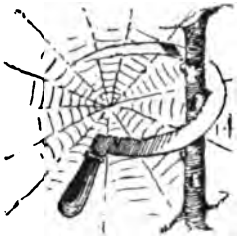
To bread is given an entire lesson. As a lesson seldom lasts longer than an hour and a half, it is, of course, impossible to take the pupils through the rising and baking of bread, although the teacher very often brings a loaf ready for baking. The pupils are obliged to mix and knead the bread, each taking a turn at the kneading, and it is curious to watch the wonderful methods exhibited. In my classes I insist upon each pupil bringing me at least one loaf of bread made entirely by herself, before she is permitted to go into the more advanced courses.

The second and third are graded, one a very little more difficult than the other, so that after having taken the entire three courses the pupil should be an *excellent* plain cook. The last course includes cake, pastry, cream, and ices. There is no really intricate or fancy cooking, yet every thing necessary is taught.

The pupils are also taught the different ways of using up remnants, the care of all food cooked and uncooked, the great importance of economy. She must know the name and use of the different cooking utensils and how to take care of them; the different kinds and cuts of meat and the prices, what is best for her purpose. She is also taught as much as practicable of marketing. There are in New York two well-known cooking schools. The "New York Cooking School," 25 Lafayette Place, the most practical cooking is taught, and three or four classes are in progress at once. Visitors are most welcome. In the "College for the Training of Teachers," where cooking is taught as a branch, great attention is given to the chemistry of cooking. The lessons here are most charming and interesting. One is astonished that there is so much of interest in our daily food. There are numerous other cooking classes, I may even say "schools," connected with different associations and clubs, in all of which visitors are always welcome and cannot fail to be interested.

RECLAIMING AN ABANDONED FARM.

BY KATE SANBORN.



IT was not exactly "abandoned," as an absent owner, who had bought it for a small sum, was interested to secure a tenant who would "keep it up"; say rather depraved or depressed or dying of starvation. There have been times when it struck me as absolutely dissolute, full of evil, and hopeless. Said farm contains about twenty-five acres; is situated in a secluded hamlet, a mile and a half from town, yet the extreme point of land nearly touches the railroad track, on which four or five trains daily, will carry one to Boston, only twenty-eight miles distant, so there is the rare combination of country quiet and city delights and privileges, with the station not three minutes' walk from the front door.

I came upon this treasure by chance, and after going over the old house once or twice, examining the well-preserved barn, three good wells, and a tiny pond called "a spring-hole" by bucolic outsiders, but capable of untold development, and hearing it could all be obtained for forty dollars per year, I rented by telegraph the place for three years and began at once the work of reformation. The ground had not been cultivated for a dozen years, save a patch here and there; the house virtually empty and forlorn, needing—every thing: kitchen pump, a senile wreck, incapable of improvement; wooden drain pipes decayed long ago, were carrying death as directly as possible to the well near the house, in conformity with the usual insanity or ignorance in regard to such matters in farming in New England. But the possibilities of a pleasant home and a paying farm were there.

Here was a suitably new interest. I hated hotel life in summer,—the inevitable waste of time, gossip, and constant excitement; lack of real comfort, pretense of noisy gayety,

blaring bands, servants agog for frequent fees, the tremendously long bills, and perhaps a malarial fever thrown in. I was not yet ready for a foreign trip—and the farm would be a haven of rest. It was great fun to fix up the quaint old house. Papers several seasons old were purchased for ten and fifteen cents a roll, and each room had its own individuality. Friends, amused at this new departure, ransacked their attics, upper chambers, and bureau drawers, and sent on a bewildering variety of antiquated rubbish, which with a little care and thought, proved both useful and ornamental. Several loads of old furniture were bought at auctions for incredibly little money. I determined that the whole house should be furnished with these queer odds and ends, at as little expense as possible, and it is now ready for you all to see.

Come in with me and we'll talk it over. That piazza on the north and east sides I put on. No summer home is quite right without a broad piazza, but it is built of cheap wood and I painted it myself. That small front I devised and am proud of it. You see the home-made rustic baskets bright with flowers, lanterns bought at auctions for five and ten cents, and the robin and thrush to make music. Strings of gay colored beads with now and then a little bell improve the melody with a gentle tinkling accompaniment. A yard and a half of bright colored matting fringed out two-thirds of its width makes an effective awning on one end and vines do the rest. That queer old rocker? I bought that in a little village in Pennsylvania; it had rocked on a hotel porch there for years—cost only two dollars; the other chairs, auction chairs; average value, ten cents. The flower stands in the yard were old churns originally; the others, half barrels and butter firkins.

Now walk in after admiring the precious old knocker which I found in Bridgeport, Conn. The large rag rug under your feet cost five dollars and will last years and years. You are admiring "the fine inlaid work on that charming three cornered table"? That table was a wash stand originally. The top was broken; it was put away as worthless in a house near me. I rescued it, covered the top with a piece of brocade and now it is a unique bit, noticed by many. That is the sitting or "living room" on the right. See that blessed, beautiful old fire-place! I had it opened and painted a cheerful red, and restored its former glory; one friend found that crane and the pot-hooks for me and a kind old clergyman presented me with a "trammel." The old iron andirons, pot, and kettle harmonize well. That fire-place is a perpetual delight.

I would like to describe in detail the fifteen auctions I've attended but can only give results. My center table there, cost just ten cents—fifteen more when painted; the impressive desk with pigeon holes and secret drawers, two dollars, before its renovation; the hair cloth rocker, ninety cents; that queer red letter holder cut out of wood, five cents, and so on. You see this is a "red" room with a dash of blue. Curtains very simple, red flowers on white lawn—the lace taken from inside of dress skirts. The room opposite is the parlor, and the dining-room is a triumph of economy but we cannot stop. You must give a moment to the old clock on the stairs, which I secured for eight dollars, and one more to the "pine cone room" named from the curtains, bed spreads, made of a cheap scrim, yellow ground covered with pine-cones. Of course barrels are made to do duty as dressing cases, tables, etc. A basket is by the yellow fire-place, filled with cones to light on special occasions.

That is quite enough to give an idea of the house made over. Now for the farm and farm work. I cannot give a rosy picture of this department as regards expense. It cost me as much to arrange a safe water supply, provide for drainage, purchase fertilizers, and carry on the agricultural experiment as it did to live in a large New York apartment! I had delicious vegetables till late in fall, but they cost me dear. Have I really worked myself? I have risen at half past four many summer mornings and have kept busy out doors till sunset, when I was tired enough to go straight to bed and sleep soundly till morning. I drive the cows to pasture now and then; have made butter regularly with signal success. Mrs. Lincoln of cook-book fame pronounced it perfect. I have 100 hens, 127 chickens, 39 ducks, 15 turkeys, 3 geese, 2 peacocks, 6 bantams. I fear I can never break the record on figures with poultry. But I daily care for them in the most prosaic way and they are paying me well. Any woman can make poultry pay who will take proper care of them.

My expenses the first year were astounding. But now my stock is purchased, my improvements made. I have a man to work

for me who knows his business and is as much in earnest as myself. I do not feel that I have wasted one cent.

I am gloriously well. Friends love to come here and rest. The list of my guests is varied: tired ministers, literary men, overworked shop-girls, city ladies with their millions, little children who are enraptured with the doves, dogs, chickens, and kittens. Does it pay to reclaim a farm? Not in dollars, but in honest, healthful enjoyment of real country life.

THE INCOMING FASHIONS.

BY MARY S. TORREY.

ONG ago, Eve took the apple, and ever since her daughters have been appropriating what does not rightfully belong to them. Years ago they took the tall silk hat, and though it is not becoming, they wear it occasionally in preference to a jockey or Derby. Woman's latest seizure has been the masculine *robe de nuit*, by our Western sisters, and why they want such an ugly, shapeless thing no one can say, unless on economic principles, for certainly ours are not only comfortable, but pretty. Perhaps it is the pocket that fascinated her, as well as the economy in laundry bills. Where woman will stay her hand, no one can divine. So men should "consider their mercies" and return thanks, because although their wives wear the breeches metaphorically whenever they can, they still allow their lords the practical use of them, undisputed in spite of the "booming" of the divided skirt.

The new jackets are just as long waisted and close fitting as ever, but longer in the skirts than those of last spring, while some of the much trimmed vests thereto are absurdly short. For early fall wear heliotrope, dragon-green, shades of fawn, and fisherman's blue will be stylish colors for these coats. Hussar blue promises to be a favorite color for double breasted jackets, with large collar, lapels, and hip pockets; and a good many gilt buttons will be used upon them. Judging from a few "special" models, the indications are that long, close fitting garments will hold their sway again this winter, the favorite lining being plush even for inexpensive looking cloth. In fact, handsome linings are the rule for wraps of all kinds, and they should either match or contrast in color. The military cape, reaching below the waist, and modified so that it makes a sort of burnous in front and fastens on the left shoulder, is both useful and becoming for autumn wear. Other capes are made either of suiting or cloth, plush, or velvet, and entirely without trimming, unless it may be a cord and tassels. A new feature in many of the wraps is that they have a high flaring collar, very becoming to a pretty throat when the front is rolling. Some long cloaks are shown having a deep pointed yoke with a double flounce, but only women with low sloping shoulders should invest in this style.

Of the sixty-six colors which the Parisian Chambre syndicate announces for the coming season, only eight, or perhaps six, are really new, viz., verveine, a medium heliotrope, bluet, a strong but light blue, dauphin, a darkish reseda, dattir, a cross between olive and sulphur yellow, and maroquin, a light brown. Heliotropes have the most space and blues next.

The fancy for huge neck frillings, that was so marked during the summer, still prevails, and the triumph of this style, as well as the high flaring collar, shows that sooner or later some will bedeck themselves like the portraits of Queen Elizabeth. Fortunately these ruffs, that is the moderate ones, are becoming to every one, provided the neck is not too short. The very deep Vandyke trimming will not be so much sought after this winter, judging from the fact that the shapes display instead, more of the straight edged and one-sided trimmings, in narrow and medium widths. Crochet trimmings, that returned to favor last year, bid fair in spite of price, to be prime favorites. Several rows of narrow passementerie are used, and crochet one and one-half inches wide costs about ninety cents. Feathers will be in great demand for trimming wraps, particularly for evening

wear, and while black or white boas are used for the street, light, dressy ones are sold for evenings. A very pretty and durable ruff is made of four or five yards of Russian net with embroidered edge, and tied with long ends at the back.

The shape of bonnets and hats has not altered materially. There is still the broad flaring front, and back absolutely *nil*, and the bonnets are small and dainty as ever. Feathers and velvets will of course take the place of flowers in autumn decoration. Turban and toque are still fashionable, but they have a formidable rival in the English walking hat.

Although there have been from time to time rumors of the return of the hoops, it is not *en evidence* yet, thank goodness, and, let us hope, it never will be. The present so-called classic style is so much more elegant and graceful than the stiff rotundity of the hoop that one can scarcely believe its return possible. Yet we are constantly assured that all the idiots are not dead yet, nor the dress-makers either, for the revival of the crinoline means an entirely new wardrobe for those whose sole aim in life is to be in fashion. The evening dresses are, however, made slightly bouffant at the back, and knife plaitings, quillings, etc., have reappeared at the bottom of skirts, and this may be the entering wedge. Another feature in dresses is the almost entire disappearance of seams, and the greater the mystery as to how the fair wearer got in, the greater the modiste's triumph.

PUTTING UP FRUITS.

BY CHRISTINE TERHUNE HERRICK.

SUMMER days are connected with ideas of vacation, of rest, of laziness in the minds of most people. But to the housewife they mean something quite different, for not only must she cater to the present needs of her household, but she must take advantage of the season of "mellow fruitfulness" to make provision for the delectation of the palates of her family during the winter months. She must store up a supply of pickles sweet and sour, of catsup, of preserves, jellies, jams, marmalades, spiced fruits, and many other kinds of conserve which will be popular and appetizing when fresh native fruits are out of the market.

At the best, her task will not be easy, but she may render it harder by neglecting to provide herself with proper utensils for her work, and by setting herself about the performance of her labors in the wrong way. The processes of putting up fruit are many and tedious, and it is as bad as making bricks without straw to attempt this task ill-equipped.

Before she begins her campaign, the housekeeper should provide herself with a large porcelaine-lined or agate ironware preserving kettle. The former is usually preferred, and although not so readily kept clean as the latter, is the better, because its thickness renders its contents less likely to scorch than they would be while cooking in a vessel of the thinner material. Either kettle must be carefully cleansed after each using, and the mistress will usually find it best to conduct or superintend this operation herself. Cold water should never be thrown into the porcelaine-lined kettle while it is hot, as there is danger of cracking the lining.

In addition to the kettle the housewife should be supplied with a couple of long-handled *wooden* spoons, a long-handled wooden paddle, with which to stir and crush fruit while cooking for jelly, one large and one medium sized funnel, for filling jars and glasses, a perforated skimmer, and a couple of flannel jelly bags, furnished with stout loops by which to hang them up while in use. Before she begins her work she must make sure that there are plenty of jars and glasses in the house, that these, if self-sealing, are provided with perfectly-fitting tops and perfect rubber rings, and that the tissue paper for covering the filled glasses is not missing. She should also guard against

the unpleasant contingency of discovering at the last moment that she has not enough sugar or spices or vinegar to complete her work, but must interrupt it until these can be procured.

The condition of the fruit or vegetables to be used is an important consideration. If one must take either, under-ripe is better than over-ripe fruit. The latter cooks to pieces if used for preserving or canning, while jelly made from over-ripe fruit is not likely to be clear or to form well. If such must be used, let it be for marmalades. There is a point in all fruit, however, when it is firm, without being hard, ripe, without being soft, and this is the stage at which it is best to put it up.

That woman is fortunate who can do her preserving or jellying over a gas or a gasoline stove, for the work is hot enough in warm weather without raising the temperature by the service of a coal stove. If possible, she should have some one to assist her in her labors and get the worst of the work out of the way in the freshness of the morning. She should lay out her plans of work, in the first place, choosing carefully the recipes she intends following and not allowing herself to be diverted from these by suggestions, or by waverings of purpose. Even such minutiæ as mentally deciding where the kettle must stand while she fills the jars and what is the best place to set the pan of boiling water in which the jars or glasses must be rolled, should not be neglected. Every thing should be at hand before she begins operations—the scales for weighing the sugar, the measuring cup, the skimmer for removing the scum from the top of the boiling fruit, the dipper to fill the jars, the soft cloths for wiping them off after they are filled, the tray on which to carry them out of the way when closed—and every other aid to quick and successful achievement.

The worker's dress should be suited to her occupation. It should be thin, loose, rather short in the skirt and of some material which will not be injured by a splash of fruit juice. An old gingham or calico gown made with a plain skirt and a loose or blouse waist is the best uniform to adopt. The shoes should be of the easiest, as the cook will be on her feet constantly until the work is done.

When possible, the fruit should be prepared the day before it is used. This is feasible with most berries, with cherries, currants, grapes, etc., which have only to be picked over and stemmed, but fruits which must be peeled or cut up wither and change color if pared or sliced until just before they are cooked. Even then they should lie in cold water until the last moment.

Except in large families waste is saved by using pint instead of quart jars for preserves, jams, and pickles. The quart jars answer very well for canning and the half-pint glasses are best for jellies. The fruit should always be put boiling hot into the jars, these filled *full*, the covers screwed on at once and then tightened the next day when they and their contents are perfectly cold. Rounds of tissue-paper, cut to fit the tops of the glasses, should be dipped in alcohol or white of egg and laid over jellies, while a thickness of cotton batting placed on top of a jar of canned fruit, under the cover, prevents mold. The jars and glasses should all be distinctly labelled and kept in a dark, cool closet.

LAGNIAPPE.

BY GRACE KING.

AKE it for lagniappe.

"For lagniappe."

"Here's your lagniappe!"

"Where's my lagniappe?"

"Don't forget my lagniappe!"—and so on.

One hears it in all the markets and market shops round about New Orleans, in all the languages and from all the racial varieties which the old creole city employs to carry on its retail affairs. They all are a unit on the subject of lagniappe, all want to receive it, and apparently all are equally eager to give it. Lagniappe is a symbol of the *entente cordiale* between seller and buyer, it is the souvenir of friendship between those friends who wish to make an equable and at the same time a profitable

exchange of commodity and money; it is a sentimental effusion over one of the most practical details of life.

It is, to be technical, the bonus, the "extra," the voluntary gratification on the part of the vender after the bargain is concluded and over. It is understood to be perfectly voluntary. No court in the land could force one to give lagniappe. No human ingenuity could logically find a basis upon which to exact one. In no way can it be looked upon as a *quid pro quo*. Such a suggestion would show a most complete misunderstanding of the nature of the testimonial; for it is not lagniappe unless the bargain be concluded, and the business relations of seller and buyer terminated.

It is supposed never to be asked for, but that as we see is only a supposition. On the contrary, to go away from a counter or stall without your lagniappe, to pretend to be indifferent to it, to make it a matter of no consequence, shows an assumpation of superiority, a make-believe of riches, a "set-up-ness" which is only less odious to the genuine New Orleans nature, than a refusal to offer lagniappe.

The media, the currency of lagniappe, embrace every variety of commodity, but some seem especially adaptable to it, so much so, that one can live a lifetime in New Orleans and never know what it is to pay—for parsley, for instance. Who ever heard of buying parsley, or the onion, or tomatoes, or handful of loose vegetables for the soup-pot, or a bell pepper for salad, or red pepper for seasoning, or bay leaves for the gumbo?

Some markets have better reputations for these generosities than others. In the old French markets "*la* Halle," as the Creole cooks call it, the abundance of lagniappe offsets the expense of a car fare to get to it.

The butchers give their lagniappes in remnants of meat and bone joints, to help the soup (and this is how a good soup can be had in New Orleans for "one" five cents, as the cooks say), and frequently the servants enjoy an extra "stew" from the same source.

The bakers have a particular baking of little biscuits for the purpose; the candy sellers —ask a New Orleans street child what those jars of pink and white peppermint cubes on the counter are, for such a child would ignore that that particular kind of candy was ever sold anywhere. The small grocers give ginger, nuts, raisins, or pecans; the dry goods people an additional quarter, sixth, eighth of a yard. "See what good lagniappe I am giving you," they say while they are measuring it off. The laundress, cook, waitress, scrubber, have also their way of "throwing in" lagniappes.

A strict application of political economical reasoning might prove that lagniappe was paid for, just as much as the previous bargains—over and over again by the consumer. In dollars and cents, perhaps so—but the good will, the good humor, the interchange of compliment, would that be thrown in just so, after a dry business like buying and selling? If there were no lagniappe, how could a disagreeable wrangling be turned into a laugh, a vociferous squabble soothed into amenity? There is so much in life that we cannot buy, so much that we cannot pay for!

And talk as the practicalist may, there is that ineradicable feeling, that however high the price asked, still lagniappe is not paid for. When we ask a question of a fellow traveler, and get the monosyllabic yes or no, we get what we ask for, and pay the perfunctory thanks for it. When in addition to the bare necessity, we get the smile, and the extra word of direction, we get a lagniappe —and we give a smile, and an extra word in return—and so the heart has its opportunity and the journey an incidental lightening.

One who is accustomed to the quaint French-Spanish-African custom finds a disappointing stinginess of word and deed in a lagniappeless country, where there is simply the punctilious conscientious performance of the compelled one mile, and no proffer of the "twain." Where the volubility of grateful thanks is met by the "not at all," and the service rendered is nullified into a "nothing." A service so depreciated, humiliates, rather than relieves, the recipient, and the waiving of thanks is dismissing the thanks. Is it not good for us to be under obligations one to another, to give lagniappes and receive them? Can a pleasant human intercourse be based upon the "small profit, quick returns, and cash system" of the sharp trader? Have we not each of us a little lagniappe of our own to give away, some little part of our own individual commodity? Can we not with benefit to our hearts and to our language adopt in the one the custom, and in the other the word, and so amend both?

TRAINED NURSES FOR THE SICK POOR.

BY MRS. ANDREW H. SMITH.

THE majority of those who read THE CHAUTAUQUAN are busy men and women whose hands the Lord has filled with work they may not lay down. This article is not for them, but for the small minority of waiting ones who stand, vigorous in mind and body, listening eagerly for the marching orders.

To this little army of would-be workers the writer would suggest a field in which the harvest is great and the laborers few. The need of intelligent nurses for the sick poor is felt strongly by all who work among this class.

The first step for the volunteer is to enter one of the many training schools for nurses. A good English education, robust health, and a word of recommendation from pastor and physician are requisite. The course varies from eighteen months to two years in length. When the nurse graduates, two paths open before her, each giving promise of usefulness and honor. The one generally followed leads to private nursing, where the remuneration is large, and the work, not always easy, is more congenial and less wearing than the other. The second path leads into the slums of our great cities, and among the poor who can give no compensation to the nurse.

For ten years the New York City Mission and Tract Society (undenominational) has employed trained nurses to co-operate with their missionaries. This society being the oldest worker in this field, we have selected its methods for brief description.

When word comes to the office, in the Bible House, a nurse is sent, armed with a few necessaries, to the place indicated. Her first duty is to make the patient comfortable, send to the nearest dispensary, if there be no physician in attendance, and to the diet kitchen for suitable nourishment when the family is too poor or too ignorant to provide it.

After the patient is bathed and dressed, often in garments loaned by the society, the room is made tidy, and sometimes there are children to be washed and cared for. After things are made comfortable, the nurse investigates the resources of the household, and when absolutely necessary provides simple clothing. She instructs the older children in the care of their home, the preparation of food, suggests practical economies, and urges the putting by of small sums in the savings bank or penny provident fund.

She soon wins the confidence of these people and is able to give helpful counsel. Thus she prepares the way for the city missionary, and the church with her varied agencies follows to help and bless.

These nurses will often make a large number of visits during the day, the time given to each varying with the necessities of the case. They are not required to do night work and are urged to take one day of rest each week. So interested do they become in their work, that they frequently spend the night beside their patients, and often their weekly report covers seven days of labor.

Between these two paths followed by the trained nurse, there lies a wide field almost untrodden, where we find simple homes, rooms in boarding houses or tiny flats where sufferers lie cared for by ignorant attendants or those whose knowledge by no means equals their affection. These invalids are often persons of refined sensibilities, keenly alive to the soothing influence of a gentle, skillful touch, who suffer greatly from the rough, untrained hands which minister to them.

But what is to be done? These people cannot afford to pay twelve or sixteen dollars a week, the ordinary wages of a trained nurse. Are there no volunteers for this field, no Christian nurses, in whose hearts the missionary spirit dominates the desire for emolument? Great emergencies and pestilences have brought such women to the front, therefore we know they exist.

This kind of work may be done by house to house visitation. Many gladly would pay for an hour or two of service in the morning, when the patient could be bathed and dressed.

In this way one nurse could greatly add to to the comfort of several invalids, whose usual attendants are capable of fulfilling the other duties required during the day.

At this point the reader may ask, how can one enter upon this work?

Pecuniary considerations will enter into the decision. Of course the training is the first necessity. One who has a sufficient income may spend part of each day going from house to house, caring for the sick, and retaining her home and social life; or she may prefer to give all her time, working alone, or under the direction of some society; another, who has to earn her bread, may make enough in private nursing during a part of the year, to enable her to consecrate the remaining months to the sick poor. Yet another may enter the service of a church or society, similar to the one described, and give her time wholly to the work, receiving a salary which will provide for the simple necessaries of life. Much evil is done in charitable work by want of knowledge as well as by want of thought. Therefore we strongly advise novices to put themselves under the direction of those who have had practical experience in caring for the poor.

ABOUT CURTAINS AND PORTIÈRES.

BY ELLA RODMAN CHURCH.

NEXT to an open fire, nothing gives a room so habitable a look as draperies of almost any description. They furnish more than furniture; and however cheap the material, if it be harmonious in coloring and hang in soft folds it is sure to look well.

When for three or four months the hangings have been folded away, to make the rooms look cooler and more airy during the summer heats, their return to their old quarters seems like a transformation little short of that effected by the poet's wood-fire which made

"———the rude, ill-furnished room
Burst, flower-like, into rosy bloom."

The effect is not only warm and cheerful but imposing as well; and in these days of cheap materials and home ingenuity, almost any thing may be converted into a decorative curtain. A low-priced fabric of soft texture will look far better when hung than an expensive one in stiff folds; and this, in addition to its deep cream hue—*tanned* cream it might be called—was the secret of the general rage for draperies of unbleached muslin some years ago. It had also the great recommendation of being wonderfully cheap; and when some original and courageous mind evolved the idea of using it for curtains and decorating the same with frieze and dado of red, blue, and yellow canton flannel in bands edged with black worsted braid, the fashion spread with such alarming rapidity that it threatened to invade some portion of every dwelling.

Its more aristocratic successor is Bolton sheeting; and while this is colored in various desirable tints, the natural cream hue is even prettier and may often be used to great advantage. Edged with a narrow tassel fringe of the same color, the hem above it being feather-stitched with silk to match a frieze and dado of deep blue plush, it will make very handsome curtains, with twisted brass poles, and just below the rings half a yard or so of fish-net joining the blue plush, while bands of the same loop the curtains back. For anything with so rich an effect these draperies are not expensive if made at home; and they are very pretty even with canton flannel substituted for the plush. Other colors may be used with equally good results.

A charming room in a country town, low-ceilinged and picturesque, had curtains to the wide bay window, and also to the double doorway leading into another room that opened on the little garden, of pretty cretonne covered with coral honeysuckles on a pinkish cream ground, and lined with red Turkey-twill. The effect was warm and cheerful in the chilly atmosphere of an English May, and

even more so in winter where more expensive stuffs could not be indulged in.

Very ordinary cretonne, or other material, with a dash of pink or red in it looks wonderfully well with this treatment; and although it is far more trouble to make curtains that require lining, the result pays for the labor. A narrow fringe with red in it makes a pretty finish for the front sides; and it is still prettier if continued down both sides and across the bottom.

Colored draperies should carry out the most prominent hue of the carpet, and contrast gently with the wall-paper,—gray, cream, or buff, looking particularly well with any of the curtains mentioned.

With the bolton sheeting and blue plush curtains, portières of the same plush—or of art serge matching in color, and trimmed like the others with dado and frieze of plush and an upper frieze of fish-net—would be harmonious. There are so many rich-looking fabrics for portières at very reasonable prices that one need never need be at a loss.

Reversible materials, having both sides alike, are the most economical, besides being less troublesome; and when the stuff is of one color, two rather small embroidered panels on each side, beginning at some little distance from the top, make a kind of frieze that is very decorative. An ingenious person could use pieces of prettily flowered silk for this purpose; many china silks with a flower pattern, or even a soft cretonne with larger flowers outlined in silk, are very effective and look well with almost any color.

Or a handsome dado and frieze can be made of cream-colored upholstery—sateen if preferred—of the same material, two or three shades lighter than the body of the portière, and rapidly decorated in one of the following ways. A network pattern can be marked with the aid of a ruler and worked in outline stitch with silk to match the curtain, or discs may be traced around a silver dollar, and worked in chain-stitch. Another pretty style is to use fish-net for dado and frieze, setting it in like insertion and tying over each knot with the narrowest ribbon in a tiny bow, the ribbon to be much lighter in shade than the portière.

There is always a satisfaction in making do what has and finding that it does far better than could have been expected; and the owner of three pairs of particularly large curtains bought on a venture at a sale, enjoyed this pleasant experience. The curtains were remarkably cheap, or they would not have been bought—as they were somewhat unmanageable in color. The light crimson, quite a cheery tint, was of a by-gone fashion, as were also the curtains; and the material was in stripes of alternate satin and moire. It had the effect of silk, although evidently woven on a foundation of jute or something of that nature, but it was certainly bright and pretty.

A parlor scantily supplied with sunshine needed to be curtained and portièred, and the choice lay between these rather gay draperies or none. They were first ripped apart, as they were lined and interlined; and some very nice, firm cheese-cloth was bought for window-curtains. Here the stripes came in beautifully,—being sewed on lengthwise about five inches apart, and the satin ones only used. With brass poles and rings they were very decorative; and the portières were equally admired. With the help of some velveteen bands darker than the body material near the top and bottom, they looked remarkably well against the dull gray paper and appeared rich rather than gaudy.

The reverse side of one portière, which hung in a bedroom—for this was a small flat—was of cretonne in a pattern of pink roses and leaves on a cream tinted ground. The other, opening into the dining-room, was the fine canton flannel interlining of the original curtains that almost exactly matched the outside. This interlining with the cream sateen outer lining, which was rather the worse for wear, was boldly used for all the dining-room curtains and looked wonderfully well there.

White lace curtains are still to be seen in the stores and also in many houses; but they have a cold look, and even in thin materials the preference for some time past has been for color. The cheap art or India muslins come in a variety of desirable hues; and although not so pretty as the lately popular "Madras," they are also not so dear. Trimmed simply with a frilling of the same, this material is very pretty for cottage parlors or modest apartments of any kind.

LONDON, S. E., ENGLAND.

HOW THE OLD MAY HELP THE YOUNG.

BY MARY A. LIVERMORE.

O stage of human life into which Nature conducts us by a regular and universal course can ever be regarded as an evil. Neither can it be destitute of advantages and enjoyments, if one lives in obedience to the laws of one's being. Cicero tells us in his discourse "De Senectute," written nearly a hundred years before Christ, that "only those who have no resources of happiness within themselves are uneasy in any stage of life, and that this is peculiarly the case with respect to old age."

It cannot be denied that it is commonly regarded a misfortune to grow old, nor is there any lack of reasons for this belief. Solomon calls old age "the evil days, when we shall say we have no pleasure in them." Milton sat in the sun, "old and blind," afflicted and deserted, unloved and unlovely. Dr. Johnson declared that "old age had brought him naught but decrepitude." Carlyle's sad and stern life deepened into a cheerless, starless evening, and went out in a night of gloom. If we had no other examples of old age but such as these, we might accept as true the poet's utterance, that

"the good die first,
While they, whose hearts are dry as summer dust,
Burn to the socket."

But beautiful illustrations of contented and charming old age abound in history, and glorify life to-day. Cicero said, "I have well-nigh finished the race, and perceive in myself, with much satisfaction, a ripeness for death. I look on my departure, not as being driven from the world, but as leaving an inn." Dr. Arnold says, "Old age is the holy place of life, the chapel of ease from weary labor." Another calls it, "The Sabbath of a life-time—the rest that precedes the rest that remains." Gladstone, Oliver Wendell Holmes, and John G. Whittier are living illustrations of an old age which is a glorious consummation of a true, useful, and unselfish life.

"Whatsoever a man soweth, that shall he also reap," and the old age of any person, man or woman, will be the result of the life he has lived. The whole record of our lives is laid up within us. What we *are* at fifty, sixty, and upward, is what we *have been* previous to fifty and sixty. If then we would have a happy and lovely old age, we must prepare for it, as whatever the old age may be, it is the certain result of a life-time.

There must be a physical preparation for it, for good health is a great pre-requisite to happy and useful living. To drop into habits of eating or drinking, of dressing or living, that injure the body and impair the health, is to sin against ourselves, and with those we are associated. For sick people form a part of the waste and burden of daily life, they hold down the brakes on the progress of friends and kindred, they add to the weight of the mill-stone hung about their neck.

No virtue is more excellent in an old person than cheerfulness, and old age without it is "a Lapland winter without a sun." But it is a trait of character, requiring cultivation, for there is much in life that militates against it. Fretfulness and despondency are very common faults of persons who have got beyond their youth. "The world would be better and brighter," says Sir John Lubbock, "if people were taught *the duty of being happy*, as well as the happiness of doing our duty. For to be happy ourselves is a most effectual contribution to the happiness of others."

To have constant occupation to the end of life is a great help to cheerfulness, as well as a great blessing. "I have lived long enough," said Dr. Adam Clarke, "to learn that the secret of happiness is never to allow one's energies to stagnate." And bodily and mental decay are both retarded, even in old age by the constant but not excessive exercise of our powers. Michael Angelo at the age of eighty-three wrote exquisite sonnets, and made drawings, plans, and models for use in architecture and sculpture. Handel at seventy-five produced oratories and anthems. Hayden composed "The Creation" at sixty-five, and at seventy-seven was moved to tears of joy by its harmonies when he heard it performed at a concert. Linnæus was still a

devoted botanist at seventy-seven and exclaimed, "I am happier in my work than the King of Persia!" Humboldt kept young to ninety in scientific studies, and in publishing the results of his investigations. Mary Somerville, Caroline Herschel, and Maria Mitchell ceased not from their labors though the dusty years lengthened behind them, and they halted only when the gate of death swung outward for their exit from life.

But to work and to live only for one's self will by no means promote one's happiness. On the contrary, it is a fruitful source of intensest misery. The secret of many a joyless life, which has gone out in bitterness, suicide, or insanity, may be found in the selfishness which dominated it from its beginning to its close. Only that work which is done wisely and lovingly for others is rewarded with perennial joy. For that is to live in love which is to live in God. It is to work for God since He has identified Himself with even the least of His children. And to live in love is to live in everlasting youth.

Whoever shall enter into old age by this royal road, whether men or women, will find the last of life to be the very best of life. The service they can render to the young of both sexes will be invaluable, and will be about the same in both cases. Having learned the lessons, and mastered the tasks assigned to this first school of the soul, while awaiting their promotion to nobler teachers and grander studies, they can help the beginners, who in the glamour of youth are overborne by unconquered passion and appetite. They can demonstrate that they do not lament the days that are gone, and the sensual pleasures that have departed, because better days and larger joys have succeeded them. And like the poet Whittier they can reason from blessings seen, of greater, out of sight, and so enkindle in the youthful soul aspirations for a grander to-morrow than we have to-day, which it shall help to bring in.

The young prize personal charms above their worth, and have not learned that the highest type of beauty comes from within, and is not dependent on fleeting youth. Those who have grown old in love with all God's children, and in loyalty to every duty, can teach them how a beautiful soul can glorify a face that age has faded, and look out cheerily through eyes whose luster it has dimmed. When the antecedent life has not been misused or wasted, there comes, with increasing years, an abiding conviction that death is but a circumstance in a life that is unbroken, and that the soul survives the change unharmed. And as friends drop away, one by one, and cease from the earth, the certainty grows clearer that they have not ceased to live, and that what is called death is but transition. Can there be a nobler object-lesson to the young, than the calm sereneness of the aged, who at the close of a good life, await their inevitable turn to pass out into "that other chamber of the King, larger than this and lovelier"?

Fortunate is the young man before whose instructed eyes stands so helpful and beautiful a presence! And happy is the maiden on whom descends the perpetual benediction of the motherly spirit which has been refined, purified, and made strong and wise by the experiences of a long and good life!

KITCHEN EXPERIMENT STATIONS.

BY MARY HINMAN ABEL.

IN Printing House Square, one of the busiest places in New York City, one sees a stone drinking trough with these words cut deep into its sides: "Drink, patient Friend." A clear stream of water gushes into the trough and the weary dray horses stop to take long draughts.

On many a liquor saloon in the neighborhood one might imagine he read the same words, "Drink, patient Friend"; but the human creature that takes whatever is offered him is not to drink to his refreshment and increased working power. And over many of the restaurants would be a not inappropriate motto, "Eat, patient Friend"; for we know how submissively the average clerk of the region will take his seat on the high stool and eat of grease-soaked meat, soggy potatoes,

and sawdusty bread, topping off with the national pie and doughnuts.

To the hundreds of thousands of us who "eat what is set before us asking no questions," it seldom occurs that we have actual cause for envy in the condition of our friend the horse, whose food has been studied by learned men as to kind, quantity, and proportions, and with such success as can be seen on any fine stock farm.

There are few of us who do not love a horse and cattle show, but we would appreciate it still more than we do, could we compare these beautiful racers and sturdy draught horses, these Ayrshires and Jerseys and Guernseys, with the horses and cattle in use among us one hundred or even fifty years ago. Would that the human race could show in half a century any such improvement in its physique!

Of course not all this improvement is due to the scientific study of food, but that is confessedly the largest factor, the animal always responding to improved food by greater effectiveness, whether in flesh forming, milk giving, or working power.

It is scarcely half a century since the first Agricultural Experiment Station was erected, and they now number over one hundred in Europe alone.

Now is it not time that there were experiment stations for the study of a person's food and especially for the proper preparation of it? The German scientists have informed us in the "standard dietaries" just how many ounces of bread, beans, and other foods are necessary to sustain a human being daily. But that these foods may yield to us their full analyzed amount of nutriment, how shall they be cooked, Mein Herr? Shall our beans be boiled or Boston baked or shall they be prepared in some way known only to the Fatherland? Surely a link is missing here.

For those who think that cookery has reached tolerable perfection as an art or even may be numbered among the sciences, this question will have no interest; but most of us think that not only is the science of nutrition in its beginning stages, waiting, as it must, on the growth of chemistry and physiology, but that the knowledge already available has been but little applied to the preparation of foods.

Numberless questions throng upon us of the greatest economic importance, not to speak of their relation to hygiene.

How shall the cheaper cuts of meat be cooked so as to make available all the nutriment and to develop all the flavor? Then there is the life of our most valued and least understood house plant, the yeast, and not less important, its death in the oven, a study of temperature from beginning to end and only to be fitly conducted, thermometer in hand. A hundred other questions in animal and vegetable cookery are waiting for answer.

When we come to cooking utensils and methods we are indeed in an unexplored country. The kitchen range was long ago pronounced dirty, wasteful, and not easily controlled, but what is to take its place only careful experiment can decide. That coal will not be the fuel of the future is more than probable, but when we talk of gas, gasolene, or petroleum, and their application to different cooking utensils now in use, we meet questions of relative expense, safety, and availability; and what housekeeper's opinion on these points is supported by well-observed facts covering the whole ground? How many, for instance, know or have any means of determining how many cubic feet of gas are necessary to boil a gallon of water?

At the Agricultural Stations extensive experiments are made on ensilage, the softening of vegetable fiber by acids developed in the process. Does not this suggest much needed experiments on the softening of meat fiber by hanging? And if it is well to study commercial fertilizers, made foods for grains and grasses, shall we not know with more certainty about the growing list of prepared foods for human beings?

"The modern feeding of pigs, its influence upon the formation of the skull and dentition," is no doubt a useful study, but it suggests one that perhaps would be of equal value, the food of children with accurate observations as to the effect on growth and development.

Some one says, "Oh yes, these are all important matters, but why an experiment station? Cooking is the business of the cook, let her experiment in the kitchen." No doubt there were people fifty years ago to say, "Why an agricultural station? Every farm should be one." But it was found that the farmer with his planting, his mowing, and his reaping, his stock feeding, and his fence mending, had little time to experiment on silos and cross-fertilization even

had he possessed the necessary training and facilities.

And so it may be found that the making of clothes, the care of children, and the thousand duties that come to the mother of the family possibly may forbid her becoming an ideal investigator. It would really seem that she who now bears the blame of our national failures in cookery has had more than her share laid upon her. Considering all that is required of this remarkable person, is it fair that we should ask her to turn her kitchen into an experiment station? It would be difficult to name any other manufactory that is expected to do the work of a laboratory in the same four walls and with the same untensils; and the kitchen is a manufactory whose daily output must not fail. If the housewife learns and applies what some one else with all the needed facilities has discovered, she will do as much as we expect of the farmer, the manufacturer, or he who follows any other business.

Intelligent women know that home hygiene together with the whole subject of food and cookery is in an unsatisfactory condition. There are many reasons for this but none that would not melt away before intelligent study.

A Kitchen Experiment Station would be a center for such work; it should have its laboratory or a connection with one already existing, and its practical work should begin with a study and comparison of cooking methods and utensils. A modest beginning at this work has been made at the New England Kitchen on Pleasant Street, in Boston, but it is still too early to say what results it can offer us.

THE WORK OF THE NEW YORK FLOWER MISSION.

BY EUGENIA HARPER.

TWENTY years ago, it occurred to two school girls that the lives of the patients in the great hospitals of New York would be brightened for at least a few hours by the gift of a handful of fresh flowers. They interested one or two friends in their plan, gathered flowers from their own gardens, begged more from friends, and began their work. At first they had only flowers enough to distribute through a few wards in the large hospitals and were rather tolerated than welcomed by the various officials who no doubt looked upon all this flower-giving as a piece of "woman's nonsense." One day, however, the leader of the Mission encountered one of the most distinguished surgeons of the city on his rounds through Bellevue Hospital; in a hearty, fatherly way, he bade her go on with her work, adding, "Tell every one that I say your flowers do more good to these poor souls than all the medicines in the world."

These words from one of the principal men in the hospital, naturally had a most encouraging effect on the spirits of the young girls, and the work of the mission proceeded with renewed energy. Year by year more have become interested in it, and now as many as 11,000 bouquets have been sent out in one day among the sick poor of New York.

The work of the mission is carried on in large and comfortable rooms in the basement of the Parish House of All Soul's Church at Fourth Avenue and 20th St., which are most kindly given for use. These rooms are open from ten o'clock until four every Monday and Thursday from the middle of May till the end of October. A small placard on the railing tells the name and object of the Mission and all ladies wishing to assist are gladly welcomed. One of the original founders of the mission, who is virtually the president though so far there have been no formal rules, exercises a general superintendance over the work, keeps a list of the various hospitals, institutions, and missions to which flowers are sent, with the number of inmates in each, and decides which one needs the flowers most on any particular day. One of the ladies takes charge of all correspondence concerning the flowers, and receives them as they arrive. Two or more take charge of packing the baskets, two more sort out the flowers on the different tables, while the re-

mainder numbering anywhere from ten to fifty, tie up the bouquets and carry them out. Those who are able to do so agree to come regularly either once or twice a week, and take the flowers to some particular hospital or home, of course doing as much more work as is possible; those whose strength or occupations do not admit of their giving so much time, come whenever they can and tie up the flowers, or help to carry them out according to their inclinations.

An important, indeed an absolutely essential, feature of the rooms, is a large sink with running water. Two long tables give space for unpacking and sorting the flowers, two others, with shallow tin basins filled with water, placed in rows down the middle, form the working-ground of the bouquet makers. The baskets used for packing are light splint ones, bushel and half-bushel sizes, lined with damp newspapers, or preferably with very thin rubber cloth; the flowers when packed are protected from the sun by a piece of well-dampened cheese-cloth, about a yard square. Cheese-cloth is cheap, and is bought by the piece and given by one of the ladies.

The only expenses, besides the services of a man to assist in unpacking the flowers and to clear out the rooms, are for baskets, scissors, and string; and as these articles are bought by wholesale, it will be seen that the Mission is most economically conducted considering the amount of good it does. All express packages not exceeding twenty pounds in weight are carried free for us, by the courtesy of the express companies. Without this kindness on their part it would be difficult to continue the work.

Besides flowers we have many contributions of fruits, jelly, and delicacies of all kinds for the sick, which are all most judiciously distributed among the many invalids in tenement-houses, by some of the ladies and also by the various city missionaries, Bible readers, and church visitors, who all know to whom to apply for help for their poor. Prettily trimmed hats have been contributed from time to time by circles of "King's Daughters," to be joyfully received by poor children preparing for a "Fresh-Air Fund" visit to the country. It is perhaps needless to say that the mission makes no distinction of race or creed in its good work.

There is plenty of hard work connected with the mission. Tying up bouquets becomes monotonous, especially when there is a confusing variety of flowers from which to choose, or, as sometimes happens, but few sweet ones. In distributing the flowers, one must take into consideration the facts that the weather is not invariably pleasant on Mission days, that a basket (sometimes two) containing from seventy-five to a hundred bouquets is not an especially comfortable thing to carry, and although as a rule the simple words "New York Flower Mission" on that basket are a sufficient passport anywhere, yet once in a while a particularly crabbed or tired conductor most decidedly objects to your entering his car. However, all these minor disagreeables are lost sight of in the face of the great and genuine pleasure we are enabled to give. The brightening faces of the majority of patients in a hospital ward when the "Mission ladies" enter, is reward enough for any trouble.

The very roughest specimens are often those who seem most pleased, though occasionally a man will say condescendingly that "he doesn't appreciate flowers." Sometimes a bouquet is refused with a wistful glance and a hesitating "I've no money ma'am," to be eagerly seized when it is understood that no money is needed. Chesterfieldian manners are scarcely to be expected in the wards of a pauper hospital, yet on one occasion a very rough-looking specimen, who had just refused flowers himself with scant courtesy, pounced on a boy who, according to his idea, had not thanked me properly, and brought him up to apologize for his rudeness. One poor woman who had been for three months in Bellevue Hospital, said afterward that her happiest days were when the "Mission ladies" came; and a gentle-looking old blind woman received a particularly fragrant rose one day with the fervently uttered words, "God preserve your eyes!" More than once, some wasted, hollow-eyed creature has smiled at the bunch of wild flowers handed her, saying feebly, "They bring back the fields—I was a country girl, Miss!" Besides flowers, books, newspapers, fans, scrap-books for the children, cushions for very feeble patients, all find their way to the hospitals on Mission days, and the ladies are always welcomed by the nurses, who receive as they well deserve, some of the prettiest flowers. We generally put a few extra bunches in our baskets; it seems hard when a rough working man crosses the street and begs for "just one flower," to deny him,

though when the children swarm around, unless we are out on a special mission to them, we must shake our heads, telling them that "these are for sick people."

The Flower Mission does not entirely abandon its good work in the winter. Many of their spare moments are occupied by the ladies in making mottoes of various sizes, and a week before Christmas all who can spare the time, meet in the mission rooms, where barrels of clothing, toys, eatables of all sorts, and huge bunches of evergreen await them. The clothing is distributed among the various poor families known to be in want; the mottoes prettily wreathed with green, brighten the dreary wards of the great city institutions, and hundreds of poor people have at least an approach to a "Merry Christmas," in consequence of that week's work. There is a tradition that the Mission has only *once* received a mince pie, which seemed to come on purpose for a poor soul whose one wish for Christmas was "a mince pie like mother used to make." Would that all our poor people's needs could be so easily and promptly supplied!

NON-PROFESSIONAL READING.

BY JOSEPHINE HENDERSON.

ANY one, we fancy, can read aloud, but there are very few that can read well enough to give any pleasure, not to say, intelligently. Even in a small company if by chance a pretty little poem or charming description is referred to, it is almost impossible to find any one who will unhesitatingly read it aloud to the satisfaction of the company.

There is now a call for the reader pure and simple without any of the airs and grimaces of the would-be elocutionist. How can this demand which comes from the home circle itself, from intimate friends, from weary invalids be met?

Just a little work each day will accomplish the mechanical part, the training of the voice which is necessary for what is termed common reading, or non-professional, which is more than nine-tenths of all reading. There must be, of course, culture before there can be a correct conception of an author's work. With this, careful attention to details make it a comparatively easy matter to become a reader who will at least not offend against good taste.

Be sure that good reading does not consist in affectations, in saying "*me* child," "*me* country," "teah" for *tear*, pronouncing *d* and *t* with painful precision, or trilling initial *r*; but don't have such an honest scorn of these tricks of quack readers that you go to the other extreme and think it all nonsense to give careful attention to the sounds of letters and other fine points of good reading. To the initiated, these things are a mark of culture, just as the sipping of soup from the side of a spoon is a mark of good-breeding. At a summer hotel not long ago it was amusing to watch the expression on the face of a pretty girl who was astonished at her vis-à-vis' manner—barbarous to her—of eating his soup. And it was equally amusing to see the look of superiority and contempt on the young man's face, when attention was called to a delicate shade of pronunciation, and the young lady exclaimed, "I have no patience with people who quibble over a little thing like that!" Each one to his taste, but this incident told plainer than words the estimate each placed on fashion and on culture, and showed the lack in each of all-around culture.

Study your own tones in every-day conversation. Find your faults, your power. Discover if you could be recognized as an American simply because you "talk through your nose," and because your pronunciation is so unmusical and unpleasant. Nothing more surely indicates a gentle and refined lady than a clear silvery tone. A pretty accent is irresistibly winning.

How can your reading be a delight to others?

Understand the art of modulation. No trained elocutionist ever gave me the pleasure I had in listening to a young student read who had no idea of dramatic reading or that he was an unusually fine reader. I studied

his voice and soon found out the secret, of which he himself was unconscious—his perfect modulation. His voice had a sonorous quality and there was that constant rising and falling and returning to what might be called a middle tone, which was wonderfully agreeable to the ear, and in which lay the charm of his reading.

You must know your natural pitch, and make it the basis. If the changes from this key are made smoothly and without apparent effort, you have a principal requisite for a fine reader.

Distinctness in utterance is an absolute necessity. Each syllable must have its own time and not be tumbled precipitately upon its predecessor. Frequent drills upon the consonantal elements will remedy this defect.

Unless you have been so fortunate as always to have been associated with cultured people, you will find it necessary to have an instructor in the sounds of the letters, especially *a*. Your teacher will of course tell you that Italian "a" is the most beautiful of sounds; but don't make the mistake, for it will show you are a novice, of giving every *a* possible, the Italian sound; and now that you know c-a-n-t and s-h-a-n-t are pronounced cän't and shän't, don't make good old-fashioned ănd and hănd try to sound a note out their range, as the pupil of a few lessons is very much inclined to do. Frequent consultation of the dictionary will make you master of the pronunciation of ordinary words.

When reading aloud be natural. Most girls aim not to be their own modest selves but put on an unnatural and what is an unattractive air.

The same gentle melancholy, longing, and despair that makes "Pegasus the moment he feels a side-saddle on his back gallop toward the graveyard" must lead the young reader to take for her rendering selections in which Pegasus is in a frightfully unnerved condition, seeing murderers, ghosts, goblins, and hobgoblins. The amateur elocutionist also seems to take delight in making wholesale demands upon the sympathy of her audience; but it finally comes to feel as a character of Miss Jewett's did: "I've got as much feelin' as the next one, but when folks drives in their spiggits and wants to draw a bucketful of compassion every day right along, there does come times when it seems as if the bar'l was gettin' low." The public "bar'l" of sympathy for these foolish and unwholesome performances happily is exhausted.

Summed up, pure tone, variety of tone, clear enunciation, and correct pronunciation are the requisites for an excellent home reader, but these need the accompaniments of good sense and delicate perception—all the graces of a lady; and reading aloud in the home circle is the very best place to acquire these things.

The possession of a low sweet voice ought to be coveted by the American girl. As soon as she possesses it she will find she has power to give pleasure of which she never dreamed. Her talking and reading will be a delight to many that even the skillful musician cannot reach. The poor and the sick will have special claims upon her. Besides being an accomplishment it will have a practical value. Dollars would not be considered by the invalid who could find a sympathetic reader to lighten the long hours. There are great rewards for the sensible, intelligent, and tactful girl who will master the fine art of home reading.

THE POETS' MUSE.

BY BETTIE GARLAND.

A NURSLING fair from heaven was brought, by angel hands they say,
To Chaucer. He to Spenser gave, who wreathed in flowers gay.
Shakspere in philosophic mind crowned her with leaves of bay;
Grave Milton crammed with classic lore this life as fresh as May.
Byron would taint the lovely child with thoughts he lived to rue,
And Burns has given her tuneful throat a Scottish air or two.
Scott made her tread the measure of a soberer minstrelsy,
And Swinburne, missing Byron's key, soft coos a lullaby.
Brave Browning whispered mystic verse that none but she might hear;
Lord Tennyson is glossing o'er his old tunes for her ear,
While Dobson thinks the girl is French, and feeds on bon-bons rare,
And Aldrich, handsome Aldrich, woos and wins the maiden fair.

THE TRICYCLE FOR WOMEN.

BY LUCY M. HALL, M. D.

DID you ever have one of those sense intoxicating dreams when you felt yourself moving about, scarcely seeming to touch the ground, and almost without effort or volition?

A fine tricycle spinning along a smooth, level road gives to its rider something of the same sensation. This is increased tenfold, and the very poetry of motion and sense of rapid, easy progression attained, when for the tricycle the bicycle is substituted.

I know a bright, charming woman—a well-known writer—who rides a fine safety bicycle to perfection. She says, "The only difficulty is that I cannot prevent my unruly features from expressing the exhilaration which I feel. My sons constantly say to me, 'Mamma you must not look so *pleased* when you are riding, it isn't good form.' But with every fiber of my body fairly tingling with delight, how can I help it?"

The question is often asked, "Is bicycling healthful exercise for women?"

Physicians sometimes will say to ladies, "You might just as well run a sewing-machine as to ride a bicycle, the motion is precisely the same."

Too often this verdict is given by persons who never have had a foot upon the pedal of either a sewing-machine or a bicycle.

In using the sewing-machine the feet are thrust forward, and the work is done largely by a forward and downward push of the extensor muscles of the leg, toward the ball of the foot, and when both feet are upon the pedal the muscles act simultaneously. These motions are strained and unnatural, and as unlike as may be to the forward, downward, backward, and upward motions which are seen in walking, and which are so nearly reproduced in moving the pedals of the bicycle. Also in cycling as in walking, changes of level bring one set of muscles into more vigorous use, while it rests others, thus obviating the monotonous strain always upon the same muscles, which the sewing-machine gives.

Then, too, in using the bicycle the muscles of the hands, arms, and shoulders are brought into constant and varied use. The position is erect (except in attaining great speed, when the shoulders are sometimes brought forward, but this is true of running or difficult walking as well), the respiratory muscles give free play to expanding lungs, the heart's action is accelerated, the circulation stimulated, the worn-out débris of the system (too often called malaria) is swept into the briskly moving current and onward to the organs of elimination. Sparkling oxygen is taking the place of sense-dulling poison carbon di-oxide, and every life force responds to the healthful impetus.

Contrast this exhilarating exercise in the open air with bending over a sewing-machine in a close atmosphere, the lungs cramped, the breathing shallow, the corset steel pushing the abdominal viscera downward and backward (really one of the most serious features of all), the eyes fixed on a crawling seam, and the feet keeping up a monotonous wag-wag in propelling the pedals.

If your mental deductions are not convincing, just try the two for yourself, and your convictions will become settled and will remain so forever after.

There is, moreover, a direct psychological as well as physiological effect of exercise, and the former so enhances or modifies the latter that it is impossible to accurately estimate the value of the one without including the other.

Skating, horseback riding, and bicycle riding, all possess to a high degree the power of producing mental exhilaration, and this element greatly enhances their value as means of exercise.

In most field sports, including ball and tennis playing, the mental stimulus is furnished largely by the accessories of the game, companionship, opposition, etc.

Walking gives too little occupation to the mind. Moreover no person should walk when greatly wearied by mental or physical labor. But no matter how tired, a canter on horseback or an easy spin on the "Safety" will revive the most drooping spirits and re-

store the lost equilibrium between waste and repair in the system.

In my opinion, it may be laid down as a broad general rule that any woman who is physically able to walk is physically able to ride a bicycle, also that just about to the degree that she is able to walk will she be able to ride.

A woman with any serious organic trouble would be very foolish to attempt a long, rapid, or otherwise exhausting walk, and she would be equally foolish to attempt a speed or distance upon the wheel which her sounder sister could easily accomplish.

Indeed I have permitted the cycle to women to whom walking was markedly injurious, and have never had reason to regret my action. The dull, spiritless walk only wearied them and added to their discomforts, while the cycle, carefully used, was found to be a charming diversion which relieved and benefited.

There is no doubt that the low running safety bicycle is, and to a much greater degree is destined to be, a boon to woman-kind.

In many of our large cities are ladies' cycling clubs, among whose members are found women whose high positions are a fitting complement to their good sense.

We read notices of fashionable weddings, where the long lists of guests, costumes, and presents are followed by the modest announcement, "A part of the wedding trip will be made a-wheel."

We know that many of the Queen of England's granddaughters are enthusiastic cyclists, and that English ladies think no more of being seen riding their bicycles or tricycles than of being seen on foot.

A lady, suitably dressed for riding, is not half so conspicuous upon a bicycle as she is on horseback, and even in walking she may, and often does, bring more observation upon herself.

Not long ago I heard a young lady say to her companion, as a modest cycler, in a snug mouse-colored habit and cap, rolled by, "Nothing would tempt *me* to show *myself* off like that." The pretty speaker was tall, she wore a red hat perched above a mass of fluffy hair; her dress, a vivid combination of red and white, was cut away from her neck as much as the present out-of-door fashion will permit; she wore ear-rings, several ornamental pins, besides bracelets and bangles and buckles in profusion, and to her dress was appended several wads of ribbon from which fluttered long loops and streamers of the same.

It would be safe to say that the cyclist did not receive the lion's share of the attention of the on-lookers. And yet there was nothing bold about this girl, and she meant just what she said. Her standards were right but her applications faulty.

No modest, high-minded woman likes to do any thing which strongly attracts attention to herself. It was this womanly instinct which so nearly lost to the world the glorious achievements of Clara Barton; and of many other noble women the same is true, but the impelling force which drove them to do the things which they felt that they could do so well, at last has overcome the shrinking sensibilities, and the world has reaped the benefit.

And so even with so small a thing as riding a bicycle. What the world needs to-day is healthier women, not women fairer or plumper, but *healthier*. Women with more vital resistance, women who can perform the duties which devolve upon them without these ever recurring nervous break-downs, this everlasting war between enfeebled and would-be healthy organs. Women who can bear children without physical shipwreck and three years in the dry-dock for repairs after each delivery.

Women can only attain to this better condition by proper dressing and judicious exercise; and exercises which they enjoy and which, therefore, attract them, are the ones which will succeed.

The bicycle certainly offers one of the best and most attractive means for this much needed exercise, and that it may be freely indulged in by the timid as well as the more self-confident, women should take it up quietly, but freely and persistently, till to ride a bicycle will in nowise be looked upon as a novelty, and therefore will cease to attract notice or comment.

VISITING CARDS.

BY HELEN A. CORNWELL.

I.

ONE of the many recent ingenious stories laid in the year 2000, or thereabouts, describes some extraordinary social contrivances.

Among them is a manikin so perfect in mechanism that it can be sent all over the country on social errands. If invited to a banquet in San Francisco, the busy New-Yorker of one hundred years hence will ship his steel-ribbed, electric-run double to the West, and it will appear in his place at the table. Such representatives, the story-teller declares, will be essential because of the internationalism of social life. If the year 2000 is going to bring the complex arrangements which the present prophets outline, life in the nineteenth century is something to be thankful for, and the cheap, convenient, and modest pasteboard representative, which society prescribes at present, ought to be respected more highly than ever. The visiting card is our representative in society, and if it be used discreetly, one may pay his respects with it to all his world, with little weariness to himself and little draft on his time and strength. These embassadors are modest enough in size and looks but they are powerful in effects and rigid in rule. Better live the life of the Bohemian, with no laws, than to attempt to use cards without knowing how.

The card itself must be correct if it is to be respected. The general rule is that all cards should be unglazed and engraved (never printed, write them yourself if you cannot have them engraved). A simple, plain script is considered best taste. The size of a lady's card at present is about three and five-eighths inches by two and three-eighths; of a gentleman's three and three-eights by two. Occasional variations come into favor but they do not last. In deciding on size and style of script consult a first-class engraver. One should never hesitate in ordering any thing like a card-plate, to consult the manufacturer or merchant. It is his business to know the latest and best form in his specialty and to furnish his customers the information. It is only ultra-fashionable people who can know in advance the latest wrinkles.

A married lady has her card engraved *Mrs. John Brown*. If she becomes a widow, the weight of opinion says that she should use her first name, *Mrs. Sarah Brown*, but this point is in dispute. English usage is in favor of the lady's Christian name and it it has the merit of clearness. Only the name, and the address in the left hand corner if desired, should be engraved on the card, unless the lady has a receiving afternoon or reception evening, then the day with the hours is placed in the right hand corner,—thus:

Mrs. John Brown

Salem, Mass. *Tuesdays 3 to 6*

When a lady has a daughter entering society her name should be engraved on her mother's card for a year or two. Then she may have her own card. It is a little old style to write *Mr. and Mrs. A. B. Brown*. The husband has his own card. smaller than his wife's, and bearing his full name, *Mr. A. Bronson Brown*. His address is usually placed in the corner.

Sons and daughters (the latter after their first year out) have their individual cards. In some families, the mother, for convenience, keeps cards engraved with her own name and, below, *The Misses Brown*. The oldest, or an only daughter, writes her name simply *Miss Brown*, the younger daughter *Miss Felix Brown*. *Miss*, *Mr.* and *Mrs.* must never be omitted.

And how are they to be used? Cities and villages differ somewhat in their etiquette of cards and calls. The hours of receiving and calling vary. In many towns the dinner-party is almost the only method of entertaining; in others, people once a year pay their debts by a reception. The use of cards is influenced by these customs and also by the

degree of informality and cordiality which exists. To learn what is good form under all circumstances, let us follow a lady of a moderate visiting list on her rounds, in a town which is at once cordial and correct in its social life. She starts out about 4 p. m. A new-comer into her church or circle demands social recognition. If she is met at the door by a servant, she sends her card to the lady that there may be no mistake in her name. If the lady herself meets her at the door or in the reception room, she gives her name clearly and in leaving she places her card on the hall table. Under no circumstances does she give the card to the person on whom she calls.

Next on her list is a friend from another city who is visiting at the house of a lady who is not in her set. This friend has the day before sent her personal card by mail to the caller. In one corner she has written her hostess' address. Such an invitation must not be slighted. Let us suppose that the hostess is a much more fashionable woman than the caller. At the door the caller sends her card to, or asks for, her friend. When the call is at an end she leaves a card for the lady of the house. If the social position is reversed and the caller a society lady, and the hostess not, she asks for the hostess, who may see her or not as she thinks wise. This done, she takes the points on her list which are next in importance: the calls to be made after entertainments to which she has been invited. The most binding of these is the return dinner call. Nearly a week ago she was invited with her husband to a dinner; before the week is over it is imperative that she call in person. (To send a card is never sufficient after a dinner invitation.) If she was not able to attend the dinner it is the more imperative that she acknowledge the attention. As she leaves she should place her husband's card in the receiver. Perhaps she will leave two of his cards, one for the gentleman and one for the lady of the house. Of course if the lady of the house is out or cannot see her, she must leave her own card with her husband's. If she is anxious to have it known that she called in person she may turn the corner of her card down. This practice is not so common, however, as formerly. She should instruct her sons and husband, never to turn down the corners of their cards.

Less important invitations now take her attention. Evening companies, concert parties, garden parties, to which she has been invited, must be acknowledged within a week, at least by a card. If she is cordial and not too hurried she will call for the lady at each place instead of merely going to the door and leaving her card, as is quite customary in large cities, where ladies have long lists. It is not necessary to do this in small cities and consequently not good form, though there are many of the *citoyennes* of small towns so fond of doing as they do in New York that they make themselves ludicrous by following that city's practice, whether the same reason exists or not.

If the lady on whom she is calling has a reception day and this is it, she *must* enter. At all these places she leaves her husband's cards, if he has been invited. In case she is acknowledging invitations which included her daughters, she ought to plan her calls so as to have them with her. The afternoon teas which in some places are very common and informal, do not require a call if they are "common and informal." A card is left on entering or leaving. Where they are an unusual form of social entertainment, given by a lady to pay up her social debts, the call is best form.

It happens that our caller and her daughters have been invited to a luncheon given by a gentleman. How shall she manage her call? She does not, of course, make a personal call but if she is so happy as to possess a carriage, drives to the door and sends in the cards by the servant. If she makes her calls on foot she can send the cards by a messenger.

But this is all she can do in one afternoon. Next month we shall follow her still further in her distribution of her pasteboard representatives.

MILESTONES IN THE EMANCIPATION OF GERMAN WOMEN.

BY ERNST STIRNER.

Translated from "Frauenberuf" for "The Chautauquan."

ANCIENT peoples, like the Greeks, Cimbri, and Teutons, all believed in the inherent prophetic spirit of woman. Vestals, Cimbrian priestesses armed with the sword, the German prophetesses in general, are a striking proof of this. They also by their unique position mark the first step in the emancipation of woman. The German prophetess was specially fitted to free her enslaved sex, since she was as high-spirited as men and excelled them in genius.

Veleda, soothsayer of the valiant Bructeri, must be regarded as the first pillar on the long road to the emancipation of Teutonic and German women. With implicit confidence the war-like Germans looked up to their prophetess and responded with obedience to her every command. Her prophecy of a triumph over the Romans met their chief wish. Veleda, however, was not satisfied with this single victory; she could not bear to sit idly in her tower, but hastened with a troup of country people to the aid of Livius' weakening army. A martyr to the unfortunate Batavian war, Veleda was led forth by the Romans as a rare prize. Two surpassing talents were united in her womanly heronature: military tact and philosophy; therefore Veleda is to be considered not only the spiritual godmother of all maiden heroes, but also of all women philosophers.

With the migration of the nations, at the close of German power in the Middle Ages, a long time of frantic confusion settled over the German province, while the increasing hordes, brought to a standstill in their struggle with each other, were storming and raging in bitter warfare for possession of the land. But in all this calamity the cross brought light, new spiritual zeal, and from the worship of the Virgin Mary, arose new opportunities for the feminine race to gain self-dependence and to develop scope and strength of mind. As a commencement in this work a self-chosen celibacy was instituted, whereby many German maidens escaped a lawless existence.

History records an effective grasp of a feminine hand on German intellectual life,—that of Walperga, a much-traveled Anglo-Saxon. When abbess of Heidenheim, she drew up the account of her journey in the Latin language, and again awakened an interest in the old German prophetess, for the people supposed that she, too, possessed the secrets of magic. They canonized her after her death in 778, and dedicated May 1 to her.

With the new religion was established a refuge for repentant sinners, where every woman was received with jubilation no matter what lay at the root of her renunciation of the world. Once in the dark celled cloister, there was no return; but a mind sagacious and capable of receiving instruction found in this narrow world rich springs of spiritual knowledge. Consequently the first German authoress, Hroswitha, wielded her pen in a narrow cell. This nun described the founding of her cloister at Gandersheim by Prince Rudolf of Saxony and Oda, his wife; she also composed a poem on the deeds of Emperor Otto I. Rotswitha—as she also was called — in clerical garments, used to rehearse to her cheerful sisters what she had woven together and written down. In later times, it is true, the authorship of this nun was many times doubted, but she must be credited with the history in question until counter-proof is found. The history is an honor to her, both for the prose and poetry, and also for the dramatic compactness and wit. Abbess Hroswitha, according to the common records of the cloister, was a princess of the German royal house and belonged among those intellectual women whose dignity, position, and voice influenced the Rhenish prelates. She thus possessed an influence even over crowned heads—analogous to the political activity of crowned women—with whom intercourse can not *always* be secured out of respect to relation by kin or country.

Soon so far had the German woman's intellect broken the way that to her was

intrusted the welfare of the land in case of a minor son, or of no direct male descendants.

Bertha, queen of Alemanai, appointed regent for her minor son by Emperor Otto I., carried her great task wisely. The Emperor himself rewarded her with the abbey of Ehrenstein, and her thankful people preserved for future ages the likeness of their noble, womanly princess, in a seal on which she was represented reigning on the throne. The Italian proverb: "In the good old times when Queen Bertha reigned," referred to this princess. Yet more important in political rule was her daughter Adelaide, wife of Otto I. Revered as the prophetess of the eleventh century, whose fame had filled with nuns from afar the cloister of Disibodenburg, where she had been educated and of which she became abbess, Saint Hildegard when she saw that it was necessary, founded a second cloister at Rupert's Hill, on the Bingen. Hildegard continually increased her fame as a traveling preacher. Popes, bishops, Emperor Rotbart himself, profited by her knowledge, and drew her into counsel in weighty spiritual and worldly affairs. The purely intellectual character of this learned woman towers among the men of science of her time as surprisingly as that of Laura Bassi, professor in the university at Bologna, in the eighteenth century.

Herrads von Landsberg, abbess of Hahenau, was a contemporary of Hildegard. This woman held a scientific gathering for her pupils in astronomy, geography, philosophy, theology, histories of the world and of science, and illustrated her works with her own hand. She also took a decisive stand for the rights of her own sex.

At this time nuns and ladies acquainted themselves with medicine. Lack of resident physicians made a virtue of necessity. Anna of Saxony surpassed in the art of healing. Inspired with a decided taste for natural history, she discovered remedies, wrote a small dispensatory, and finally founded an apothecary's shop attached to the court at Dresden. Thrifty and free from prejudice this princely woman was a model German housewife.

Knight and horseman, both longing for war, found no opportunity to improve their minds, so that even at the time of the Minnesingers, reading and writing were considered womanish accomplishments. The thrifty roots of our literature were fed by woman's cultivation. Later when fostered in common with men, writing and composing made rapid progress. Imperiously they made privilege of custom and thrust woman back into the domain of housework.

Forcibly suppressed, without being extirpated, woman's activity flagged until the beginning of the fourteenth century, when Sabine came. As a sculptor at the cathedral of Strasburg, she was considered the best of her time. A member of a talented family, Sabine was the first distinguished example of woman's mastery of sculpture. It was chiefly young women and lay-sisters, free from home duties, who busied themselves with art and literature at this period.

Urged on by the example of Madame de Sévigné, at the beginning of the eighteenth century, a true spirit of writing took possession of the German court; but they wrote in French, for they were ashamed of the heavy mother tongue.

Angelica Kauffmann rose, a blazing star in the sky of art, and created a number of enduring works; among them "Messalina Sacrifice."

Transcendentalism became the custom. A throng of poetesses and chroniclers stood against the classics; among them Madame de Staël, whom Napoleon's persecution has stamped as a political genius, as a guest in Weimar exerted large influence, and shared the palm of this time with Pauline, princess of Lippe.

Pauline du Lippe carried on the correspondence for her father and took a lively interest in foreign affairs, but she especially distinguished herself as regent of Lippe-Detmold. She was founder of the first institution for caring for children, and improved the poor and the school systems, so that she not only won the respect of that woman-hater, Napoleon, but also was offered by the city Lemgo the honored charge of the burgomasters' council, which she accepted. Also busy as an author, the careful princess contributed to the culture of the people a clerical poem, "The Tea-time of a German Princess," and letters, some of which were published. Yet even in Weimar, at this period the passion for writing was not without a drawback, for even Schiller permitted his wife to write only in secret; yet these souls have gradually elevated themselves.

EDITOR'S OUTLOOK.

THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

How many Chautauquans in good and regular standing are there who are able to explain sympathetically and intelligently the Chautauqua Literary and Scientific Circle? Are the majority of even the most devoted believers in the organization able to say much more in explanation of it than that it is a reading circle with prescribed courses and that thousands of people belong? It is an experiment worth making by individuals and circles. We have seen the test made several times with most unsatisfactory results. The reason was not lack of interest in the institution, it was simply that the persons had not realized that it was necessary for them to be able to explain the C. L. S. C. They said, "Everybody knows about it. Why should I trouble myself to prepare a lucid explanation of its objects?" There could be no greater mistake. Everybody does not know about it. In the towns in which the C. L. S. C. has the firmest hold, often the most grotesque ideas of its aims will be found among intelligent people in the community. Because there are one hundred persons in a circle in animated, vigorous study, it does not prove that the neighbors of the circle-members have not hazy and incorrect notions of the work.

There is nothing truer than that the everyday matters of the world and the commonplace truths are the ones least comprehended. Everybody understands the government of the United States, we say, yet even those who understand it best were amazed last year when they read Mr. Bryce's "American Commonwealth," to find so many new and unrealized things in the very legislatures of their own states.

Those wise in knowledge of people and the world know that a principle which they desire to spread, must be explained again and again, "line upon line"; that there is but one attitude to take in addressing the public, and that is, that it is ignorant of the thing you want it to know. To explain the Gospel scheme men preach twice a week to the same congregations for years, and when their labors are ended, another generation takes their places. People do not comprehend the things which lie before them. Understand this fact and you will cease to say, "Everybody knows about the Chautauqua Literary and Scientific Circle."

The most deplorable fact about taking it for granted that everybody understands the Chautauqua work is that the very people in our towns who need the opportunity most are thus missed. Before any one excuses himself from being able to give a lucid explanation of the C. L. S. C., he should ask, "Does the girl in my kitchen know of it? Does the widow across the square who is trying to make a man of her boy, who must work all day, know of it? Do the scores of earnest, laboring people in my church know of it? Do the busy, well-educated people who want to brush up their studies or carry on a course of advanced reading know of it?" The answer probably in every case would be, "No, they do not, save in an indefinite way. Any thing Chautauquan means to them only a place where people who have money for a summer outing go. It makes no personal appeal." Certainly then it is of use for him to be able to describe the Chautauqua Literary and Scientific Circle in such a way that the persons who need it can take hold of it.

So long as men need to make an effort to rise, so long the Chautauqua Literary and Scientific Circle will have a work to do, and so long there will be need that its friends tell its story. The lesson which the organization has for humanity is that of human possibility. It cries to men, "You can, you can, you can." It calls up its long files of graduates from among the hard-working farmers and housewives and shop-girls and tells us that no drudgery is sufficient to kill the possibility of growing. It points to the poor in its ranks and says that poverty cannot prevent culture and growth. It calls its roll of old men and women as witness that old age need not mean dreariness and darkness. It summons its hundreds of college graduates and active professional men to prove that systematic reading after school-days is both wise and pleasant. To let these messages go unsaid because we have not taken the pains

to understand well enough to be able to explain them, is to withhold bread from the hungry; to assume that everybody has heard them is the narrow conclusion of ignorance.

There never was a better time than the present to prosecute this work. The Class of '94 is now forming. Its organization was completed at Chautauqua in August. Mr. John Habberton, the author, is its president. Among its vice-presidents are the Rev. A. C. Ellis, of Jamestown, N. Y., the Rev. E. D. Ledyard, of Steubenville, Ohio, and Helen Campbell, the leading authority of the day on the social and economic condition of women and children and the author of many delightful books. Among the four hundred members enrolled at Chautauqua were ministers of the Methodist, Presbyterian, and Protestant Episcopal churches, physicians and teachers. At nearly all of the fifty-three assemblies held, the class was organized. The general report is that at all points people of influence and energy entered and went home prepared to spread its boundaries. The course for the present year is as inviting as the organization and it is a simple matter for one who desires to do something in the matter of propagation to obtain circulars which give the course in full and which furnish all the information necessary of how to join the C.L.S.C. By writing to John H. Vincent, Box 194, Buffalo, N. Y., these circulars will be sent in quantities free. They can be used in all the different ways which THE CHAUTAUQUAN has suggested so often in past numbers: through the mails, in the local papers, at public gatherings where a presentation of the organization has been made by some one familiar with it, in personal conversation. No Chautauquan, young or old, should be without these circulars. With such an attractive course and an organization so strong as that of the Class of '94, there should be no difficulty in arousing interest.

WHY CONGRESS HAS BEEN IN SESSION SO LONG.

SELDOM has a Congress been so long in session as that which still is sitting; naturally, therefore, the people—not excepting many who read the better newspapers—wonder what the reason can be. It is only fair to the members of both Houses to say that the reasons are numerous and sufficient, and that it is greatly to the credit of a majority of the Senators and Representatives—a majority of each political party—that neither the discomforts of a summer in Washington nor the demands of home interests have forced Congress into dodging work by the too common and very unsatisfactory plan of compromising on conflicting interests and principles.

Congress has been in session so long because it has had an unusual quantity and quality of work to do. Besides this, the change of administration which placed in power a new party as well as new men, imposed upon all the members a lot of detestable work, in the interest of office-seekers, which is not yet done and which has robbed the nation of a great deal of time which most members would have preferred to devote to public business. Each man who has sought an office and importuned "his member" to help him, has helped to prolong the session, and members insist that there are still a full hundred thousand of these pests.

The one imperative duty of Congress at each session, a duty which in no circumstances can be neglected, is the preparation and passage of the appropriation bills, by which the expenditures of the nation for the ensuing fiscal year are determined and authorized. This duty alone, no matter how hard the committees and members work, cannot help consuming a great deal of time, for the interests to be considered are almost endless, and it is customary, as it should be, to consider a great deal of counsel and criticism, verbal and written, from outsiders.

But in addition to this work, which sometimes is the most important that has to be attended to during a session, Congress has had before it this year four great questions, any one of which easily could consume all the time that has passed since the session began. They relate to silver, pensions, the tariff, and the conduct of elections, the latter appearing in the so-called "Force bill." Each is nominally a party question, but on neither side of any one of them is either party fully united, so discussions, whether formal and subsequently printed, or informal in committee-rooms, lobbies, hotels, and even in street cars and at the bootblack's stand, have been continuous and innumerable. It was right that this should be so; desirable though it be that all men should think rightly and therefore all think alike, it is out of nature and experience that each man sent to Congress, on the both-party plan, that the

most important qualification of a candidate is the ability to be elected, shall be an expert in all topics that may come up for decision. Congress is quite as much a school as a deliberative body, and it is only through the immense volume of talk with which it deluges itself that the majority of its members get their own minds clear enough to act intelligently. The pros and cons of the silver question were but little understood by many members. Regarding the proposed pension acts, a terrible snarl of sentiment, fact, advisability, and possibility had to be untangled. The tariff puzzle has divided honest men for many years without being solved, so it is no wonder that it has consumed a great deal of time during the present session. The Force bill has set well-meaning men of both parties by the ears. Meanwhile, interested individuals, on both sides of all these questions, have been unceasing in demanding prompt action. Congress has been obliged to talk, if only to talk against time; for until at least a test-vote is taken on each question it dare not adjourn and go back to its respective constituents. Only the Silver bill has become an accomplished fact at the date of this writing.

No wonder, then, that the session continues. All honor to the members who have the honesty and patience to feel their way so persistently; they are daily growing wiser regarding the work before them. There are black sheep in every flock; there are some members who love their party better than they love their country, but the great majority of our Congressmen are doing just what they should do—standing manfully at their work with the hope of completing it. No man can do a week's work in a day; the present Congress has attempted enough work to fill half a dozen sessions, for we have named only the larger of half a score of new bills of great importance.

WHAT MAY BE LEARNED FROM THE "CENTRAL" STRIKE.

THERE is a great deal of human nature in a strike. Certain persons believe that certain other persons do not deal with them fairly, or do not pay them properly, or do not treat them with sufficient respect. To correct this they "strike," or refuse to work. Very human all this, and as human progress and well-being are the great studies of the times it is well to look at a recent strike to see if humanity is any better for it. The persons concerned in the Central strike are such a little company, the whole two thousand, compared with the sixty millions of human beings who were not interested in the strike. Are the people of this country any better off for the strike? What is the lesson of the strike to humanity?

It is certainly to the advantage of humanity at large that men should unite for mutual help and protection. The question is how far shall "unions" join with other "unions" to form federations. A few men are discharged from the Central road. The reason of their discharge is not pertinent now. They were discharged and their special union struck work. At once the union appeals to other unions to strike too, out of a beautiful brotherly love and sympathy. They did not do so. Herein is a distinct gain. It is encouraging to think that unions have heads as well as hearts. It exhibits the unions in the light of business men. However valuable the union idea, however helpful to its members, it cannot be wise and best for all the people, that the fact of a real or supposed injury to one shall be the concern of thousands. Nature is not carried on by that system. It is far better that the nine hundred and ninety-nine thousand should pause and consider whether because one is out of work, all should go out of work. Then, in a larger sense, is it not better that the one man be out of work for a while than that ten thousand families suffer want—out of a grand sympathy with a brother man? Common sense has arrived in the unions. So far this particular strike is encouraging. There are ways enough for the many to help the few without a strike. Besides this, the few are not always wise or even just. Why should many be foolish because one is not wise?

In every strike there is one party who, while concerned, is seldom regarded. The recent strike, if common sense had not limited it to its origin, would have been a serious injury to perhaps five million people. Have millions no rights a little union is bound to respect? Clearly the millions made themselves felt. It is something to know that public opinion is listened to, even if the honorable boards of walking personages do lock their office doors. Then, too, is not this whole matter of certain persons in a

certain trade interfering in other trades just a little childish? Are not those directly interested manly enough to fight their own battles? One lesson of the strike is, that in this respect the unions are wiser than they were at one time. Sympathy and mutual helpfulness are well—when tempered by common sense.

The people have just cause of complaint of one feature of the strike. Certain armed men were employed to "defend" property. By what right? By no right whatever, except that of selfishness. The policeman to keep order is certainly proper. The irresponsible armed man is not justified. Better a little property be wrecked than the passions of men be roused. An armed man is an inference that some one is going to do wrong. It is better to wait till the wrong is done (for it may never be done at all) and then to appeal to the proper authority for the protection of the legal armed men of the state.

The lesson of the strike is that the so-called "detectives" do more harm than good, that they are apt to be very foolish, if not childish, and a big child with a gun should simply be disarmed and sent home to his parents. Better suffer loss than provoke bloodshed. The people obey the policemen. They resist the private detective from a common resentment against an impertinence —and worse than all—an impertinence with a gun. The great lesson of the strike is this: The people as a whole regarded it as foolish and withheld their sympathy. It was an advantage to all that it failed.

EDITOR'S NOTE-BOOK.

WITH this, the October number of THE CHAUTAUQUAN, the second year of the new series, and the eleventh of the old series of the magazine, begins. The changes made a year ago have met, we believe, with the unqualified approval of the Chautauqua constituency. In convenience and appearance, in variety and quality of contents there has been marked improvement, so our subscribers tell us. The *Woman's Council Table* introduced in July has been warmly welcomed, almost every mail bringing letters of thanks for the new department. The Required Reading in the magazine outlined for the year '90-91 of the Chautauqua Literary and Scientific Circle, has attracted much attention both for the variety and timeliness of its subjects and for the great strength of its list of contributors.

THERE are many things excused in the Congress of the United States. Long hours, tiresome speeches, skirmishes indulged in to delay legislation, all make the public lenient toward the idling and the wrangling which frequently occur. If it does not look well, people are inclined to consider the provocation and be silent. But a scene which occurred in the House of Representatives in August, cannot be excused. It was a descent to ribaldry on the part of one member and a narrow escape from a boxing match between two. The press has been severe in its denunciations of the performance, but not more severe than public opinion. Among the people there is no support of such actions by Congressmen.

THE confusion caused in the prohibition states by the original-package decision is over. The Supreme Court in giving its decision hinted that the only way out of the difficulty was for Congress to pass a bill giving the states the right to exercise the same police power over liquors brought in original packages as over those produced at home. This has been done. If the law proves to be valid—there is talk of its being unconstitutional—it leaves the temperance question where it was, though with the added strength in prohibition states that the perplexities arising from the contention that original packages could not be reached by the law, will not be so frequent and can be dealt with summarily when they arise.

THE 40,000 veterans who marched in Boston on the occasion of the encampment of the Grand Army of the Republic gave a forcible illustration of the organization's strength. This great body does a noble work in the care of its widows and orphans, of its feeble and old. It does good, too, by its frequent gatherings, its patriotic picnics, so full are they of comradeship and rejoicing. The Grand Army of the Republic is the nation's object-lesson in patriotism.

PUBLIC interest in the United States has been so occupied with home strikes that it has paid little attention to those abroad. England's industrial life continues to be agitated by strikes, and in Australia a giant movement is in progress against capital. An eight-hour law and high wages prevail in Australia, but the unions insist that none but union-men shall be employed. There is not the dismay in the public mind now which such a condition once would have provoked. The necessity of obeying principles of law and order is too well established. Public opinion, too, is less impassioned on labor questions. Contending parties know that sympathy is pretty certain to go with the side which shows the most reason. These conditions are hastening the day when organized labor will depend less on strikes and more on education and legislation to attain its ends.

THE latest display of Russia's policy, oppression of the weak, is her edict against the Jews. If carried out, it will drive no less than 1,000,000 Jews into exile, will force all who remain in Russia to live in cities only, and will prevent their having any connection with agriculture or mining. It is said that the great Jewish capitalists of France, Germany, England, and Austria, threatened the Czar to combine against Russian stocks if the measures were not modified, which led to their withdrawal. This is a practical application of capital.

THE more that is known of the elections for members of the first Japanese Parliament, the more interesting this Oriental experiment in representative government becomes. Forty-four members of the Upper House, or House of Nobles, are elective, and only one noble has been chosen. The preference for farmers in the election was as decided as the dislike for nobles, twenty-two of the forty-four being from that element. In the Lower House of 300 members eleven Christians were elected. This is a new way to measure the progress of Christianity in a heathen land, but it is an effective way and will appeal to the practical world with especial force.

WHEN the new law to substitute death by electricity, for death by hanging, was passed in New York State, it was accompanied by the declaration that no sensational details of an execution would be allowed in print. Every reader knows how utterly this was disregarded after the execution of Kemmler at Albany on August 8. The reports were made up of horrible pictures which were for the greater part imaginary. The public was unfitted by these sensational reports for a clear judgment on the new method. It is a case for just indignation. So good a law certainly deserves a champion who will see that henceforth it is not inoperative.

THE moral effects on readers of harrowing and sensational descriptions of crime, accidents, storms, and disasters are well understood. The mental effects are less familiar. At the last session of the American Social Science Association, a paper was read by a physician on this subject. He showed how a patient of his had been driven to suicide by reading a minute account of the unnatural death of an acquaintance, and stated that the terror of storms had increased so markedly in late years, that the nervous condition resulting was known to physicians under a special medical name. A practical suggestion of the paper was that all periodical reading matter should be subjected to the scissors before going to the family.

THE crusade which is going on in Chicago against smoke, bids fair to be a success. In Chicago, as in hundreds of other towns and cities, residents have endured the smoke because they supposed it was one of the necessary accompaniments of progress and wealth. Inventors, however, have declared it a sign of indolence and inertia, and have devised smoke-consumers which are warranted to cure the nuisance. The law-makers of Chicago decreed long ago that an effort at removing its canopy should be made, but until now it has never been done. The success so far is encouraging. If Chicago can suppress her smoke, there is no excuse for it in any place in the country.

THE geographer is given still further work on the map of Africa by the developments of the last month. France, who saw with some irritation the settlement of the interior of the continent arranged between England and Germany, has been pacified. Her protectorate over Madagascar is assured. More important is the territory given her on the west coast. It comprises all land west of the Niger River, one of the richest parts of Africa, and the Sahara Desert. This last may seem an "elephant," but when we recall the magnificent schemes for irrigating the tract or for making of it a great inland

sea, the possession assumes new importance. If any nation can utilize the Sahara, France can, for no other nation has so great a bump for engineering.

THE Giant Sequoias of Tulare County, Cal., are not so well known to the country as the "Big Trees" of the Yosemite, but they are no less deserving of fame. In spite of their majesty they have been in imminent danger of complete destruction. The Land Department surrendered the forests to lumbermen, and one Giant after another, 20, 30, 40 feet in diameter, has come down until only one grove remains. An appeal was made to Congress recently to set this aside as a national park, and a bill to that effect has been passed by both Houses with commendable promptness in spite of the hurry of closing the session.

WHERE is the man who at some time has not tried in an unfamiliar country to find a house by directions from some one he has met? Rights and lefts, butternut trees and red barns, white school-houses and stump fences, are given in such a medley that all he can do is to go on until he meets somebody else—to be confused again. In a county of California a plan is in vogue which removes this irritation and lays out the country as clearly as a city. Each road is named; each mile is divided into ten blocks; each block has two numbers, one on each side. Where extra houses come in the block they are given the number with a letter to distinguish them. The traveler is directed to Oak Road, No. 136. From his map he finds Oak Road. As there are two numbers to a block and ten blocks to a mile, he drives six and eight-tenths miles and, presto! he finds the place.

THERE is so great a wealth of beautiful suggestions connected with Wordsworth's first home at Grasmere that every lover of the poet will be glad to see the plan of buying the place as a memorial succeed. "Dove Cottage," as De Quincey describes it, is "a little white cottage, gleaming in the midst of trees, with a vast and seemingly never-ending series of ascents rising above it, to the height of more than three thousand feet." It was once an inn called "The Dove and Olive Bough." Wordsworth and his sister Dorothy took it for their home and lived there a life of idyllic peace, creating a poetic and ideal atmosphere about themselves that years cannot dissipate. The lake, the valley, the mountains, the spring, the orchard, the primroses and daffodils, about Dove Cottage, still speak of the two. It will gratify the reading world if they are kept inviolate.

THE tenth of the triennial meetings of the International Medical Congress met in Berlin in August. The relative numbers and achievements of the physicians of the various countries of course were brought forth. The United States in point of numbers was discovered to be far in the van-guard. We have one doctor to every six hundred inhabitants and are graduating nearly four thousand annually. In Germany there is but 1 to every 1,500 persons; in France 1 to every 3,167; in Great Britain, 1 to every 1,234. The American physicians failed to take a corresponding place in the work of the Congress. There were but few of the seven hundred papers presented read by them.

THERE can be no defense on poetical or moral lines for such an ode as Swinburne's on Russia. Aroused by the Siberian atrocities, the poet declares, comparing them with what Dante saw in Hell,

> Set beside this truth, his deadliest vision seems
> Pale and pure and painless as a virgin's dreams.

For punishment of the wrong he says,

> Night hath none but one red star—Tyrannicide.

And then he urges,

> God, or man, be swift; hope sickens with delay.
> Smite and send him howling down his father's way!

This hot-headed imprecation is foolish enough to sensible people, but there are readers to whom it will have the weight and majesty of a message from heaven. Englishmen are saying that this ends Swinburne's chances of being the next poet laureate.

A MORE romantic life than that of John Boyle O'Reilly has seldom been dreamed by the imagination. Of Irish parentage he was carefully educated in a cultured home. He became a rambling printer in England and a Fenian. Returning to Ireland he joined a crack regiment expressly to spread in it revolutionary ideas. He succeeded, was discovered and sentenced to be shot, but afterward was condemned to twenty years' penal servitude. After about three years' service in English prisons and in Australia he escaped, and reached America in 1869. For a time he led the precarious life of a Bohemian, printing, writing poetry and prose, and serving as a journalist. One of the "curiosities of literature" is the publication at this time in the Oxford magazine, *Church and*

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State, of several of the poems of this outlawed Fenian. O'Reilly's talents soon won him a place and he became the editor of the *Boston Pilot*, a position he held at his death August 10. He was a brilliant writer, a devoted Catholic and Irishman, a noble soul.

GROUPS of children sent by the Children's Aid Society of New York City to homes in the West are not infrequent sights in many parts of the country. Especially among farmers are the adopted children secured in this way common. The man by whom this plan of bringing up the waifs of the city was devised, was the Rev. Charles Loring Brace, who died in August. It was Mr. Brace, too, who first demonstrated that a newsboys' lodging house was a possibility, and now no city of any size is without one. The Children's Aid Society was his work as well, and in this institution he laid the foundation of the principle that if children are to be saved, it must be by getting them out of degraded places.

THE *Note-Book* is a firm advocate of economy. It rejoices in every attempt at the utilization of waste products or waste space, and so with pleasure, mentions the suggestion which a Boston clergyman has made for his church steeple. It is that it be properly divided into rooms one above the other to be used free by poor young men who are studying for Christian work and deserve assistance. Lovers of "The Marble Faun" who remember Hilda's Tower will not think this odd plan unattractive.

THE contest between tradition and liberalism in the nineteenth century has its most impressive illustration in the intellectual and spiritual life of John Henry Newman. His mind was essentially mediæval. Early in his career in the English Church he showed profound reverence for authority and dogma and when he was but little past thirty flung himself into the Oxford movement. This famous uprising assumed that the dogmas of the Church of England were the foundations of religion, that liberalism was opposed to them, hence liberalism must be opposed. Newman went to the very extremes of the antique spirit. Finally his church revolted from him. He had gone so far with tradition that it was but little more to accept in full the Roman Catholic doctrine and in 1845 he was received into that church. Since that time his chief influence on modern thought has been through his "Apologia," written to justify himself against the charge of intellectual dishonesty. His retirement into the Catholic Church has been rather for liberalism than against it. It was a demonstration of the ultimate result of the dogmatic mind which could not be forgotten. As a literary man, Cardinal Newman ranks high. His beautiful hymn

Lead, kindly light, amid the encircling gloom,

is dear to the whole Christian church.

THE annual convention of the National Woman's Christian Temperance Union is to be held in Atlanta, Georgia, beginning November 14. The organization under the able direction of the President, Miss Frances E. Willard, never fails to develop some substantial principles and to advance new and good plans for action at its annual meeting. These conventions are strong agencies in developing the organizing and executive ability of the women of the country. Their influence has not been confined to the W. C. T. U. The members of the organization are active in all reforms and use in many different ways the training they receive. Miss Willard herself is an example of this fact; brought into prominence by the temperance work she has been made president of the Woman's National Council which holds its triennial in Washington next spring.

THE Assembly Season of 1890 has developed several noteworthy features. One is the strength of the smaller assemblies. The people who cannot go far from home for summer outings and advantages are learning that wonderful lesson—using the goods at hand. The vigor of the work in the West is striking. All the old assemblies are in healthy condition and two new ones have been established at Black Hills, Dakota, and Lake Tahoe, Nevada. Three new assemblies held their first session in the Middle States, Epworth Heights, Ohio, Hiram, Ohio, and Battle Ground, Indiana. The gathering of colored people at Asbury Park and the probable organization of a permanent assembly there by them has more than a Chautauqua interest. It is a fine example of the progress of the race. The number of assemblies held this year including the three Winter Assemblies of the South is fifty-six. Several additions will probably be made the coming year.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR OCTOBER.

OUTLINE OF REQUIRED READING.

First Week (ending October 8).

"Outline History of England." Chap. I.

"Our English." Pages 1–40.

IN THE CHAUTAUQUAN:

"The Intellectual Development of the English."

"The English Constitution."

Sunday Reading for October 5.

Second Week (ending October 16).

"Outline History of England." Chap. II.

"Our English." Pages 40–71.

IN THE CHAUTAUQUAN:

"An Early Briton."

"Studies in Astronomy."

Sunday Reading for October 12.

Third Week (ending October 24).

"Outline History of England." Chap. III.

"Our English." Pages 72–87.

IN THE CHAUTAUQUAN:

"The Religious History of England."

"What shall we do with our Children?"

Sunday Reading for October 19.

Fourth Week (ending October 31).

"Outline History of England." Chap. IV.

"Our English." Pages 87–101.

IN THE CHAUTAUQUAN:

"How the Saxons Lived."

"The Tenure of Land in England."

Sunday Reading for October 26.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Reception of new members.
2. Table Talk—Current events.
3. The Lesson. (That part of the Required Reading laid out in the corresponding week of the *Outline* constitutes the lesson for each week in the *Programs*.)

Music.

4. A "travelers' club" circuit of England as it is to-day. Each one is to add as many points of interest as possible to those given in the text-book concerning each shire. Maps, pictures, stories, personal reminiscences, will all add to the interest.
5. A collection of sentences showing the forms of bad English specified in that part of "Our English" included in the week's lesson, such as the pedantry shown in legal documents, the circumlocution and vague words of so-called elegant diction, and other similar faults.
6. Reading—"Current English."

SECOND WEEK.

1. Roll-Call—Question Box on Astronomy.
2. Table Talk—Items of English news.
3. The Lesson.

Music.

4. Paper—Astrology.
5. Readings—"The Mysteries of Astronomy," and "Procession of Stars and Souls."*
6. Opening of the Question Box for answers and discussions.

THIRD WEEK.

1. Table Talk—General news.
2. The Lesson.
3. General discussion—Are parents responsible for what a child does with his existence? Reading—"A Spoiled Child."*

Music.

The circle is to resolve itself into the old English Witenagemot. The occasion for this meeting of the Witan is the consideration of the adoption of Christianity; the assembly is supposed to be held in Sussex, which, according to Prof. Church, was the last of the English kingdoms to turn from the worship of the old gods. The time is about 681, when Wilfred, a Northumbrian bishop, then living in Sussex, was urging the people to accept the Gospel. For general description see "The Witenagemot" and "The Saxons Discuss Christianity," in *The Library Table*. After the meeting is called to order and its object stated by the king, Wilfred makes the first speech, presenting the claims of the Gospel. In the course of his talk he gives the whole history of St. Augustine, and alludes in a general way to the success of his efforts and those of other missionaries. The king of Sussex then bids him welcome to his land and godspeed in his efforts, and gladly promises to help in the work, having himself already become a convert to Christianity. He gives the history of King Ethelbert of Kent and

*See *The Library Table*, page 136.

King Edwin of Northumbria, and states his purpose to emulate their example. The queen, agreeing with her husband in belief, in a few words brings up the life work of Queen Bertha of Kent, and of Ethelberga the wife of Edwin. One of the elders who opposes the introduction of the new belief, describes their pagan form of worship (see note on p. 106 of this magazine), and advances the claim of the old gods. A converted noble tells of his peer who gave the famous apologue (see p. 51, "Outline History of England"), and a converted high priest tells of the aged Coifi (p. 51, text-book). An opposer of the new faith cites the relapse of Kent into heathenism; another upholds the course of Penda, king of Mercia; and still another points with ridicule to the division between the Christians (p. 54, text-book) and the calling of a synod to settle the difficulties. The king, speaking again, sums up the arguments, points out the good results ensuing from Christianity in all the kingdoms which have adopted it, and puts the question to vote, upon which all of its advocates, joined by those of the assembly who have not spoken, make so large a majority, that the opposite side need not be put.

KING ALFRED DAY—OCTOBER 30.

Ay, every inch a king.—*Shakspere.*

The circle is to be divided into three parts, and each part is to have a leader. King Alfred's life is to be considered from three stand-points, those of scholar, of warrior, and of ruler, each party having one point assigned it. The strife then is to see which party will dispose of its topic in the most complete manner. Thirty or forty minutes may be allowed each division, and the whole exercise is to be conducted in an informal, conversational manner. Each leader may use his own method for this. Every thing must be arranged beforehand with each party, so that all may pass off smoothly. As many stories as possible connected with each topic should be told to lend spice and interest to the occasion. At any time during the exercises the members of the other parties are at liberty to ask any question concerning the point under consideration; and at the close of each part, they may add any facts or incidents properly belonging to it which have not been given. The effort of each company must be to make its narration as full as possible and thus leave no chance for additions. The side which has the fewest relevant items added to its efforts, and leaves unanswered the fewest test questions, is the victor.

THE CHAUTAUQUA CORNER.

SUGGESTIONS FOR SOLITARY READERS.

THE Occupant's brow was knit over "Our English."

"What's the matter?" inquired the Scribe, "difficulties in the first chapter?"

"The difficulties are in me, not in the chapter. I am trying to determine how a middle-aged person like myself should go to work to learn to speak and write good English."

"And what are the difficulties you see?"

"The first this chapter suggested—the lack of a vocabulary. I believe I do not use over five hundred different words. Hill suggests translating as excellent exercise, but I know no foreign language; have no time to translate if I did."

"Have you ever tried to enlarge your vocabulary?"

"No, I think I never knew it needed enlarging until now. You know I never thought much of these things until I began to read."

"Read aloud that page before you."

The Occupant looked puzzled, but read pages 2 and 3 of "Our English."

"I presume there is no word on that page which you do not understand, but are there not several which you do not use?"

"Well, yes; I think I never talked about being 'addicted to,' or called anybody a 'prig,' or said a person was 'carefully nurtured,' or used the words 'facility,' 'fatal,' 'amassed,' 'arduous,' or 'languidly,' in my life. I understand the words, of course."

"You have used equivalent expressions?"

"Yes."

"If you really want to enlarge your list of every-day words, why do you not make a note of those you come across in your reading, which you understand and do not use, and work them in through the day's conversation? You will find a place before night for every one of the words on that page, if you are alert, and when you have used them intentionally a few times you will use them spontaneously afterward. Instead of saying that 'Jo B—— is a slave to liquor,' as you always do, try 'addicted to,' not because it is a better expression, it is not, but for a change, and because using it will fix the word in your working vocabulary. Call yourself 'languid' occasionally instead of tired or lazy, your

work 'arduous' instead of hard. Do you not see that by that practice you would soon have those words which you understand but allow to lie idle in your mind, active on your tongue's end?"

The Occupant seemed to get the idea and agreed it was worth trying.

"You will be surprised to learn how many words you are acquainted with which are of no practical use to you, if, after reading a page or chapter, you gather from it a list of all the words you know but do not use. Of course, your reading will help your vocabulary immensely if you make a full list of words new to you and use them whenever you get a chance."

"Yes, but how? I can spend only forty minutes over my reading each day, and there is nobody to talk to."

"I know it, but you spend eight hours in manual work, much of which is automatic, where you can employ your thoughts to advantage. That is where people who have manual work which they understand thoroughly, have the advantage over routine brain-workers. They can be thinking on higher lines while the latter cannot. You can con those new words while at your routine hand-duties. I knew a girl who acquired the most perfect pronunciation I ever heard by practicing aloud daily, while she made her beds, the exercises for distinct articulation and for getting the correct shades of the vowels.

"Then study synonyms. Find all the similar words you can for each new word. Arrange the sentences you use daily in entirely new forms and try them in the family. It is a feasible scheme by which a person who has no reading but the Chautauqua course, and who has only a family uninterested in intellectual matters to talk to, can enlarge his vocabulary."

"Well," said the Occupant, "I'll try it, and by the time you drop in next month I shall have another difficulty for you to solve, for I know a good vocabulary is not the only essential toward speaking good English."

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR OCTOBER.

"OUTLINE HISTORY OF ENGLAND."

P. 14. "Fingal's Cave." This remarkable grotto has a length of over 200 feet, and a width at the entrance of 42 feet, which narrows down at the other extremity to about 20 feet. The sea forms the floor. The main arch reminds one of the aisle of a great Gothic church. It is formed of lofty basaltic pillars which in parts reach a height of 60 feet. It probably took its name from the legendary hero of Ossian, the Gaelic poet.

P. 16. "The lake district." This district gave the name to the lake school of poets, comprising Wordsworth, Southey, and Coleridge, and, later, Lamb, Lloyd, and Wilson, all of whom lived for some time near the lakes. A curious instance of the strange estimate made by would-be critics regarding the works of the writers of their own times is shown in the following anagram by the Rev. H. Townshend:

> They lived in the Lakes—an appropriate quarter
> For poems diluted with plenty of water.

P. 18. "English Percy," Henry. (1366–1403.) The son of the Earl of Northumberland. For his daring he was surnamed Hotspur. The Douglas of Scotland was the earl, who after a raid made into England was carrying away Percy's pennon into Scotland when he encountered the latter at Otterburn, where the battle took place which is commemorated in the old ballads of "Chevy Chase," and "The Battle of Otterbourne." (See C. L. S. C. text-book "From Chaucer to Tennyson," p. 41.)

P. 20. "Robin Hood." For this character's true place in history, see "From Chaucer to Tennyson," pp. 42, 43.

P. 21. "Hainault" [hā–nō′].

P. 22. "The first Anglican archbishop." This was St. Augustine. (See p. 50 of the text-book.)

P. 23. "The Abbey of Battle." This church, whose ruins show that it must have been of great size and magnificence, was founded by William the Conqueror, though it was not consecrated until 1094. It is said by some authorities that the high altar stands directly over the spot where Harold planted his standard.

P. 24. "The red king." William II., called William Rufus, the red, probably on account of his red hair.

P. 25. "Gloucester" [glos′ter]. "Worcester" [woos′ter]. "Warwick" [war′ik].

"Go-di′va." The same person is alluded to

again on p. 73. The story goes that her husband was most merciless in his treatment of his tenants, imposing upom them grievous taxes. His lady took up their cause and pleaded with him to remove, or at least to lighten, their burdens. "To escape her importunity he said he would do so if she would ride naked through the town. Lady Godiva took him at his word, and the earl faithfully kept his promise. The legend asserts that every inhabitant of Coventry kept indoors at the time, but a certain tailor peeped through his window to see the lady pass. Some say he was struck blind, others that his eyes were put out by the indignant townsfolk, and some that he was put to death. Be this as it may, he has ever since been called 'Peeping Tom of Coventry.'" Tennyson has a poem on the subject, called from the lady's name.

P. 26. "Morecambe" [more'kam].

P. 28. "Hellenes" [hel'le-neez].

P. 29. "Basques." From the remotest times these people have remained unsubdued in their mountain homes, and nothing has been able to destroy their distinctive characteristics. "In their social relations patriarchal manners and habits prevail. Their rights are protected by written constitutions granted by ancient Spanish kings. In religion they are Roman Catholics." This strange people number about 800,000.

"Æ-ne'as." The hero of Virgil's epic poem, the Æneid. After the destruction of Troy, his home, by the Greeks, this prince wandered for many years, until he reached Italy, where he founded a colony from which the Romans are said to have descended.

P. 35. "Plautius" [plau'shi-us].

"Cu' no-be-lin." The name of this old king has been kept in use down to the present time in the following way: In the chalk beds of Little Thurrock, Essex, there are found many caverns, which are known as Cunobelin's Gold Mines. Tradition relates that in the time of foreign invasions he hid in them his gold, and from this fact they were so named. He established the first mint in Britain at Camulodunum, and coined money of gold, silver, and brass.

"Caradoc" [car' a-dock]. "Caractacus" [ca-rac' ta-cus].

P. 36. "Camulodunum" [cam-u-lo-du' num]. "Suetonius Paulinus" [swe-to'ni-us pau-li'nus]. "Boadicea" [ba-ad-i-se' a]. Tennyson's poem "Boadicea," gives a striking picture of this queen.

P. 37. "Verulamium" [ver-u-la'mi-um]. "Cnæus" [ne' us]. "Agricola" [a-gric'o-la].

P. 38. "Domitian" [do-mish'i-an].

"Wall's End to Bowness." The former place is a small town about four miles east of Newcastle on the Tyne River, and the latter is a village in the western part of Westmorelandshire, on Lake Windermere. The old wall is marked on the second map in the text-book.

P. 39. "Graham's Dike." Sir Walter Scott in his "Tales of a Grandfather," gives the origin of this name as follows: "This wall defended the Britons for a time, but the Scots and Picts assembled themselves in great numbers, and climbed over it. . . . . A man named Graham is said to have been the first soldier who got over, and the common people still call the remains of the wall Graham's Dike." On the first map in the text-book this wall would nearly coincide with the 56th parallel of latitude.

"Eboracum" [eb-o-ra'cum].

P. 40. "Honorius" [ho-no'ri-us].

P. 43. "Odacer" [o-do'a-ser]. "Vortigern" [vor'ti-ghern]. "Hengist" [hen'ghist].

P. 44. "Cerdic." [ser'dik]. "Cynric" [sin'rik]. "Plantagenet" [plan-taj'e-net].

P. 46. "Bretwalda" [bret'wal-da].

"Their religion." It is only in broken fragments that a knowledge of this early faith is handed down to us. Green says: "Like all ancient religion such a faith, linking itself as it did with the new settlers mainly through the blood of their kings, embodied only in nature-myths or poetic legends, and without any moral significance for the guidance of men, had in it little of what the modern world means by a religion. . . . . There were temples, indeed, as we see in Kent, in Northumbria, and in East Anglia alike—rough wooden buildings in a hallowed enclosure whose name of peace-yard tells of a right of sanctuary, and whose inner shrine enclosed images or emblems of the gods with altars before them. . . . . There were priests, too, whom custom forbade to wield the warrior's weapon or to mount the warrior's horse, but who played a prominent part, not only in the religious, but in the civil, life of their fellow-tribesmen."

"Tiw." In the Norse language *i* has the sound of *ee*, which would give to this word the pronunciation of the first syllable in Tuesday. A more common name for the same god is Tyr.

"Sætere" [sat' ĕre].

P. 47. "Witenagemot" [wit'e-na-ge-mote].

P. 49. "Beowulf" [be-o'woolf].

"St. Columba." Wordsworth having made a tour of Scotland in 1833, during which he visited Iona, thus commemorates this saint:

> Isle of Columba's cell,
> Where Christian piety's soul-cheering spark
> (Kindled from Heaven between the light and dark
> Of time), shone like the morning-star,—farewell.

P. 51. "Edwin." It had seemed unlikely that he would ever rule because he had been

dispossessed and driven into exile when a child, by Ethelfrith, king of Bernicia, who united the two kingdoms under the name of Northumbria.

"Coifi." One of the arguments made to the king by this high priest who was the first to yield to new teachings, was as follows: "None of your people, Edwin, have worshiped the gods more busily than I, yet there are many more favored, more fortunate. Were these gods good for any thing they would help their worshipers."

P. 53. "Lindisfarne." Donald G. Mitchell says of this word in his "English Lands, Letters, and Kings," "You will recall this name as bouncing musically up and down through Scott's poem 'Marmion.'"

P. 54. "Tonsure." See next to the last paragraph in "The Religious History of England," in the current number of this magazine.

P. 60. "Hengestesdun" [hen'ghest-es-dun]. Known also as Hengest Down, and Hingston Down. It is situated in Cornwall between the Tamar and the Callington rivers.

P. 63. "Wedmore." This place was situated in Somersetshire. On the first map in the text-book it would be located on the coast near the outlet of the river flowing into Bristol Channel. "By this treaty the Danes bound themselves not to pass south of a line drawn from the mouth of the Thames to Bedford, from there along the Ouse to the old Roman road of Watling Street, and by Watling Street to Chester." But this gave them much the largest part of England,—all of Northumbria and East Anglia and part of Mercia. Alfred had Wessex and a small part of Mercia, and he contrived to keep London. A common spelling of this Danish territory is Danelagh.

P. 65. "Lady of the Mercians." This title seems to have been given to Ethelfled to express the power she possessed. She ruled jointly with her husband over Mercia and gave great assistance to her brother Edward.

P. 66. "Brunanburgh." The site of this battle field is doubtful, some scholars have placed it in Northumbria, some in Yorkshire, and others in Lincolnshire.

P. 68. "St. Dunstan." This monk was a painter and a jeweler as well as a blacksmith, and is called the patron saint of goldsmiths. Dr. Brewer relates the legend as follows: "On [one] occasion while working at his forge, the devil, that enemy of all good men, kept wandering round the anvil, hindering Dunstan in his work. Dunstan, greatly annoyed, took his tongs, red-hot out of the furnace, and seized the intruder by the nose." He then makes this comment on the story: "Those who study the lives of the saints will know that whatever impeded good work was called a devil, whether dog or horse, wind or accident, man or what not. A loafer loitering about the smithy would, in the language of the times be called a devil, and it is quite in character with St. Dunstan to turn him out with his red-hot forceps or tongs."

Dunstan interfered with Edwy's marriage because it was not a lawful one according to the requirements of the church. Elgiva, his bride, was of his own kin, and the "prohibited degrees extended at the time as far as the seventh, *i. e.*, as far as the relationship of sixth cousins. People might not marry if they had a common ancestor within eight generations, inclusively reckoned. Relationship by marriage was taken into account as well as relationship by blood."

P. 69. "Benedictine monasteries." These institutions took their name from St. Benedict of Nursia (now Norcia, Italy) who in the year 529 founded the order of monks known as the Benedictines.

P. 71. "Chriemhild" [kreem'hilt]. "Sweyn" [swain].

"The massacre of the Danes." This massacre occurred on St. Brice's Day. As a pretext for his act the king declared that he had been informed of a plot among the Danes for murdering the king and the Witan, and themselves assuming control in England. Whether there was any truth in his assertion there is no way of knowing.

"Sweyn's death." He had demanded, according to the stories told of him, "a vast ransom from the town of St. Edmundsbury, under a threat of destroying the town and abbey and slaughtering all the inhabitants of both. He repeated these threats to the envoys of the town in an assembly held at Gainsborough. But when he had uttered them, the holy saint and martyr, King Edmund, approached him, visible only to Sweyn, and ran him through with a spear. The next day he died in agony.

P. 74. "Jumièges" [zhū-mee-āzhe].

P. 75. "Matilda's inheritance." See the last paragraph on page 64 of the text-book.

"OUR ENGLISH."

P. 22. "Lindley Murray System." This was the elaborate and exhaustive system of parsing given in Murray's grammar, in vogue in all schools a few years ago. Its author was an English scholar who lived from 1745-1826.

P. 26. "Ablative absolute." "The name given to a noun with a participle or some other attributive or qualifying word, either expressed or understood, in the ablative case, which is not dependent upon any other word in the sentence." The literal translation of such a con-

struction is shown in the examples immediately following the use of the expression in the text-book. The ablative is the case in Latin which expresses by its noun-ending, the relations denoted in English by the prepositions, from, in, with, or by, prefixed to the nouns.

P. 28. "Rufus Choate." (1799-1859.) An American lawyer. In some respects he was the most scholarly of all the public men of the country. In 1841 he was elected to the United States Senate from Massachusetts, and there made a wide reputation for his brilliant speeches. He said to one of his students, for he spent one year as tutor in Dartmouth, "You don't want a diction gathered from newspapers, caught from the air, common and unsuggestive; but you want one whose every word is full-freighted with suggestion and association, with beauty and power."

P. 36. On the force and beauty of simple words in speaking and writing Fitz-Greene Halleck tells that "some years ago a letter fell into his hands which a Scotch servant girl had written to her lover. The style charmed him, and his literary friends agreed that it was fairly inimitable. Anxious to clear up the mystery of its beauty and even elegance he searched for its author, who thus solved the emigma: 'Sir, I came to this country four years ago. Then I did not know how to read or write. Since then I have learned to read and write, but I have not yet learned to spell; so always when I sit down to write a letter, I choose those words which are so short and simple that I am sure to know how to spell them.' This was the whole secret."

P. 63. "Thucydides" [thu-sid-i-deez]. (471-400, B. C.) A Greek historian. Demosthenes, also a Greek, lived 585-322 B. C.

P. 68. "Gulliver." The hero in Dean Swift's famous satires, "Travels into Several Remote Nations of the World." One of the countries visited was Lilliput, whose inhabitants were a race of pigmies, compared with whom Gulliver was a huge Colossus.

P. 69. The teacher of whom Coleridge held so high an opinion was the head master of the institution, the Rev. James Boyer. In his "Biographia Literaria" Coleridge further says of him: "At school I enjoyed the inestimable advantage of a very sensible, though at the same time a very severe, master. . . . At the same time that we were studying the Greek tragic poets he made us read Shakspere and Milton as lessons; and they were the lessons, too, which required most time and trouble to *bring up* so as to escape his censure. I learnt from him that poetry, even that of the loftiest and seemingly wildest odes, had a logic of its own as severe as that of science, and more difficult, because more subtle, more complex. . . . In truly great poets, he would say, there is a reason assignable, not only for every word, but for the position of every word." Ainger says: "Even allowing for Coleridge having in later life looked back with magnifying eyes upon these early lessons, and *read into* Boyer's teaching something that belonged rather to the learner than to the teacher, we need not doubt how great were the young student's obligations to his master."

P. 73. "Ignis fatuus," (ig'-nis fat'-u-us.) The Latin name (meaning "false fire") for a light frequently seen at night over marshy places. Its more common name is "Will o' the-Wisp" or "Jack With the Lantern."

P. 78. "*Noblesse oblige*." A French expression, meaning, "rank imposes obligation; much is to be expected from one in a high position or station."

P. 85. "Proof reader." One who in a large printing office reads for correction the trial impression taken from the types.

P. 91. "Scylla" [sil'la]. "Charybdis" [ka-rib'dis]. The former was a rock on the southernmost coast of Italy, and the latter a whirlpool on the northern shore of Sicily, which came so near together as to render navigation through the Strait of Messina extremely dangerous in ancient times. The rock may still be identified, but there is more difficulty about the location of the whirlpool. Some suppose it to be that of Galoforo, ten miles south of the present Scilla, others, that the small whirlpools caused by the counter currents in the strait were meant; but these are not, now at least, dangerous. In Grecian mythology these perilous spots were the homes of two voracious monsters who sought victims from every ship which passed.

P. 92. "*Denouement*," [de-noo mong]. A French word meaning "the discovery or unraveling of a plot."

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In the June number of the last volume of THE CHAUTAUQUAN an error in the note on page 272 gives the Egyptian lotus as the plant whose fruit was said to induce forgetfulness in all who ate it. It is not definitely known what the fruit referred to by the ancients was, but the strongest testimony makes it that of a tree found in Northern Africa, the *Zizyphus lotus*. There is also strong argument that it belonged to a tree of the persimmon order, the *Diospyros*. It was not the Egyptian lotus.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"OUTLINE HISTORY OF ENGLAND."

1. Q. What had great influence in molding the development of the English nation? A. The physical characteristics of the land.

2. Q. How many islands are comprised in the British Isles? A. Over five thousand.

3. Q. How much of their area does Great Britain occupy? A. Two-thirds, or 84,000 square miles.

4. Q. What part of the area of Great Britain does England occupy? A. About two-thirds.

5. Q. To what is England indebted for its mild climate? A. Its insular position, and the proximity of the Gulf Stream.

6. Q. Into what political divisions is it separated? A. Into forty shires or counties.

7. Q. Of these shires which is largest, which smallest? A. York, and Rutland.

8. Q. In what three shires is London? A. Middlesex, Surrey, and Kent.

9. Q. What people lived in Britain in the beginnings of English history? A. A half civilized Celtic race.

10. Q. Were these Celts the first inhabitants of Britain? A. They were probably preceded by an earlier race known as Silurians.

11. Q. What is thought to have been the original home of the Celts? A. The table-land of Central Asia, whence they were among the first tribes to migrate.

12. Q. By what people are the Celts still represented in Britain? A. By the Irish, the Scottish Highlanders, and the Welsh.

13. Q. What makes the history of early Britain so hard to trace? A. It was peopled by untutored barbarians who kept no record of events.

14. Q. Who is the great authority upon the Britons of his time? A. Julius Cæsar.

15. Q. Why did Cæsar lead his troops into Britain? A His conquests in Gaul were hampered by the help the Britons sent the natives.

16. Q. What British leader opposed his forces to Cæsar's army? A. Caswallon.

17. Q. What was the result of Cæsar's campaigns? A. The British tribes submitted to him.

18. Q. Into what two classes did Cæsar find the Britons divided? A. The privileged classes and the common people.

19. Q. How was the higher class divided? A. Into Knights and Druids.

20. Q. Who were the Druids? A. Those who had charge of all matters of religion—the priests of the Britons.

21. Q. What was their religion? A. They worshiped a plurality of gods, many of whom Cæsar identified with those of the Romans.

22. Q. How long did Britain remain under Roman power? A. About four hundred and fifty years.

23. Q. What other native British warriors against the Romans gained a name in history? A. Caradoc and Boadicea.

24. Q. What remarkable evidences of Roman rule still exist in Great Britain? A. The remains of great walls built across the island.

25. Q. Why were these walls built? A. To protect the Britons from the Picts and Scots.

26. Q. What caused the withdrawal of the Roman troops from Britain? A. Rome needed all her forces to combat the pagan hordes swooping down on her dominions from the north.

27. Q. What led the British king to introduce the Jutes into Britain? A. He conceived the plan of playing them off against the Picts and thus destroying both.

28. Q. What was the result of this act? A. The Jutes joined by the Saxons soon overcame the Britons and established their own kingdoms.

29. Q. To what historic Saxon of this time does the royal house of England at the present time trace its line of ancestry? A. Cerdic.

30. Q. What British chieftain did Cerdic encounter in his conquests? A. King Arthur.

31. Q. What is true regarding the entrance of the Angles into Britain? A. There is no clear record of how or when they came.

32. Q. What constituted the Saxon Heptarchy? A. The Jutish kingdom of Kent; the Saxon kingdoms of Sussex, Essex, and Wessex; and the Anglian kingdoms of East Anglia, Northumbria, and Mercia.

33. Q. Were these seven kingdoms leagued together as a nation? A. No, as soon as they had overcome the Britons they turned their arms against one another.

34. Q. Whenever one king was strong enough to make himself ruler over all, by what title was he known? A. That of Bretwalda.

35. Q. At the dawn of the seventh century, what was the condition of Britain? A. It was a land one-third British, two-thirds English.

36. Q. What are the only impressions left of the old English religion? A. The names of the days of the week and of Easter still com-

memorate its gods, and a few superstitions linger among the peasants.

37. Q. How does the history of the early system of religion contrast with this? A. The revolutions of a thousand years have not effaced its principles.

38. Q. In what one important particular did the English differ from the kindred nations of France, Italy, and Spain? A. Those races adopted the language, the religion, and the laws of Rome; the English kept their own.

39. Q. Why was the British Christian church powerless for good among the English? A. The feeling between the conquered and conquering races was too bitter for the former to do mission work among the latter.

40. Q. Through the influence of what one British missionary did the Irish clergy share with Roman missionaries the crown of England's conversion? A. St. Patrick.

41. Q. Who was the first Roman missionary to visit England? A. Augustine.

42. Q. What religious movement did Augustine find already in progress on his arrival in Kent? A. A Christian chapel had been established in Canterbury.

43. Q. Which one of the kingdoms followed Kent in adopting Christianity? A. Northumbria.

44. Q. Who attempted to overthrow Christianity by war, and to re-establish the old pagan religion? A. Penda, the king of Mercia.

45. Q. How long before he was conquered? A. Twenty years.

46. Q. What followed upon his death? A. The gospel was proclaimed through all of the English kingdoms.

47. Q. What two branches of the Christian church were established? A. One looking to the Roman pope as its head, and one acknowledging the supremacy of the Celtic church.

48. Q. Where and when was the bitter controversy which arose between the churches settled? A. At the Whitby Synod in 664 where the decision was in favor of the Romish church.

49. Q. What event marks the beginning of modern history? A. The crowning of Charlemagne as head of the Holy Roman Empire.

50. Q. What West Saxon king extended his sway so as to merit the distinction of being the "first king of the English"? A. Egbert.

51. Q. In what particular did the history of the ninth, tenth, and eleventh centuries run parallel with that of the third, fourth, and fifth? A. Hordes from the north again moved southward, conquering in their turn the former invading hordes.

52. Q. What help did the marauding Danes find in England itself? A. The Welsh joined them in their assaults.

53. Q. What formed the favorite prey of these Woden-worshipers? A. The monasteries.

54. Q. In what way did the Danes in the time of King Ethelred change their plan of attack? A. Abandoning sudden forays, they came to conquer and inhabit the land.

55. Q. What fanciful record of these invasions has been preserved? A. Legends in the literature of Iceland.

56. Q. What great English king rescued southern England from the Danish power? A. King Alfred.

57. Q. What were the terms of treaty agreed upon between him and the Danish king? A. The Danish authority was recognized in nearly the whole of England north of the Thames valley, but the southern part of the island was to be unmolested.

58. Q. What did Alfred's policy introduce into the chronicle of English history? A. The record of real statesmanship and of the study of literature and the arts.

59. Q. What testimony is borne to Alfred's ability as a ruler? A. That in the thousand years since his time no one has surpassed him in fitness to govern a nation.

60. Q. What king re-established English rule over all Britain? A. Edward, the son of Alfred.

61. Q. In what battle with the revolting Danes did Athelstan make himself an immortal hero? A. Brunanburgh.

62. Q. Under what title did Edred rule? A. King of the Anglo-Saxons and Cæsar of all Britain.

63. Q. Who is to be remembered as the first great prime minister of England? A. Dunstan.

64. Q. In the reign of Edgar what honor did Dunstan's policy bestow upon the sons of the vikings? A. They manned the royal navy.

65. Q. What communities introduced at this time had a large share in the making of England? A. The Benedictine monks.

66. Q. How did Ethelred seek to gain immunity from the fresh incursions of the Danes? A. By buying them off with sums of money raised by taxing the people.

67. Q. Failing in his attempts to purchase peace, by what treacherous method did he seek to gain it? A. He caused a general massacre of all the Danes in England.

68. Q. What powerful enemy did this cruel measure arouse against England? A. Sweyn, the king of Denmark and Norway.

69. Q. How did the long strife begun by these two kings end? A. Their sons, Edmund and Canute, divided the realm between them

70. Q. In his new kingdom what policy did Canute adopt? A. He aimed to be an English king to his subjects, and made no distinction between the Danes and the natives.

71. Q. In the crowded events succeeding, what Englishman was a chief actor? A. Earl Godwin.

72. Q. What first brought the Normans to England? A. When Edward was restored to the throne he brought with him a throng of courtiers from Normandy.

73. Q. What was remarkable in the fact that Harold was made king? A. That he was elected to the throne.

74. Q. On what ground did William of Normandy found his claim to the throne of England? A. That of his wife's inheritance, Edward's promise, and Harold's oath.

75. Q. How did he gain the long coveted position? A. By the battle of Hastings.

"OUR ENGLISH."

1. Q. What two things had the author steadily in mind in writing "Our English"? A. The difficulty in speaking the mother-tongue well, and the duty devolving upon all to do so.

2. Q. Give two reasons for the rarity of absolute correctness in English speech? A. The ease with which a passably correct knowledge of it is acquired, and the lack of any universally acknowledged tribunal to settle disputed questions.

3. Q. When is the first critical test of a child's English made? A. When in school he is asked to write a composition.

4. Q. What result usually follows this test given under any method? A. Failure.

5. Q. What does this result argue concerning the methods of teaching? A. That they are radically defective.

6. Q. Give the first step in the author's plan to remedy these defects? A. To overcome the mechanical difficulties of writing.

7. Q. What constitute these difficulties? A. The forming of the letters, spelling, punctuation, grammar, the choice of words, and the construction of sentences.

8. Q. By what act have the schools increased the difficulties? A. The transference of the nomenclature and the system of the classic tongues to English.

9. Q. What simple method of teaching grammatical accuracy is advocated? A. That of example rather than precept.

10. Q. What double purpose should teachers make all recitations and examinations serve? A. As exercises in expression as well as tests of knowledge.

11. Q. Upon what three points in expression must the teacher insist? A. Correctness, clearness, and individuality.

12. Q. What should be taught regarding the choice of words? A. That the shortest, simplest, and most direct should always be selected.

13. Q. Against what dangerous tendencies in himself must the teacher guard? A. Requiring of scholars bookish English and the slavish reproduction of what they have heard from the desk.

14. Q. What is the second process in the proposed plan of teaching good English? A. The gradual leading up to formal composition by constant, interesting, and indirect methods.

15. Q. When, as the third step, compositions are required, upon what must the schools insist? A. Upon steady perseverance in the work.

16. Q. What will a wise teacher try to make his pupils do in writing? A. Put their best selves behind the pen and give play to their individual talent.

17. Q. What is the essential thing in the subject of a child's essay? A. That it be one his mind will take hold of with interest.

18. Q. How may a scholar best be made to see whether he has put any definite meaning into an essay? A. By requiring him to make a short abstract of it.

19. Q. What quality ranks high in importance in good English? A. That which renders written words agreeable to the ear.

20. Q. What is the primary object in seeking to place English upon a better basis in the schools? A. To enable scholars to express themselves in pure and effective English.

21. Q. What accusation is made by the author against American colleges? A. That they do not provide the facilities for the complete study of English.

22. Q How is this fault made more remarkable? A. By the fact that it is far from being true of most other branches.

23. Q. What is the one thing needful in the teacher? A. The power to awaken interest and inspire enthusiasm.

24. Q. What has the author found a good rule for securing the best results among college students? A. One requiring a certain number of pages at a fixed hour.

25. Q. What is the great point gained in such a method? A. The writers forget themselves in what they are saying.

26. Q. What truth has been discovered regarding all the best work in the world? A. That it is done best under imposed conditions.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY—THE SILVER QUESTION.—I.

1. At what does the theory of "bimetallism" aim?

2. Upon what does this theory depend?

3. Was the bimetallic system ever adopted in the United States?

4. When was the dollar established as the unit of measure in the United States?

5. When was silver demonetized in this country?

6. For how long a time was gold the only legal currency for amounts of more than $5.00?

7. What is "Gresham's Law"?

8. For what purpose was the trade dollar instituted?

9. What is meant by "free coinage"?

10. Is the Bland silver bill, passed in 1878, a free coinage bill?

11. Does any leading commercial nation at the present time give free coinage to silver?

12. What is seignorage?

THE STARS—CIRCUMPOLAR CONSTELLATIONS.

1. About how many stars are visible to the average naked eye?

2. Explain the phenomenon of twinkling.

3. Which of the fixed stars is supposed to be nearest the earth?

4. Who made the first star-catalogue?

5. What is meant by such terms as Alpha Scorpii, Beta Lyræ, etc.

6. How many constellations are now generally recognized?

7. Name the circumpolar constellations.

8. What is their general position in the heavens about the first of October?

9. What is the mythological history of Ursa Major and Ursa Minor?

10. How many visible stars in Ursa Major?

11. Why are the "The Pointers" so called?

12. What was the name given to the Pole-star by the early Greeks and what does it mean?

13. How may the constellation Cassiopeia be easily recognized?

14. What is especially remarkable about the star Alpha Draconis, or Thuban?

15. Which of the circumpolar constellations are traversed by the Milky Way?

THE QUEEN'S ENGLISH.—I.

1. Mr. W. W. Story is much annoyed by the common use of the phrase *it goes without saying*—why should he be?

2. A student said, "I am more interested in the Chautauqua readings than you think for." Why did his friend suggest a study of "Our English"?

3. I wrote to my aunt that I proposed to visit her soon; why did she put an interrogation after the word *proposed?*

4. What do you think of the use of the word *square*, as in the sentence, I had a good "square" talk with him?

5. Is there good authority for using *allude* as a synonym for *mention, say?*

6. My next door neighbor who is trying to use correct English said, "I feel badly"; should she not have said, I feel bad?

7. Less men than women read the C. L. S. C. If corrected, how should the sentence read?

8. On a fence was this striking sign: *Neither picking buries or walking through this patch aloud.* What besides the spelling needed amending?

9. "Quite a number of persons were present," can you tell just what this means?

10. In our club members say, "Neither of them are present." Please correct them.

11. Would you allow a pupil to use the expression "much of any"?

12. We hear people say "He don't," when they mean to say—what?

ENGLISH PHRASE AND FABLE.—I.

1. What was the duty of the "Count of the Saxon Shore"?

2. What was the "Welsh March"?

3. To what part of England was the name "Danelagh" at one time applied?

4. What invaders gave the termination *by, thorpe*, as found in proper names, to the English? What *port, street, chester?*

5. From what people did the English get the word "hustings"?

6. Why was one year of Oswald's reign called "the unhappy year"?

7. Where did the Anglo-Saxons get the word "gynecium," by which the woman's apartments of the house were known?

8. What was the "wer-geld" of the Saxons?

9. What does "below the salt" mean?

10. When was "bedden-ale" used?

THE C. L. S. C. CLASSES.

1882—1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

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CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—Now, Olympians, let us gird ourselves and speed away for the fourth and last circuit of the Chautauqua stadium. I hope we have returned from our vacations invigorated in body and mind. Many of us have been to some summer assembly where we have decorated the Hall of Philosophy for the Pierians, stood near the Golden Gate as they passed through our ranks, and in due form showed our respect for the graduating class. We have attended the class gatherings of '91, encouraged others by our presence, and in turn been helped by the voices of our classmates. At Chautauqua, the mother of all assemblies, the enthusiasm fairly boiled over, and Recognition Day was packed full of good things. Processions, banners, music, speeches, diplomas, and class "yells," all contributed to the general good time. '91 had a remarkable meeting of its own in the committee room of the C. L. S. C. building. A fine poem from the pen of Mrs. Hattie E. Buell was read to the delight of all who heard it. Most of the time, however, was spent in discussing methods for the raising of funds necessary for the erection of the Union Class Building. Dr. Ostrander, our class trustee, announced that the Olympians are expected to raise and pay to the trustees of the Union Building the sum of six hundred dollars before the opening of the next season. The first payment is to be made at once, the second in about two months, and the third a little later. Dr. Ostrander reported that he had received from all sources $134 for the building fund; this was a small sum for the work in hand. A subscription was opened on the spot, and more than one hundred dollars were raised, swelling the available funds to $250. We still need about $350. Will Olympians all over the country rally for a class home in the Union Building? We all expect at some time to visit Chautauqua, and when we do, it will be delightful to know there is a place where every member of '91 is expected to report and be at home. Send all donations to the Rev. J. S. Ostrander, D.D., 361 Mason St., Brooklyn, N. Y. If you cannot forward five dollars, one dollar will be acceptable, and even twenty-five cents will not be refused; write your check at once, and get it off your mind that you may have your undivided attention for the reading of the year.

Now, for the race; putting aside the weights of inattention and sluggishness, and laying aside the sin of procrastination that doth so easily beset us, let us run with patience the race now set before us, and reach the desired goal on Recognition Day next August.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

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CLASS FLOWER—CARNATION.

THE '92's are to be congratulated upon the successful work of their committee on the Class Banner. The banner which was made in Chicago, reached Chautauqua on Recognition Day, a little too late to be carried in the procession, but in time to occupy a post of honor among the other class banners in the Amphitheater and to be welcomed with applause by the assembled multitude. As a work of art the banner is very beautiful. The class flower, the carnation, is represented effectively upon a background of white silk, and the class name and motto also form important features in its decoration.

THE annual reception of the Class of '92 was held at Chautauqua on the evening of August 19, in the new C. L. S. C. Hall. The class was well represented, and the meeting which was jointly a business and social one, proved a great

success. Class building plans were discussed, and the class had the pleasure during the evening of welcoming several old Chautauquans of other classes, who dropped in for a few words of friendly greeting. Principal Hurlbut, Dr. Dunning, Miss Kimball, and Miss Landfear, the Secretary of the C. L. S. C. in South Africa, were among the number.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

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EMBLEM—THE ACORN.

THE PRESIDENT'S GREETING: Our class is somewhat like a company or regiment just emerging from the turmoil and smoke of its first battle. Some random shots are still firing, indicating that all are not yet ready to quit the field. Doubtless our ranks have been thinned during the year's campaign, but we have no means of estimating our losses, for the Chautauqua movement has this peculiar characteristic that we cannot know how many of our comrades have fallen until the last campaign is ended. Many who are now thought to be among the slain may revive and rejoice with us in the final victory. Let us hope that few have fallen "without the trenches."

We have won our first victory. Its importance cannot be overestimated. Valuable, indeed, are the literary and scientific treasures which have fallen to us. Many of us are veterans in literary and scientific pursuits, but the great majority of our class were doubtless raw recruits when we began the studies of the past year. The first thing the soldier has to do, is to learn how to use himself and the weapons with which he is provided. During the past year we have learned, among other things, how to study; and have been enabled to survey, as never before, the vast fields of knowledge. Another great campaign is now at hand. Stronger for conflict by reason of the discipline we have received in the past year, let us move forward with that confidence and enthusiasm which the victory already achieved should inspire. Let us close up our ranks. If any have not yet completed the work of 1889 and '90, let us endeavor to do so as soon as possible. Let us get even with our work and keep even with it.

CLASS OF 1894.—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C Ellis, Jamestown, N. Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C. L. S. C.); the Rev. Mr. Cosby, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

PRESIDENT'S TALK.—Although the president is quite as "green" regarding the C. L. S. C. as any other new member, he feels justified in urging all of his associates to be energetic and *immediate* in endeavors to increase the numerical strength of the class. It is the fashion to suppose that all the world knows of "The Chautauqua Idea"; it is also a mistake. The president of the class, although for many years a journalist, and supposed, through the duties of his profession, to keep himself well-informed regarding all great educational enterprises, knew nothing definite about the work, range, and possibilities of the C. L. S. C. until this year, when he made his first visit to Chautauqua. Circulars and application blanks may be had in any quantity by addressing John H. Vincent, Drawer 194, Buffalo, N. Y. One of each can be mailed, with a letter, to any friend or acquaintance at the expense of a two-cent stamp. Assume that *none* of your acquaintances have more than a hazy idea of our course and its results, and you will find yourself right about nine times in ten, while the exceptional tenth will be delighted to learn that *you* know all about it.

Do not neglect any acquaintance or friend because he or she is already well-read and clever.

Don't imagine that the course is only for those whose early education has been neglected; these may need it most, but no student alive can afford to stop studying. One class already contains many college graduates; indeed, its oldest member, seventy-seven years of age, is himself the author of many books held in high esteem on both sides of the Atlantic. Your president knows another man long past seventy, owner of an enormous and well-selected library in which he spends much of his time, who last year persistently waylaid THE CHAUTAUQUAN in his family mail-bag, that he might be the first to peruse the Required Readings. Even for selfish reasons you should endeavor to increase our membership; for association in study breeds conversation, which clears the student's mind and enlarges his range of mental vision. All of our subjects for study are very large—so large that to comprehend them fully we must occasionally change our point of view, just as we would in the presence of a fine horse or a great mountain. There is no easier and quicker way of taking a new point of view than to talk to some one who already has it. So, for your own sake, as well as that of others, strive to crowd our ranks.

ON the evening of Recognition Day there was held in the Amphitheater at Chautauqua a grand C. L. S. C. rally. In the absence of the president of the Class of '94, the vice-president, the Rev. E. D. Ledyard spoke in behalf of the incoming members. The following is the substance of what he said:

The youngest child of the C. L. S. C. extends its hand to each of you and shakes hands with itself, rejoicing to be a member of the great Chautauqua family. It reports that it came into existence two days ago amid circumstances which clearly indicated future greatness. With its earliest breath this remarkable child clamored to have as its protector the only man upon earth who was himself the author of "All He Knew." When only one day old it selected as a name for itself, the word Philomathean, meaning a lover of knowledge, and forthwith, true to the significance of the term, telephoned for supplies and began feeding itself upon geology, astronomy, history, literature, and all the subjects of the current Chautauqua course. These remarkable viands proved sweet to its taste; and rising in its cradle it said, "Why, this is honey indeed! My motto from henceforth shall be, Where there is honey, there are the bees!" Then seizing a red clover blossom it exclaimed, "And this flower, which contains the sweetest honey in the world, shall be my favorite flower,—symbol of the sweets of knowledge which it shall be my mission to seek, and finding, to give to others for the sweetening of the world." All this from a child only two days old! We all consider it very promising, and we confidently ask for it your encouragement and help. In other words, join this Class of 1894 and ask your friends to join it. We have a grand class already and are going to have a grander. We have one member who has been preaching the gospel for sixty-one years and other ministers and professional and business men from fifty to sixty years of age and from forty to fifty and from thirty to forty and a glorious host of glorious women from twenty to thirty or thereabouts. We have John Habberton for our president and although we are not called "Helen's Babies," we "want to see the wheels go round"; we intend to see the wheels go round and there are some wheels which we propose to help make go round. While you linger on these grounds and after you go hence, I urge you to sow here and in your homes and churches and communities clover seed that its blossoms along with the pansies and all the other beautiful Chautauqua flowers may supplant far and wide the rank and poisonous weeds of ignorance and vice, and cover the land and the world with joy and beauty and benediction as a very garden of God.

GRADUATE CLASSES.

CLASS OF 1890.—"THE PIERIANS."

"Redeeming the Time."

OFFICERS.

President—Professor D. A. McClenahan, D. D., Allegheny, Pa.

Vice-Presidents—G. o. H. Iott, Chicago, Ill.; Miss Anna L. Sanderson, Toronto, Canada; Dr. J. T. Edwards, Randolph, N. Y.; Mr. Charles W. Nickerson, Sunbury, Pa.; Miss Sarah Young, Danville, Ky; Mr. Seymour Dean; Mr. Z. L. White, Columbus, O.; Mr. John Lee Draper, Providence, R. I.

Eastern Secretary—Miss G. L. Chamberlain, New Haven, Conn.

Western Secretary—The Rev. H. B. Waterman, D.D., Griggsville, Ill.

CLASS FLOWER—THE TUBEROSE.

THE exact number of graduates in the Class of '90 is not known at this writing. The number of diplomas presented at the various assemblies was as follows:

Chautauqua, 443; South Framingham, 117; Monona Lake, Wis., 60; Waseca, Minn., 49; Ottawa, Kan., 41; Bay View, Petoskey, Mich., 38; Lake Bluff, Ill., 38; Monterey, Cal., 33; Lakeside, O., 33; Ocean Grove, N. J., 32; Fryeburg, Mass., 30; East Epping, N. H., 29; Round Lake, N. Y., 26; Conn. Valley, Mass., 23; Acton Park, Ind., 16; Warrensburg, Mo., 17; Niagara, Canada, 16; Council Bluffs and Omaha, 16; Silver Lake, N. Y., 15; Rocky Mountain,

Col., 12; Ocean Park, Me., 12; Crete, Neb., 12; Mountain Grove, Berwick, Pa., 14; Long Beach, Cal., 11; Island Park, Rome City, Ind., 11; Iowa Chautauqua, Ocean Grove, N. J., and Topeka, Kan., 9 each; Cumberland Valley, Pa., 8; Mountain Lake, Md., 6; Monteagle, Tenn., Kentucky, 7 each; Weirs, N.H., and Piasa Bluffs, Ill., 5 each; Atlanta, Ga., Puget Sound, Washington, Georgetown, Tex., Winfield, Kan., 4 each; Beatrice, Neb., 4; Bluff Park, Iowa, Redondo Beach, Cal., Epworth Heights, Ohio, Mahtomedi, Minn., Black Hills, S. D., and Lake Tahoe, Nev., 2 each; and Long Pine, Neb., and San Marcos, Texas, 1 each.

CLASS OF 1889.—"THE ARGONAUTS."

"Knowledge unused for the good of others is more vain than unused gold."

OFFICERS.

President—The Rev. J. H. McKee, Olean, N. Y.

Vice-Presidents—Mrs. C. E. Dickenson, Marietta, O.; Mrs. Margaret D. Taylor, Bethel Conn.; Miss Georgia Griffing, Philadelphia, Pa.; Miss Fannie Steele, Newark, N. J.; the Rev. M. B. Chapman, Hannibal, Mo.; Miss Mary McClenahan, Cedar Rapids, Ia.; Mrs. Jennie R. Hawes, Mendota, Ill.; Mrs. Emma Estes, Buchanan, Mich.; the Rev. F. E. Lawler, Clarksville, Texas; Mr. S. S. Pierson, Newark, N. Y.; Mrs. M. S. Allison, Wheeling, W. Va.; Mr. Zenas C. Robbins, Washington, D. C.; Miss Mary A. Gage, Concord, N. H.; the Rev. Matson Swadner, Marion, Ind.; Miss M. Fish, Frederick, Md.; Miss May Wright, Louisville, Ky.; Mrs. Hattie N. Miller, Topeka, Kan.; Mrs. C. W. Ferguson, Brandon, Wis.; Miss Annie Baker, Pascoag, R. I.; Mrs. E. Beard, Denver, Col.; Miss Ellen H. Kent, Louisa, Va.; Mrs. Albert C. Griggs, Wilmington, Del.; Miss H. Hidden, Cambridgeport, Mass.; Miss Emma Darling, Chelsea, Vt.; Mr. Frank S. Wallace, Pasadena, Cal.; Miss Lizzie S. Drake, Kittery, Maine; Miss Rosa Stannus, Tacoma, Wash.; Miss S. C. Brackbill, Ridgeway, Ontario, Canada; Miss Elizabeth Mack, Millvillage, Nova Scotia; Miss Ellen R. Church, Tokyo, Japan; Fukoro Machi, Surugo, Dai; Miss M. E. Landfear, Wellington, South Africa.

Secretary—Mrs. E. N. Davidson, Ashtabula Harbor, O.

Treasurer—Mr. O. M. Allen, 824 Main Street, Buffalo, N. Y.

Corresponding Secretary—The Rev. S. M. Day, Honeoye, N. Y.

Recording Secretary—Mrs E. N. Davidson.

Trustee of Union Class Building—The Rev. S. M. Day, Honeoye, N. Y.

CLASS FLOWER—THE DAISY.

CLASS of 1888.—"THE PLYMOUTH ROCK."

"Let us be seen by our deeds."

OFFICERS.

President—The Rev. A. E. Dunning, Boston, Mass.

Vice Presidents—Mr. S. H. French, Pittsburg, Pa.; Mrs. McCabe, Sidney, O.; the Rev. L. A. Stevens, Perry, N. Y.; Mrs. D. A. Cunningham, Wheeling; Miss M. E. Scates, Evanston, Ill.; Mrs. M. C. F. Warner, New York City; Miss C. E. Coffin, Brooklyn, N. Y.; Mr. J. M. Hunter, Barre, Ontario, Canada; Mrs. W. P. Cragin, Evanston, Ill.; Mrs. Lucy B. Reeves, Seattle, Wash.; Mrs. Elizabeth T. Lehman, Philadelphia, Pa.; Mr. E. P. Gale, Frederick, Md.; Mr. H. A. Taylor, E. Cleveland, O.; Mrs. M. S. Case, Highland Falls, Conn

Secretary—Mr. W. McKay, E. Norwich, N. Y.

Treasurer—Mr. Russell L. Hall, New Canaan, Conn.

Local Secretary and Treasurer—S. A. Espy, Allegheny, Pa.

Trustee of Class Building—Mr. Russell L. Hall, New Canaan, Conn.

Class Chronicler—Mrs. A. C. Teller, Brooklyn, N. Y.

CLASS FLOWER—GERANIUM.

CLASS OF 1887.—"THE PANSIES."

"Neglect not the gift that is in thee."

OFFICERS.

President—The Rev. Frank Russell, 117 Bible House New York City.

Vice-Presidents—James A. Taft, P. O. Box 1116 New York City; the Rev. G. R. Alden, Winter Park, Florida; the Rev. C. M. Westlake, Manistee, Mich.; Mrs. Harriet E. Pratt, Sedalia, Mo.

Secretaries, Eastern—Prof. H. E. Barrett, Syracuse, N. Y.; K. A. Burnell, care Y. M. C. A., Chicago, Ill.

Treasurer and Trustee—The Rev. Frank Russell, 117 Bible House, New York City.

Committee on Ways and Means—Miss C. A. Teal, 214 Halsey Street, Brooklyn, N. Y.; Prof. H. E. Barrett, Syracuse, N. Y.; Mrs. J. G Palmer, Conneaut, O.; and the Rev. C. M. Westlake, Manistee, Mich.

CLASS FLOWER—THE PANSY.

CLASS OF 1886.—"THE PROGRESSIVES."

"We study for light to bless with light."

OFFICERS.

President—Mrs. S. Knight, St. Louis, Mo.

Vice-Presidents—Mr. J. H. Kellogg, Rochester, N. Y.; Mr. T. Babbitt, Vt; the Rev. B. P. Snow, Me.; the Rev. J. T. Whitely, Va.; Mrs. D. Brown, Ky.; Miss Florence Finch, Tex.; Mr. L. F. Houghton, Ill.; Mrs. J. D. Merritt, N. Y.; Mr. C. C. Benscoter, Pa.: Mrs. E. Persons, Col.; Miss H. P. Marsh, Conn.; Mrs. S. E. Middleton, Cal.; Mrs. T. F. Randolph, Ohio; J. K. Darling, Vt.

Secretary—J. F. Scott, New York City.

Treasurer—W. T. Dunn, Pittsburg, Pa.

Treasurer of Class Building and Representative on Committee—Mr. S. Knight, 414 Olive St., St. Louis, Mo

CLASS FLOWER—THE ASTER.

CLASS COLORS—CREAM AND SHRIMP PINK.

CLASS OF 1885.—"THE INVINCIBLES."

"Press on, reaching after those things which are before."

OFFICERS.

President—Mrs. A. H. Chance, Vineland, N. J.

Vice-Presidents—S. C. Borland, Chautauqua, N. Y.; Miss A. A. Hatch, Griggsville, Ill.

Secretary—Mrs. P. J. Adams, Moravia, N. Y.

Treasurer—Mrs. S. C. Borland, Chautauqua, N. Y.

CLASS FLOWER—THE HELIOTROPE.

CLASS OF 1884.—"THE IRREPRESSIBLES."

"Press forward; he conquers who will."

OFFICERS.

President—The Hon. John Fairbanks, Puget Sound.

Vice-President—Mrs. C. T. H. Eaton, Franklin, Pa.; Mrs. E. J. L. Baker, Chautauqua, N. Y.; Mrs. J. D. Park, Cincinnati, O.; Mr. Dexter Horton, Seattle, Wash.; Mr. George Miner, Fredonia, N. Y.

Secretary—Miss Addie H. Stone, Oswego, N. Y.

Treasurer—The Rev. W. D. Bridge, Brookfield, Mass.

Executive Committee—Miss Sara N. Graybill, Buffalo, N. Y., chairman; Mrs. Amelia H. Faulkner, Hartwell, O.; Mrs. S. E. Parker, Jamestown, N. Y.; Mrs. H. H. Moore, Chautauqua, N. Y.; Miss Lizzie F. Parmelee, Lockport, N. Y.

CLASS FLOWER—THE GOLDEN-ROD.

CLASS OF 1883.—"THE VINCENT."

"Step by step we gain the heights."

OFFICERS.

President—Miss Annie H. Gardner, 22 St. Charles St., Boston, Mass.

Vice-Presidents—The Rev. Joseph Philip, Watford, Ont., Canada; Miss Mary J. Perrine, Rochester, N. Y.

Secretary and Treasurer—Miss Ann C. Hitchcock, Burton, Ohio.

CLASS FLOWER—THE SWEET-PEA.

CLASS OF 1882.—"THE PIONEERS."

"From height to height."

OFFICERS.

President—Mrs. B. T. Vincent.

Vice-Presidents—Dr. J. L. Hurlburt; Mr A. M. Martin; Mr. Lewis Peake; Miss M. F. Wells; Mrs. J. A. Bemis; Judge Elliott; Mrs. Barlow.

Secretary—Mrs. E. F. Curtiss, Geneseo.

Treasurer—Mrs. A. D. Wilder.

Trustees—Mrs. Thomas Park; Miss Ella Beaujean; Judge F. E. Sessions.

Necrologist—Mrs. D W. Hatch.

CLASS SYMBOL—A HATCHET.

THE LEAGUE OF THE ROUND TABLE.

OFFICERS.

President—Mrs. W. H. Westcott, Holley, N. Y.

Vice-Presidents—Mr. Lewis C. Peake, Toronto, Canada; Mrs. S. Knight, St. Louis, Mo.

Secretary—Miss E. E. Tuttle, Busti, N. Y.

Executive Committee—Mrs. John C. Martin, New York City; Mrs. D. W. Hatch, Jamestown, N. Y.; Mrs. S. J. M. Eaton, Franklin, Pa.; Mrs. C. G. Stevens, Niagara Falls, N. Y.; Miss Adello Clapp, Albion, N. Y.

ORDER OF THE WHITE SEAL.

OFFICERS.

President—Mr. H. C. Milliman, Middleport, N. Y.

Vice-Presidents—Mr. S. Knight, St. Louis, Mo.; Mrs. J. C. Martin, New York City.

Secretary—Mrs. S. Knight, St. Louis, Mo

Treasurer—Miss E E. Tuttle, Busti, N. Y.

THE GUILD OF SEVEN SEALS.

OFFICERS.

President—Mrs. J. C. Martin, New York.

Vice-Presidents—Mrs. L. L. Radcliff, Meadville, Pa.; Mrs. E. C. Dale, Warren, Pa.

Secretary—Mrs. E. F. Curtiss, Geneseo, N. Y.

Treasurer—Mr. S. C. Bond, St. Louis, Mo.

LOCAL CIRCLES.

C. L. S. C. MOTTOES

"We Study the Word and the Works of God," *"Let us Keep our Heavenly Father in the Midst."*

"Never be Discouraged."

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
KING ALFRED DAY—October 30.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
WICKLIF DAY—November 25.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

THE gathering of the circles in October fills the Scribe with emotions not unlike those he used to experience when after the long summer vacation he returned to college and found himself again in the midst of that royal company of good fellows—his classmates and his chums. He remembers that he felt a particular anxiety always that the new students should like the college, the "fellows," the professors. He now feels a similar anxiety about the new circles. He wants them to start right, to enjoy the reading, to feel at home as they meet from month to month about his desk. Much observation of the new circles has led the Scribe to conclusions which perhaps may be useful to his new constituency.

He has discovered that most circles start with very little idea of what they ought or want to do. They are ignorant that by sending to John H. Vincent, Box 194, Buffalo, N. Y., they can obtain free a little "green book" which will give them full information concerning the C. L. S. C. and also a pamphlet on Local Circles which suggests many plans for work. It has not occurred to them that a diligent study of these little books, followed by a talk on their contents, will enable them to start intelligently on their circle life; or have they found out how much information they can gather by studying the reports of *Local Circles* in back numbers of THE CHAUTAUQUAN. It is the mistake of newcomers to trust a great deal too much to the power of a constitution and of parliamentry practices. The Scribe's private opinion is that a circle needs a sensible leader, devoted, earnest members, and a right spirit much more than it does

a constitution or parliamentary practices. In beginning, an analysis of the qualities which make a good leader and a good member, will be much more serviceable than many rules and regulations.

Undertaking too elaborate programs is another error into which the untried fall. The suggestions made in THE CHAUTAUQUAN each month and the methods reported from other circles may be enticing but an attempt at trying them all has about the same effect on a circle which a general sampling of the contents of all the bottles on an apothecary's shelves would have on a patient. A circle must find out what it wants and can do and then hold to the line chosen, unmoved by the allurement which the plan of somebody else has.

The Scribe has discovered that many new circles are wrecked by people who join "to see how they like it," or who when asked say yes, "to be obliging," or "to help the thing along." A circle, especially a new circle, is not the place to experiment. It needs members who enter because they intend to help make it a gathering which they will like. Good-humored acquiescence is not the spirit for a new member. Admit only those who have considered the plan carefully, are convinced they want to try it, and that they are willing to make the effort and the sacrifices which it demands.

But these are cautions enough for one sitting.

SPECIAL MEMORIAL DAYS.

THE List of Special Memorial Days chosen for the year is as follows:

October 30—King Alfred.
November 25—John Wiclif.
December 30—Chaucer.
January 30—Oliver Cromwell.
February 26—Wordsworth.
March 17—Robert Browning.
April 14—Hugh Miller.
May 24—Blaise Pascal.
June 21—Victor Hugo.

C. L. S. C. CONVENTION.

A NEW form of C. L. S. C. activity was suggested at Chautauqua in August. It was received favorably, and two trials of its efficacy are to be made in October. It is the C. L. S. C. convention in which it is proposed to bring together the prominent circle-members of a district for the purpose of discussing methods of extending the institution, of forming and conducting circles, of reading and of studying. It is advised that one or more eminent Chautauquans always be secured to give direction and impulse to the gathering.

A convention will be held in Pittsburg some time during the month of October for all local circles in Western Pennsylvania. Mr. A. A. Martin has been elected president, Mrs. Wakefield, of Titusville, secretary, and Miss Black, of Pittsburg, corresponding secretary, of the committee. It was decided to have a member of every local circle in Western Pennsylvania on the executive committee.

The Chautauquans of Brooklyn propose holding a convention in October. The committee of arrangements consists of D. Harris Underhill, 160 Wilson St.; E. Willard Jones, 49 Nassau St., New York; Miss L. M. Henerman, 39 Greene Ave.; Miss Fannie Bunce, 171 High St.; Miss Cornelia A. Teal, 214 Halsey St.; R. S. Pardington, D. D., 296 Drigg St. All C. L. S. C.'s in Brooklyn who will entertain one or more delegates for two days, should communicate with Miss C. A. Teal, 214 Halsey St.

FOR NEW CIRCLES.

THE scores of new circles which will start off this fall will not, the Scribe knows, object to a few circle histories as guides in their new undertakings, so he quotes two or three.

The following abridged account of the cruise of the Athenians of Omaha, Neb., in search of self-culture, was read by Mr. W. H. Tindell, the President of the Chautauqua Circle of the Seward Street M. E. Church, at the close of the last C. L. S. C. year.

On the 10th day of October, 1889, a number of the Seward Street people met and twenty-nine of them signed articles to serve on board the good ship *Chautauqua* bound for a nine months' voyage up the Mediterranean in search of a cargo of self-culture.

There was the captain, the first-mate, the purser, and the crew. Each person agreed to provide a kit containing six specified guide-books for use on the journey. Arrangements were also made with the Central Pilot Station to supply monthly charts of the course to be run, as well as information generally about the best ports to call at for their cargo.

Our destination in the first instance was Rome, where we expected to load a considerable amount of culture by investigating the history of the place, and by studying the literature of its people. Then taking Rome as a base we contemplated making trips by land and by water to various parts of Italy, the northern coast of Africa, Constantinople, Western Europe, and many other places.

At first everybody was more or less nervous and excited, some were sure they would be seasick; others said there would be lions in the

way, and we would all be devoured. Some had read that giants frequented the Mediterranean, and others had heard of little black men stealing down on unwary travelers and carrying them into captivity. But once the good ship got fairly under way, these forebodings were forgotten, and by the time we were fairly on the blue water of the deep sea every breast was expanding under the bracing air of intellectual activity. The *Chautauqua*, with every inch of canvas spread, bounded along like a thing of life, and "Forward to Rome!" was the cry.

We discovered that two of the crew were missing, and the life-boat was lowered and diligent search made, but they could not be found. It was surmised that they must have fallen over the side of the vessel at the wharf and perished, because they were never seen during the voyage.

One of our earliest experiences was a gale from the northeast. It took us somewhat by surprise, and nearly threw our vessel on her beam ends. As it was, some of the timbers started, and it seemed as if we must surely go down. The female portion of the crew were terribly sea-sick, but all hands got to the pumps and worked with such hearty good-will that matters were soon improved. Our guide-books warned us to look out for bad weather, and explained that it originated in a cold mountainous region called Political Economy.

We spent many pleasant hours on the outward voyage studying one of our guide-books called, "How to Judge of a Picture." On one occasion we had a chance of visiting the mainland, and mule cars were engaged to convey the ship's company to see some works of art in the Lininger gallery at Omaha.

Several times we were attacked by the pirates which infest the northern coast of Africa. On the first occasion the experience was novel, and we were badly prepared, but we learned a lesson that made us more vigilant afterward. We had observed for a day or two a long rakish looking schooner away off on the horizon, but had taken very little notice of her until one morning in the gray of early dawn she was discovered to be close on our windward and bearing rapidly down on the *Chautauqua*. By means of our telescopes we saw she was flying a black flag, and we did not like her appearance at all. Any doubt as to her character, however, was soon settled by a shot coming across our bow and striking the water only a few yards to leeward. A hurried council of war was held, and we determined to keep on our way, pirate or no pirate. We simply hoisted our flag, "Never be discouraged," and grasped more firmly the old cutlasses we happened to have. We had made out the schooner's name to be *Emiton*, and the captain apparently was called *Rehto*, that is to say, translating their barbarous patois into English, the schooner was named "No time," and the captain was called "Other things to do."

When we saw them in the distance the pirates seemed to be all giants, the smallest was not less than eight feet high, and the captain was a big fellow over ten feet in stature.

It must have been the rarefied atmosphere which exaggerated the stature of these men, for they were very mild-looking dwarfs when we were alongside of them and prepared to fight.

In the skirmish, however, they managed to carry away one or two of our crew, and we very much regretted their loss, but unfortunately we could give no help and were powerless to save them.

Our most dangerous foe was not a giant but a pigmy that kept near to us through the entire cruise. His boat was shaped like a gondola and carried a pennant on which was emblazoned in silver letters the word "Procrastination." We never could understand the exact reason, but thought he must have some method of pouring oil on the water, because no matter how rough the waves were around our vessel the water was always smooth and calm about his. He did not seem to do any thing in particular except lie and play on an instrument the like of which we never saw before. Occasionally he would beckon to us, and make friendly signs for us to go to him. But woe to the Athenian who gave ear to that melody, he would leap overboard and swim to the enchanted boat, and the charm of that music would breed entire forgetfulness of the search after self-culture. We had to put cotton in our ears, and bend determinedly to our work, or the *Chautauqua* would have been a total wreck. Even as it was, ever and anon some of the ship's company would be caught furtively bending over our bulwarks listening to the mystic strains of that little imp's music.

But I might go on for hours telling you of our adventures, and the places we visited, and the wonders we saw, and the delightful experiences we had. Let it suffice to say that three months ago we started on our homeward journey, and little did we know of the trouble before us. On our outward voyage we had been buffeted and tossed about by gales from Political Economy; on our return journey the wind blew from the opposite quarter, and we have suffered perils by wind and dangers by water. We have been frozen with cold at one time, and roasted with heat at another. We are sore all over with bruises received in our continued

struggle with the hurricane from Physics, but we have reached home at last with a goodly cargo, and we rejoice and give thanks.

Our good ship *Chautauqua* is going into the dry dock to be thoroughly overhauled and refitted, and next October we hope to start on another voyage, and this time to the land of the setting sun.

AT Syracuse, N. Y., during the past year the West End C. L. S. C. has held its weekly meetings. The circle is young and modest, and while the members have been much interested in reading THE CHAUTAUQUAN'S news from local circles, have thought best to wait and learn before saying any thing. We organized in October. Several of our number spent a little time at the Assembly during the previous summer, and came home imbued with the idea that a small circle could be started. These few went to work and carefully canvassed, then appointed a night for a meeting to consider the matter. About twenty met, of them not one knew any thing about the working of a circle, save what he had read in the circulars. An organization was effected and for a few meetings our members increased until we numbered thirty-eight. We were a motley company of teachers, lawyers, druggists, book-keepers, students, a newspaper reporter, a chemist, a potter, and an artist. In religion we represented Methodists, Presbyterians, Congregationalists, Episcopalians, Roman Catholics, and unbelievers, but a more industrious and harmonious body of workers never came together. For the school year we met, never losing a night, and our average for the year was twenty-five.

We did not follow the plan laid down in THE CHAUTAUQUAN, but adopted what we called a flexible program. Each night some one was appointed to prepare questions upon each of the subjects under consideration, and the other members were expected to be in readiness to ask such questions as they wished, or discuss the particular part of the subjects we were studying at that time. Every one felt that a very profitable year had been spent, and without exception expressed a determination to continue next year. We expect to have an addition to our number. During the year we had three very interesting lectures, to which we invited our friends.

We have some plans for next year by which it is hoped to accomplish much more than in the past. We hope to have at least five lectures, to which we shall invite the public, and we hope to be able to persuade some one of the leaders of the C. L. S. C. to make us a visit.

NEW circles ought to have ideas of becoming established institutions. Others have achieved this, why not you? Read the charming program below and consider if it is not worth working eight years to be able to do so good a thing. This program was rendered by the Chautauqua Alumni Association of Berlin, Wis., on August 18, its eighth annual reunion.

ANNUAL SYMPOSIUM.

There's not a doubt about the date. —Shakspere.

Roll-Call.

Answered by quotations.

You were better call them
According to the scrip.
But will they come when you do call for them?
—Shakspere.

Secretary's Annual Report.

I pray you show me
What you have done. —Longfellow.
What! are my deeds forgot? —Shakspere.
Thou hast not left thyself without a witness. —Bryant.

President's Address.

Most meet that first we come to words.
Set on, and leave no ceremony out. —Shakspere.

Transaction of Business.

What relish is in this?
Our graver business frowns at this levity. —Shakspere.

Memorial Days of the C. L. S. C.

They bring old friends together. —Bryant.
These delights if thou canst give, —Milton.
Thou shalt flourish in immortal youth, —Addison.
While memory holds a seat
In this distracted globe. —Shakspere.
But we cannot
Buy with gold the old associations. —Longfellow.

Our Absent Chautauquans.

Wilt thou forget the love that joined us here? —Bryant.
We lacked your counsel and your help to-night.—Shakspere.
So might we talk of the old familiar faces.
—Charles Lamb.

Historical and Literary Mélange.

I behold in every one of these
A separate history. —Bryant
Not to know me argues yourselves unknown. —Milton.
Oh! there has been much throwing about of brains.
—Shakspere.

Vocal Solo.

And she will sing the song that pleaseth you.
If music be the food of love, play on. —Shakspere

Refreshments.

Bring in the banquet quickly. —Shakspere.
Forthwith there was prepared a grand repast.
And merry was the feast and long. —Longfellow.
Thou shalt not gormandize. —Shakspere.

Quotation Contest.

We'll whisper o'er a couplet or two of most sage saws.
—Shakspere.
Hear what the wise and good have said. —Bryant.
Now, some light.
I am ill at these numbers. —Shakspere.
What needs more words?
Count the clock.
'Tis time to part.
Farewell to you;—and you;—and you.
If we do meet again, we'll smile indeed;
If not, 'tis true this parting was well made.
—Shakspere.

THE SUMMER ASSEMBLIES.

FOR 1890.

CHAUTAUQUA, NEW YORK. THE CHAUTAUQUAN in commenting each October on the Chautauqua Assembly of the year, has been compelled to say, "The greatest of Chautauqua Assemblies has just closed." For the sake of variety we should abstain from this comment on the Seventeenth Assembly were it not that the character of the session, however measured, was so remarkable that literally there is nothing else to say. The prosperity of the session was the more significant because it came in spite of the absence through the month of August of Chancellor John H. Vincent. At the July opening Chancellor Vincent was present and he remained at Chautauqua until the latter part of July when he was obliged to go to the West to attend to Episcopal duties. His absence was a cause of universal regret and of almost hourly comment, but with the regret was always the thought, how thoroughly he has done the work, that his spirit permeates every thing though he is thousands of miles away. The severest test of the strength of the organization which has been perfected in the last sixteen years at Chautauqua, and of the inherent quality in the Chautauqua Idea, was made in the recent session. The outcome is the greatest compliment which could be paid to its leaders. Because of the Chancellor's absence the head of each department of work was thrown completely on his own resources and the loyalty and devotion of the associates were proved as never before. Mr. G. E. Vincent, to whom fell the task of handling the program and guiding affairs in general, carried his work with the firmness, goodnature, common sense, and tact of a thorough gentleman and a skillful leader. President Lewis Miller opened the Assembly proper on August 5, and spent much time on the Grounds to the gratification of the visitors and to the profit of the Assembly.

The Teachers' Retreat and College of Liberal Arts opened July 5. The work in the former was entirely normal—the teaching of teachers, and its faculty and course were similar to former years. Sixty per cent of the students enrolled in the department were public grammar school teachers, eight per cent college teachers.

In the college there was an entirely unexpected advance in the number of students. The work done in 1889, the power of the names of the faculty announced, and the attractiveness and variety of the courses of study explain this. In the College of Liberal Arts and in the Schools of Sacred Literature—under the latter are included several departments formerly attached to the College—758 students were in attendance, an increase of more than thirty per cent over last year, and of more than fifty per cent over 1888. Two hundred and forty-six of the seven hundred and fifty-eight had received degrees from some other institution, and in the number there were not a few Doctors of Philosophy and Masters of Arts. There were representatives from the faculties of 40 higher educational institutions in the College, and of 32 in the Schools of Sacred Literature, and from the students of 21 institutions in the former and of 37 in the latter. Of the 424 students of the College, 237 were teachers in private or public schools or colleges. A pleasing fact is that the Correspondence schools were so largely represented. Chautauqua is not only supplementing the work of the college, but is stimulating a desire for advanced work among her own students, in her own schools. There has been doubt expressed at times of the value of the system of correspondence instruction carried on by the college. The test which has been made of the system has extended now over a period of about four years. Several of the instructors undertook the plan with misgivings, but the general testimony made this year at Chautauqua, is that advanced and thorough education can be obtained by this method. Dr. Harper has used the system successfully in teaching Hebrew, Prof. McClintock in English Literature, Dr. Adams in History, and all affirm that there are great possibilities in it for those who are willing to work. Their verdict is not that of enthusiastic defenders of a system, it should be remembered, but of persons who have given it severe trial in a conservative spirit.

The study of the Bible in the thorough-going fashion in which the School of Sacred Literature proposed to carry it on, was considered impracticable by many when it was suggested three years ago, but the past summer has silenced doubters. One of the most popular things at Chautauqua this year was Bible study, hard, close study, too. An especially attractive feature of the classes was the number of young men and women in them. In the School of

English Bible a new departure was the practice class for Bible teachers to learn how to apply in Sunday-school teaching the principles which are considered a necessary part of a day school teacher's preparation for work. None were admitted but those who wished to prepare to teach.

The lectures and popular exercises of the season were placed before our readers in detail in our July issue. The splendid program was carried out almost completely—the few failures only emphasizing the reserve force which the Chautauqua management has on hand for emergencies. Through the entire eight weeks the audiences were what Prof. Mahaffy last year called majestic. In former times the people began to arrive on the grounds about the first of August, in time for opening night, but nowadays they seem to be on hand waiting for the July opening. The special points in the platform this season were the increased number of courses of lectures provided, and the favor the plan secured, the plentiful supply of diversions, and of what might be called illustrated entertainments, such as lectures on musicians, enlivened by frequent selections from their works and the Ben-Hur Tableaux arranged for the purpose of illustrating readings from the story.

The value of the new School of Music to the platform was evident this season, in the increased quality and volume of the chorus, the greater variety of selections, and especially in the frequent appearance of Mr. Sherwood. Mme. Carrington, who was new to Chautauqua, scored a great success.

The Woman's Club had a fine season. The conferences under the leaders already announced, were well attended and characterized by free informal debate.

A healthy result of the Cooking School was the amount of interest and discussion awakened on the economics of the kitchen. Mrs. Ewing proved that excellent board can be provided for a family of four persons at $1.50 per week each, and that it is possible to board a company of fifty persons for $2.50 per week at a profit. If Chautauqua can teach all the housekeepers in America how to do this, she will halve the labor problem at once. The platform work of the women attracted unusual attention. More than one hearer of the season declared that the two star lecturers of the summer were women, Miss Jane Bancroft and Mrs. Alice Freeman Palmer. The economic lectures by Mrs. Helen Campbell were heartily applauded.

There never has been a dearth of the small boy and his sister at the Assembly and they are keeping pace with the institution in their increase. Amusements and occupations for them multiply every year. The gymnasium, the schools, the play grounds, swarm with children. A new feature was an immense success—occasional entertainments in the Children's Temple presided over by young college men on the grounds. That the children appreciated the entertainments nobody in the vicinity of the Temple doubted.

The presentation of the new Headquarters to the Chautauqua Literary and Scientific Circle by the Chautauqua-Century Press opened the season for that organization. The building is a beautiful structure and gives the C. L. S. C. what it has always needed, convenient, airy offices and a spacious reception hall. The result was just what was expected from opening an attractive Headquarters in a convenient place: everybody stopped to learn more about the work. The Round Tables were devoted to the discussion of practical subjects connected with the readings and much of the best talent in the college and on the platform was utilized. Among the prominent C. L. S. C. workers present through the session was Miss Landfear, the Secretary for South Africa, whose interesting reports of her work in THE CHAUTAUQUAN have attracted much attention. Miss Landfear's story of the Chautauqua Literary and Scientific Circle in South Africa intensified the feeling that she ought to be secured if possible to devote her time to extending the work in that land. The eve of Recognition Day was merry with the class receptions, at least eight being held. Of the day itself there is no description adequate. The Class of '90, which it is believed will graduate nearly 6,000 persons, was nobly represented, about 450 persons being present. The Rev. Dr. J. L. Hurlbut, Principal of the C. L. S. C., directed affairs with rare skill, conducting the graduating exercises and impressively pronouncing to the throng the welcome words:

As Principal of the C. L. S C., by the authority of the Chancellor of the Chautauqua University, with these the Counselors of our fraternity, I greet you, and announce that you, and your classmates absent from us this day, who have completed with you the prescribed course of reading, are accepted and approved graduates of the Chautauqua Literary and Scientific Circle; and that you are entitled to membership in the Society of the Hall in the Grove.

The oration by Mrs. Palmer is printed in the present number, though no report can convey a conception of the way in which it went to the hearts of the multitudes which heard it. The Day was closed by a C. L. S. C. rally, at which all the notables in speech and song took part.

Many influences contributed to make the Seventeenth Assembly what it was. The gen-

eral improvement in cottages and in public buildings and works gave the impression of prosperity which is so satisfying. The water-works proposed by Secretary Duncan some time ago and ordered by the Board of Trustees last year, were completed to the satisfaction of everybody. A bountiful supply of pure water is guaranteed the people and ample fire protection is provided—a fact which property-holders appreciate and for which they heartily thank the energetic Dr. Duncan. The freedom from conventionality is no insignificant factor in the pleasure of Chautauqua. It went to such lengths this season that it was declared bad form to wear gloves. The great number of cultivated and influential people who took up their abode there, exclusive of the workers, contributed much to the intellectual atmosphere. The good-will and the genuine spirituality which prevailed, did more than any thing else to make the days full of strength and sweetness.

How the influences at work affected those who were at Chautauqua for the first time, and especially from other lands, is told in the following little speech made at the C. L. S. C. rally on the evening of Recognition Day by the Rev. Richard Alliott, of Stratford, England:

Friends, there is a fellow townsman of mine who has not had the advantages of Chautauqua, who used to say, when he had been inspecting a piece of property, that he had taken a "bull's" eye view of it. Now, I find that the United States is too large to be treated by any such method, even if it is a "John Bull's" eye view of it. I even find that Chautauqua is not to be taken in at a glance I have been here three or four delightful days—I do not quite know how many, for they have passed so pleasantly that I have not kept account, and have had to ask upon two occasions, when I wrote letters, what the day of the month was. But even now I do not know all about Chautauqua; and although I had the privilege of attending the Guild of the White Seal I must still confess that the seal is a mystery to me. It is hard not to take in things that tend to your comfort and self-complacency; and if any thing can make a man self-complacent, I think it is Chautauqua. Since I first met Chautauqua, more cordial hospitality, which has continued and it is not to end until I clear out of the place I am certain, one could not want in any case.

I am inclined to agree that this is the most American institution of all America. Now, to one who comes from England it is comfort, intense comfort, to find a multitude like this in sympathy with the things to which he has devoted his life. One thanks God for all He has done by England and for England in days that have gone by, and you, too can join in that thanksgiving. We, who are striving there, find it refreshing from the Lord to come here into a presence which shows, at any rate for the moment, such exuberant enthusiasm and successful work. You have come to realize that it is not money that makes the man; indeed, that too much money unmakes the man very often. You have come to realize that every thing which human nature can want, human nature must have, and that one of the prime necessities of human nature is clothes to cover it, a house to shelter it, and education to purify it; and to come here and see that you have set your heart upon this gives one fresh courage to go back and grapple with the difficulties of life at home.

Another thing I notice here, but perhaps it would be treading on dangerous ground to mention it. As I saw you going through the Golden Gate I noticed how few men there were and how many women. It may be that the men had to stay at home and nurse the babies, or were detained by suitable and justifiable reasons or it may be that they care for none of these things. I do not know what your idea is, but we still keep the fiction in England that the husband is the head of the house. A worthy citizen of that land, who had a well-ordered house and who knew the way in which it was ordered, reasoned with himself in this way: "I am the head, but the mistress is the neck, and I never turn my head without the help of the neck." When I see the multitude of women and only a few men at Chautauqua, I say to myself, "Never mind, if the neck is all right the head will have to go the way the neck turns it." And the neck is all right, as I can bear witness.

One thanks you for the inspiring influence. What you have been able to do, you have been in better circumstances for doing than we in our time have been able to do in England. What you have been doing, you have been doing not only for yourselves but for all humanity, and especially for all the English-speaking race. We have heard of Chautauqua in England. I do not know that we are going to form a branch of Chautauqua, but England has Chautauqua's influence, Chautauqua's example, Chautauqua's sympathy with humanity that touches us already and will touch us more and more. And whether or not we take your plans or take your rules, what you are doing here to-day is helping us there to realize also the will of God concerning the sons of men.

ACTON PARK, INDIANA.

THE annual session of Acton Park Assembly, July 22 to August 12, was most fruitful. Among those who instructed and lectured from the Tabernacle were the Rev. C. F. Creighton, D.D., Chancellor of the University of Nebraska, the Rev. Drs. Bolton, Rawlins, Curtiss, Dolph, Van Anda, Gilbert, and Ford. The music was under the direction of Prof. Nickle.

Recognition services was held July 24; it was the great day of the Assembly and very important to the C. L. S. C. The procession was formed at the C. L. S. C. headquarters and marched under the direction of the marshal of the day in genuine Chautauqua form through the various places and was at last received at the Tabernacle where the Rev. L. G. Adkinson, D. D., president of New Orleans University, the orator of the day delivered a fine oration on "The Southern Problem." Diplomas were delivered to seventeen graduates, after which Mrs. Dr. Thomas, member of and poet for the Class of '90, read the class poem. It deserves special mention for its merit.

The Round Table, meeting of classes, and vesper services, under the direction of the Rev. M. B. Hyde, were held regularly and attended with much success. The Class of '94 was organized with much larger numbers, better and brighter prospects than any class we have pre-

viously organized. Great advancement has been made in the C. L. S. C. work at this Assembly and already eminent Chautauquans have been engaged for next year's Assembly work. Much of the success is due to the Rev. Mr. Hyde.

New departments have been added and others will be; the coming year a normal department is being arranged for and it is hoped will be organized for the Assembly.

BEATRICE, NEBRASKA. The second Beatrice Chautauqua Assembly, June 26 to July 8, under the superintendence of Dr. W. L. Davidson, was largely attended.

Among the attractions were speeches by Miss Frances E. Willard, the Rev. T. De Witt Talmage, the Rev. Sam Jones, the Hon. Thomas Taylor, Colonel J. P. Stanford, the Rev. G. S Minor, Mr. A. Nash, Prof. W. L. Davidson, the Hon. Chas. O. Brown, and the Hon. Geo. W. Bain. An interesting feature was the Demorest gold medal oratorical contest, in which Miss Grace Cooper was the successful contestant.

Sabbath services were conducted by the Rev. Geo. H. Vibbert and the Rev. B. J. Radford. Mrs. C. O. Bates, the Misses Robins, Prof. A. M. Straub, and the Silver Cornet Band furnished the music for the session.

On Recognition Day a procession formed, passing under arches and through the Golden Gate to the pavilion, where Bishop Newman addressed the four graduates. Fifty-three members were enrolled in the Sunday-school Normal Course, thirty of whom were graduated. An alumni association was formed.

The grounds of this Assembly beautifully situated on Bay View River, are very attractive, and this year a fine double-decked steamer, seating two hundred persons, added a source of pleasure.

BLUFF PARK, IOWA. From July 16, the opening day at Bluff Park, until August 18, the closing day, there was a constant increase of interest. The Special Days were largely attended, and the number of those in cottages and tents on the grounds was larger than on any previous year.

A fine program had been prepared in good season, mainly by the labor of the Rev. E. L. Schreiner, who has been greatly devoted to the interests of the Assembly. The program was made for service, not for ornament.

A Special Day gave prominence to the cause of temperance in a state where the "Original Package Act" threatened such terrible results.

The Sunday-school Assembly was under the management of Dr. Wayman. In the devotional meetings new themes were happily introduced and the discussions were upon live issues.

July 30 was Epworth League Day; telling addresses were made by Drs. Coxe and Berry. August 2 was Field Day. This was a new departure. The chief feature was a lawn tennis tournament, which excited much interest and enthusiasm.

From August 5 to 11, the Tri-State Camp Meeting was conducted by Dr. C. L. Stafford and the Rev. J. W. Anderson, the best camp-meeting in the history of the Association. No day brought out more enthusiastic crowds than Music Day, August 14. Iowa Wesleyan University Day was among the most enjoyable. The exercises consisted of oratory, music, and an exhibition drill of the Ladies' Cadet Corps. Prof. Hans Albert, the celebrated violin virtuoso, aided in the exercises.

The attendance on Recognition Day was large. There were five graduates, who, with two others, marched under the arches and through the Golden Gate.

CONNECTICUT VALLEY, MASSACHUSETTS. Laurel Park, Northampton, Mass., from July 16 to 23, was entirely given over to Chautauqua sights and sounds. The regular program of Assembly work included the usual departments and was also varied by numerous popular lectures and entertainments. The Round Table meetings brought out lively discussions, while the capacity of Normal Hall was taxed to the utmost to accommodate the normal students, who were under the instruction of the Rev. O. S. Baketel. The classes in Elocution were conducted by Prof. R. G. Hibbard, who not only sustained his reputation here but also won high popular favor by his effective readings at various entertainments. Miss Bertha Vella had charge of the Children's Department and successfully held their interest throughout the Assembly.

Among the lecturers who gave addresses were the Rev. Robert Nourse, D. D., the Rev. John R. Clarke, the Hon. George Makepeace Towle, the Rev. H. A. Bridgman, the Rev. W. L. Davidson, the Rev. G. H. Clarke, President of the Association, and the Rev. O. P. Gifford, who spoke on Recognition Day. Captain C. C. Duncan, the original of Mark Twain's "Captain" in "Innocents Abroad," made himself famous among young and old by describing in a highly entertaining manner many personal incidents of the trip commemorated by Twain.

Among accomplished specialists who assisted in the entertainments were Mrs. Jennie Hall Wade, the soprano of Plymouth Church, Brook-

lyn, who was present during the entire Assembly, Prof. R. G. Hibbard and Prof. G. C. Gow, under whose direction the chorus class and the musical department made admirable progress.

Recognition Day found two thousand persons on the grounds and twenty-three eager graduates ready to pass through the Golden Gate. After the procession, the strewing of flowers, the Chautauqua address, the presentation of diplomas, and the evening ceremonies around the Camp-Fire, a brilliant display of fireworks appropriately marked the climax of this fourth and finest Assembly of the Connecticut Valley Chautauquans. The Chautauqua Class of '94 received twenty-four new members from among the attendants on this Assembly. Steps were also taken toward the erection of a large normal building before the opening of next season.

EAST EPPING, NEW HAMPSHIRE. The third annual session of the Hedding Academia, or Summer School, and the fifth of the Chautauqua Assembly, opened July 25 and closed August 23. This venture has proved most gratifying in its results, each year being an advance on the preceding. The membership in the school numbered 212, divided among the different departments of music, cooking, painting, crayoning, French, German, short-hand, typewriting, Look-About Club, Children's Bible Class, Studies in the Four Gospels, Hurlbut's Outlines, and Dunning's Bible Studies. An ideal European tour was made under guidance of Mrs. E. H. Thompson.

During the season there were six concerts and nineteen lectures, the program announced being carried out almost perfectly.

Among the lecturers were many eminent speakers.

Monday, August 11, was under direction of the New Hampshire W. C. T. U. and addresses were given by prominent workers of this organization. Tuesday, August 12, began a three days' session of the School of Christian Work. This included a discussion of topics of special interest to Christian workers, with addresses by ministers and laymen. Friday, August 15, was Young People's Day with addresses in behalf of Epworth League and Christian Endeavor Societies, by the Rev. Geo. E. Street and the Rev. C. A. Littlefield.

Thursday, August 21, was Recognition Day. The various classes marched to the Academia Grove where the recognition of the Class of 1890 took place. The procession, numbering over two hundred, then marched through avenues of the grove to Chautauqua Hall, where the address was delivered by the Rev. S. T. Townsend, D. D., on "Transcendentalism in Daily Life." Diplomas were then awarded to thirty-two graduates of the C. L. S. C. and certificates to members of the school who had passed the required examinations. Nineteen diplomas were given to members of the Children's Class, and seals added to eight diplomas previously given.

Round Tables were conducted each afternoon of Assembly week by the Rev. Geo. H. Johnson, and there were bonfires and daily band concerts.

The pleasure and profit of this and previous similar gatherings at Epping were due mainly to the zeal and energy of the Assembly Director, the Rev. O. S. Baketel. Through his efforts the school has accomplished much, and the management is greatly pleased with the outlook.

EPWORTH HEIGHTS, OHIO. The Epworth Heights Chautauqua Assembly opened on the beautiful grounds formerly known as the Loveland Camp Grounds, twenty-two miles east of Cincinnati, on the Miami River, Wednesday, July 30.

From the first the educational department was prominent. The Sunday-school Normal Class, under the instruction of the Rev. John Pearson, was well attended, and seventeen persons graduated. The Rev. Geo. K. Morris, D.D., conducted a school of Oratory and Elocution, which was attended by many ministers and young people. A school of Physical Culture with fifty pupils was a leading feature; Miss Mary Warner, a graduate of the Chautauqua school of physical culture, conducted it, giving instruction in light gymnastics and Delsarte training. The school of china painting, by Mrs. Louis Leonard, and the school of Photography by Prof. Geo. Peck were both popular. A department of Shorthand and Typewriting under the direction of Miss M. L. Frost, and the Kindergarten school by Miss Logenfelter were well attended. The department of Music under the direction of Prof. John S. Van Cleve was a leading feature, instruction being given in vocal music, piano, violin, cornet, and cello. The Round Table met daily at 5 p. m., conducted by the Superintendent of Instruction, Wilbur G. Warner.

The audiences were large during the entire session, and at an enthusiastic meeting held on Tuesday, August 12, the association was reorganized and arrangements made for summer schools and an elaborate program, continuing through the month of August next season. Dr. P. M. Bigney, the President, whose untiring efforts have made the Assembly a success, deserves the credit of all who in after years will enjoy its privileges.

GEORGETOWN, TEXAS. This Assembly, located at Georgetown, Texas, opened its second session July 1.

Some decided improvements of a material sort had been made before the opening. Several cottages had been built, a new hall in which the Teacher's Normal Institute was held, and a beautiful pavilion.

The increase in patronage was enormous. The receipts were more than three times as much as last year. Every department received fresh impetus and showed encouraging progress.

The lecture program was excellent. It included men eminent and well-known to Chautauqua people throughout the country, who treated the audiences to things witty and wise, entertaining and instructive, with style, manner, and method to suit the great variety of tastes. Dr. T. De Witt Talmage, Peter Von Finkelstein, Jahu De Witt Miller, the Hon. S. P. Leland, Col. L. F. Copeland, and also leading men of our own state, contributed greatly to the interest of the occasion. To this array of intellectual attractions were added concerts, readings, and musicals by orchestra and brass band.

A new feature was introduced this year—an oratorical contest between young men and an elocutionary contest between young ladies, from the various colleges of the state, the prize being a gold medal in each case. It elicited great interest, the number of contestants being so large as to necessitate giving a separate day to each contest. The result was the organization of the Texas State Oratorical Association, which becomes a permanent feature of this Assembly.

A special day was given to the Y. M. C. A., also to the missionary cause. This Assembly has not found it expedient to add to the number of special days, further than to serve those permanent features of the Assembly's work which run through the session. July 12 was given to the Odd Fellows for a national celebration, which drew a large crowd and formed an interesting episode in the session. The Sunday-school Normal was in charge of the Rev. George O. Bachman, whose thorough preparation for and intense enthusiasm in this line of work were apparent to all. The daily classes were largely attended both in this and the Children's Class, conducted by Miss Lucy Harper. The Secular Teachers' Normal was the largest in the state but one, and the work was highly satisfactory.

The C. L. S. C. received due attention. An increased interest in this work was also manifest. Daily Round Tables were held and were well attended. Recognition Day was observed on July 16. The procession, the songs, the service, the recognition, the address, were all calculated to make a favorable impression. There were four graduates. The address was delivered by Jahu De Witt Miller. It was a strong and earnest appeal for a broader culture and a masterly defense of the Chautauqua Idea. At night a poem composed for the occasion, was read by its author, Mrs. L. G. Pennuel. After this a Camp-Fire closed a triumphant day for the C. L. S. C.

The Texas Chautauqua is trying to be guided by the real purpose of the great movement and so keep in line of march with the great sisterhood of assemblies that now stretches from ocean to ocean.

ISLAND PARK, INDIANA. The twelfth annual session was held from July 30 to August 13. Both the daily attendance and financial result were very encouraging and led the Board to propose still grander things for the ensuing year. Sylvan Lake, with its shaded banks, gushing springs, and emerald isles, was never more picturesque. The program was pronounced by the Board as its best, and it gave unusual satisfaction to the assembled thousands. The list of lecturers and teachers was published in our July number.

The music was made a specialty. The Battle Creek, Michigan, cornet and orchestral band gave daily entertainments. Mme. Carrington, Miss Gertrude Smith, Steadman Jones, and Mrs. Wilkins did the solo singing, and Prof. H. S. Blakeslee acted as musical director.

The Normal Class graduated twenty, and fourteen of the C. L. S.C. received their diplomas on Recognition Day. The attendance this day was the largest for many years, and all the exercises were of the greatest interest.

The Epworth League Day was an occasion of interest. The addresses were by A. E. Matim and Morton Carrol.

The Rev. N. B. C. Love was re-elected as President and will still have charge of the program as Superintendent. The Rev. L. J. Noftzger was re-elected Secretary and will continue his painstaking work.

KANSAS, TOPEKA. The Kansas Chautauqua Assembly at Oakland Park, Topeka, June 24 to July 4, had a delightful session, in spite of the smiting heat.

The Rev. Dr. Jesse Bowman Young, of Kansas City, Mo., Superintendent of Instruction, conducted the Normal work, and lectured on "Abraham Lincoln, the Typical American." Mrs. Ella Dillon-Martin had charge of the primary department, and on several occasions rendered some delightful recitations and impersonations. The Rev. M. D. Carrell conducted several Epworth League services. Lectures

were delivered by Robert McIntyre, George W. Miller, George C. Lorimer, A. H. Gillet, C. P. Masden, W. C. Richards, R. D. Black, W. H. Reese, and J. B. Young, making an attractive and well-patronized program.

Dr. Masden delivered the Recognition Day address. The local Chautauquans greeted the visiting guests, and with decorations, marches, and flags the day was replete with interest. The Rev. L. A. Rudisell, to whose executive ability and hard work much of the success of this Assembly is due, was re-elected secretary.

LAKESIDE, OHIO. The fourteenth session of this gathering in the assembly family was the best in the glowing and growing history of the good work there. The Rev. B. T. Vincent was, for the eleventh time, Superintendent of Instruction, and had charge of the Normal and Advanced Normal classes. Mrs. Vincent conducted as usual the Boys and Girls' meeting, and the Conferences of Mothers and Primary Teachers. The Rev. C. W. Tanneyhill lectured on the models of Palestine, Jerusalem, and the Tabernacle. Professor B. M. Myers, aided by a fine band of stringed and wind instruments, and an able corps of vocalists, conducted the music. Prof. C. F. Underhill held daily classes in Elocution for both old and young. Devotional meetings were held daily, led by the Revs. Dr. Johnson and T. N. Barkdull.

A new plan of program this year included within the period of the encampment, meetings of the Good Templars, Epworth League, Society of Christian Endeavor, Woman's Christian Temperance Union, with various other reform associations that furnished able speakers to represent their various interests. The general program was carried out by the lecturers announced in our columns last July.

The C. L. S. C. was the center of large attention. Round Tables and Vesper Services were regularly held and largely attended by enthusiastic devotees and earnest inquirers. The Recognition Day was warm, but so was the interest in the theme of the day. The procession forming at the Children's Temple, under the leadership of the band and the flower girls, increased by the different departments until it reached the Park Fountain (Lakeside's Hall of Philosophy), where a beautiful exercise by young ladies resulted in weaving the colors of the classes around a pole. Then the Arches were passed by more than thirty graduates, and others who had never before enjoyed that privilege. The procession then re-formed and, marching to the Auditorium, listened to the oration by the Rev. D. H. Moore, D.D. It was brief and brilliant, and was followed by the presentation of diplomas by the Rev. B. T. Vincent. The class had a reception at the hotel in the afternoon and the day closed, adding a high appreciation to many minds of this great "People's College." The growth of Lakeside in all departments is very marked, and the future promises a great work in all lines of summer school and Christian summer resort influence.

MISSOURI, WARRENSBURG. The fifth session of the Missouri Assembly was in all respects the best one yet held. The varied and extensive program had been prepared with great care, and was carried out to the entire gratification of all present. The people, who were in attendance in greater numbers and from greater distances than on other years, are being slowly but surely roused to enthusiasm in the matter, and are taking hold of the work with increasing earnestness The management, who have felt that up to this time a heavy burden has been resting upon their shoulders, are cheered by the improved financial condition and feel that the trial time in their history is passed and that the Assembly is securely established. Preparations are already begun for the session of 1891.

At the daily Round Tables there were frequently as many as two hundred in attendance, and many inquiries were made by those to whom it was entirely new, concerning the C. L. S. C., its plans, its scope, its methods. It is confidently expected that the increasing sympathy thus manifested will bear much fruit. A large audience enjoyed the exercises on Recognition Day, which more than any other feature of the assemblies discloses the true meaning of the great Chautauqua movement. After the address to the class, given by the Rev. M. B. Chapman, Dr. Young presented its seventeen members with their diplomas.

The Sunday-school Normal was ably conducted and well attended throughout the session, as were all the departments of the institution. The lecture program received words of high commendation from all present.

MONONA, WISCONSIN. The Assembly session began July 22, and closed August 2. The general plan and workings of this Assembly are modeled after Chautauqua. The ticket system, the lease of lots, the control of the processes of consumption, the C. L. S. C. and Normal work are all on the Chautauqua plan. There are no cottages at Monona, all live in tents or in boarding houses under the Assembly management. There are three public buildings. The Amphitheater very like that at Chautauqua, but smaller, seats about three

thousand people. The building corresponding to the Hall in the Grove is called at Monona the "Rustic Temple." It is built of cedar, with the bark still on, and is indeed rustic in the most artistic and realistic sense. It is in the form of the Greek cross, and is green with growing vines, which have festooned themselves over the entire structure. The Normal Hall is a commodious wooden structure. The population of this camp during the Assembly session is about 2,500, with the daily addition of several hundreds from Madison, who return in the evening.

The C. L. S. C. office was in a tent in a central location, and was a center of attraction. Miss Myra Manning was in charge of the C. L. S. C. offices, and the press of work was so great as to require two assistants. C. L. S. C. enthusiasm ran high. Sixty graduates received diplomas and passed the arches on Recognition Day, the 30th of July.

The normal work, formerly conducted by Dr. J. L. Hurlbut, was under the direction of Dr. J. A. Worden. The Rev. Watson Tranter, conducted the Round Tables. The musical department was under the direction of Dr. H.R. Palmer. The musicians at the Monona Assembly, though not equal in number to those at Chautauqua, were not inferior. This may also be said of the lecturers and readers. The custom of having special days devoted to the interests of particular organizations, was introduced. Christion Endeavor and Grand Army Days were noteworthy occasions this year. Watch-fires, illuminations, fire-works, opening night, every thing, was enjoyed.

MOUNTAIN LAKE PARK, MARYLAND. The Mountain Chautauqua began its ninth session at Mountain Lake Park, July 27 and closed August 13. The Rev. Charles W. Baldwin was President of the Assembly, and Dr. W. L. Davidson was the Superintendent of Instruction. To the latter was committed the work of preparing and carrying out the program. Dr. Davidson, whom Bishop Vincent describes as "an inspiring man," justified the confidence placed in him. Although it was late in the year before he began his arrangements, yet such was his tact, energy, and enthusiasm, that he succeeded in bringing upon the lecture platform a splendid array of talent.

The Rev. M. M. Parkhurst, D.D., had charge of a Ministers' Institute in which he was especially aided by the Revs. J. A. Fullerton, G. E. Hite, and J. E. Moffatt. The Institute was patronized by ministers from West Virginia, Maryland, and Ohio; the laity, men and women, also attended its sessions and were greatly delighted.

Prof. L. J. Muchmore had a large class in Physical Culture. The School of Amateur Photography under Prof. A. A. Line, has long been a feature of the Mountain Chautauqua. This year it was so successful as to justify its continuance two weeks longer than usual.

The Young Travelers' Class in charge of Dr. Davidson, like every thing else he takes in hand, awakened great enthusiasm in the minds of both the pupils and their parents. Miss Edith V. Hedges gave readings and instruction in reading. Miss Susan P. Pollock conducted a successful kindergarten for children and a Normal for teachers.

On Recognition Day, besides the usual procession, an eloquent address was made by President George E. Reed, of Dickinson College. Five readers graduated and received their diplomas.

Grand Army Day brought a great crowd of old soldiers and their friends. The Hon. Louis E. McComas presided. The Rev. J. H. Wilson gave an account of his army life, and the Rev. C. O. Brown delivered an able address.

The Schumann Quartet, of DePauw University, Mme. Annie Roemer Kaspar, Washington, D. C., Miss Conner, Miss Armstrong, Mestrezat's orchestra, of Morgantown, and a chorus of fine voices furnished the music.

The attendance was three times as large as ever heretofore, and the enthusiasm and interest manifested were beyond comparison. Dr. Davidson has been authorized by the management to procure, if possible, a better program for 1890.

The Mountain Chautauqua has its home in no narrow limits. Eight hundred acres of glade and forest 2,700 feet above tide water and unlimited other acres of wild mountain scenery for excursions of the eye and foot, on horseback or in carriage, afford a most attractive place for Chautauquans.

NEBRASKA, CRETE. The Nebraska Assembly began on Tuesday, July 1, and closed on Friday, July 11. In the absence of Dr. A. E. Dunning, it was conducted by Dr. Jesse L. Hurlbut. Among the lecturers were Frank Beard, Dr. A. E. Winship, Dr. J. C. Price, Miss Frances Willard, Francis Murphy, Dr. F. W. Gunsaulus, Prof. J. C. Freeman, J. De Witt Miller, Dr. T. De Witt Talmage, and the Rev. Willard Scott. The music was directed by Dr. H. R. Palmer, who was aided by a number of soloists and a chorus of two hundred singers.

A gentleman was overheard talking thus to himself: "I promised Maria I'd come home to-night, but I must hear Dr. Hurlbut once more, and I can't afford to lose Dr. Duryea's talks,

and I must hear Talmage, and I don't believe I'll hear such music again till I get to heaven, so I believe I'll stay and engage a tent for next year and Maria shall come too." This voiced the general feeling.

The instructors in the various departments were, Dr. J. T. Duryea, the Advanced Normal Class; Dr. J. L. Hurlbut, Normal Class; Mrs. M. G. Kennedy, Primary Teachers', Young People's, and Children's Classes; Frank Beard, Drawing Class; besides daily classes under the auspices of the State W. C. T. U.

The C. L. S. C. received careful attention. An office was opened on the ground under charge of Mrs. M. H. Gardner. Daily Round Tables were led by Dr. Hurlbut. The Vesper Service and the Class Vigil were held on Sunday. On Recognition Day, Thursday, July 10, the full program of Chautauqua was observed—procession, arches, flower-misses, Camp-Fire, and "ghosts." The recognition address was delivered by the Principal, Dr. Hurlbut, who also conferred the diplomas.

At the annual meeting of the trustees of the Crete Chautauqua Assembly the Rev. William Scott, of Omaha, was elected President and C. C. White, Esq., of Crete, Vice-President. The Rev. J. L. Hurlburt was also elected Conductor for the next session. An unusually large number of trustees was present, and great unanimity characterized all their proceedings.

NIAGARA-ON-THE-LAKE, CANADA. THE Chautauqua Idea in Canada holds on its way bravely, supported by earnest workers who know how to "look up and lift up," and who can plan fruitfully for the future.

The Idea has its visible home and rallying center at "Niagara-on-the-Lake," than which there is no spot of a national or international character more appropriate in historic interest.

The fourth annual Niagara Assembly extended from July 21 to August 9. A carefully framed and well-sustained program was presented. Every day opened with the Devotional hour, followed by Normal classes for Christian workers, classes for public school teachers, classes in Art and Music. English Literature in various departments received special attention.

The Round Table services of the C. L. S. C. were held daily, with an appropriate program, such as "The Art of Conversation and its Use in Sustaining Circles," "Literature, its Aims and Some of its Results," "The Pleasures of Literature," with conferences on the work in Canada, and how to extend the influence of the C. L. S. C.

Every day closed with a lecture or concert. The subjects of the lectures were very instructive and entertaining. Physical culture received special attention in club swinging, calisthenics, Delsarte, swimming, boating, and fishing.

Recognition Day was observed July 31. The Class of 1890 with their friends put the spacious Amphitheater in festive attire, flags of Britain and the United States were festooned, and flowers in abundance gave the large pillars and platform a rich appearance. In the absence of Bishop Vincent, the Rev. John McEwen, president of the Canadian department, led in the services, which were well sustained by the Chautauqua orchestra and choir. After the graduates of 1890, who were present, were received in the name of the Chancellor, addresses were made by Drs. Potts and Dewad, who very fully and impressively advocated the Chautauqua work in Canada.

Mr. L. C. Peake, the pioneer of the C. L. S. C. in Canada, presented Miss K. F. Kimball, who distributed the diplomas to those present who had completed the four years' course of reading, and addressed the graduates in an effective manner. Immediately after the Recognition services, at which there was a large attendance of visitors, a Round Table was held in the grove and in the C. L. S.C. tent. The President reported the work of the last year in Canada. Among other important items he stated that there were officially registered as readers in the C. L. S. C. course about four thousand, many of whom had read the four years' course. Many felt the necessity of more complete organization in Canada, and for Canadians in carrying out the objects of the Chautauqua movement. The Rev. John McEwen was re-elected President, and Mr. L. C. Peake, Secretary for Canada, who also held his appointment to this position from the Central Office at Buffalo, and Mr. James L. Hughes, Treasurer, with an executive committee, who were charged to call a convention in the interests of the C. L. S. C. work, to meet in Toronto in the month of October next. This day closed with a Camp-Fire service, and the services of the day stimulated many to greater devotion to helpfulness for others. A large number were enrolled as members of the C. L. S. C. for 1894. By our convention in October we hope to enlist many readers.

NORTHERN NEW ENGLAND, FRYEBURG, MAINE. FROM the time when a little street *gamin* cried out on the arrival of the afternoon train at Fryeburg on July 28, "The talkers is come," to the speaking of the farewell words on August 9, the session was one of unusual interest and of unprecedented success. Every number on the program

was filled and all moved off smoothly and harmoniously. The financial issue was such that the management now intends to purchase the grounds for $5,000. These grounds occupy a level plot of about twenty acres, on the Saco River.

The musical element was one of great influence during the entire session. Those who were present for instruction felt that the course had been of the greatest value, while those who went only to hear, left more than satisfied. One of the newest and most important features of the session was the Cooking School. Destined soon to become one of the regular branches taught in the schools of the country, it is highly fitting that cookery should hold a prominent place in all educational gatherings, and especially in those of the character of the Chautauqua Assemblies. That culinary lore could be so thoroughly divested of its widely considered disagreeable guise, as was shown to be the case, was a surprise to most present and bespeaks a happier time for the housekeeping of the future.

Among the able speakers during the Assembly none were received with more enthusiasm than Mrs. Alice Freeman Palmer, who spoke of the work of the teacher.

The C. L. S. C. interests in the surrounding country were furthered by the daily Round Table meetings and by the successful Recognition Day, held on August 5. Mrs. Mary A. Livermore delivered the address, which was worthy of the occasion and of the woman. Thirty-two graduates passed under the Arches and received diplomas. The Sunday-school interests were advanced by daily instruction in Normal classes.

OCEAN CITY, NEW JERSEY. The Chautauquans of South Jersey gathered at Ocean City, July 31, for their annual assembly. The managers endeavored to arrange for the Assembly a program whose character would attract, interest, and instruct every one. The aim was strength and utility. A consciousness that all these desires were realized, was a great source of gratification to all concerned.

The enthusiasm reached a high status in the C. L. S. C. thermometer; right royal Chautauqua salutes were given, and the fires burned brightly upon the altars.

A new plan adopted this year worked grandly. All the graduates were requested to give an essay on Recognition Day. There were four graduates from Vineland who complied, and their productions were admirably written and carefully arranged, and were heartily received. We intend to adopt this new plan in the future. Soliciting representatives from other circles and naming them upon our program was another innovation this year, which has been quite satisfactory in its results. We intend to adopt the following plan for the coming year: in order to gain new circles and revive the Chautauqua interest, we shall print circulars setting forth the Chautauqua Idea, and send them to all pastors of different denominations in South Jersey, and request their co-operation in forming circles.

The Round Tables were generally conducted in a conversational way, asking and answering questions about Chautauqua work. It is proposed to give them more attention in the future.

Recognition Day was a delightful occasion. The Recognition Service, the Chautauqua march, the Chautauqua songs, graduates' essays, and floral offerings all made the place one of joy and delight. The Rev. J. S. Parker delivered a fine address before the nine graduates, after which they were presented with their diplomas. The Rev. C. B. Ogden entertained the audience in his usual graceful and edifying manner with his stories in chalk. The day closed with a lecture by the Rev. Jas. Liake.

OCEAN GROVE, NEW JERSEY. The Assembly inaugurated six years ago among the thousands who seek rest and recreation at this famous sea-side resort, has grown steadily in popular favor.

The session of 1890 extended from July 12 to 23 and the conductor this year, as from the first, was the Rev. B. B. Loomis, who was heartily sustained by President Stokes and the other officers of the association. The Normal class was taught by the Rev. J. F. Clymer, D.D., the Advanced Normal by Dr. Loomis, assisted by the Rev. W. H. Groat; and the Bible Lessons on the Life and Journeys of St. Paul were given by Mrs. B. B. Loomis to a large and enthusiastic class of boys and girls.

A series of Post-Graduate Studies designed to cover the Bible in five years, was introduced by the conductor and received with great favor.

A special feature of the Assembly was a course of lectures upon the Jewish Tabernacle, given by the Rev. W. H. Groat, and illustrated by a fine model one-third the dimensions of the original structure, and which was described at one time to an audience of more than two thousand people. Other lectures were delivered by the Rev. O. A. Brown, D.D., the Rev. Henry Wheeler, D.D., the Rev. R. S. Pardington, D.D., President of the Brooklyn Chautauqua Assembly, and J. Chester Wilson, Esq. A grand concert was given by the Assembly choir—Professor J. R. Sweeney, director—to an audience of six thousand. The exercises were broadened and

varied by conferences of "The King's Daughters," Primary Teachers, The Mothers' Meeting, C. L. S. C. Round Tables, and Ocean Grove Alumni meetings.

The Baccalaureate sermon was delivered Sunday, July 20, by the Rev. Edward G. Andrews, one of the Bishops of the Methodist Episcopal church, and the address on commencement day July 23, was by the Rev. J. M. Buckley, D.D.

The C. L. S. C. Recognition services were observed in connection with the graduating exercises of the Assembly classes, and consisted of the passing of the arches by members of the Class of '90, formal recognition by the conductor in Young People's Temple, the commencement march, participated in by all departments of the Assembly and by visiting Chautauquans, the oration and the presentation of diplomas by President E. H. Stokes, D.D., closing with a general reception at the parlors of the Arlington Hotel and a Camp-Fire on the ocean beach. In all, one hundred and thirty-three diplomas were awarded—distributed as follows: C. L. S. C. Class of '90, 32; Normal Class, 16; Advanced Normal, 8; Post-Graduate, 12; Junior Department, 65.

Broad and liberal plans are already under way for the Assembly of '91.

PIASA BLUFFS, ILLINOIS. PIASA BLUFFS Assembly opened July 31 and continued until August 19, with an excellent program.

The new Amphitheater, a fine building without and within, seating one thousand people, was ready.

Dr. Lenig conducted the Chautauqua work, and the Rev. J. C. W. Coxe conducted the Sunday-school Normal work. There were twelve Round Tables held which were very interesting and instructive. Many topics were discussed, and the question box settled many problems for the busy Chautauquans. Fifteen new members joined the Class of 1894, and a great many more Chautauquans were enrolled than in the past years.

The great days were the W. C. T. U., Grand Army, Sunday-school, Young People's, and Recognition Day, August 31. Dr. Lenig conducted all the services of the latter occasion. Promptly at the hour the flower girls met at their headquarters, the graduates at the C. L. S. C. headquarters, and the undergraduates at their post. At the signal all marched to the Golden Gate, through which the graduates passed while the flower misses strewed their path with flowers. When all were in their places, the beautiful Recognition service, consisting of song and responsive service, was gone through with. Dr. C. P. Masden delivered the Recognition address, on "How and What to Read." Dr. Lenig presented diplomas to two graduates. Prizes were presented for the prize examination on the studies of last year. The day closed with the Camp-Fire service.

PIEDMONT, GEORGIA. THE third session of this Assembly opened with the Peabody State Teachers' Institute, July 1 and closed on August 24. By common consent it was the best yet held and the indications for the future are of the most hopeful kind. The plan of instruction announced and the program for lectures were carried out in full.

The college opened on July 16 with five professors and about one hundred students. The Teachers' Institute had more than one hundred in attendance. The special classes including Art, Physical Culture, Kindergarten, Elocution, and Music, were all well attended.

Though there were lectures and entertainments of a popular character from the first of July, the Assembly really began on the first Tuesday in August and continued with increasing interest to August 25. During the Assembly, Dean Wright conducted a Ministers' Institute and a School of the English Bible, and Dr. Gillet, a Sunday-school Normal Class.

One of the most distinguished guests of the Assembly and most interesting of all the corps of lecturers was the Hon. Wm. T. Harris, United States Commissioner of Education, who delivered two lectures, one on "Education and Crime" and one on "The Windows of the Soul." Agriculture was represented in a Farmers' Institute, and honored by the presence of the Assistant Secretary of the Department of Agriculture, the Hon. Edwin Willetts.

Among the great days of the Assembly were Recognition Day, Talmage Day, and Grady Memorial Day. The decorations for Recognition were beautiful and the service interesting.

Four members of the Class of '90 received their diplomas. The interests of the C. L. S. C. are carefully looked after here. Daily Round Tables, the Sunday Vesper Service, and other special means were made use of to keep it before the people. Reviews of the books of last year and previews of the books to be read the coming year, conversations on pronunciation and on provincialisms in the use of language, folk lore and dialect studies were among the interesting topics discussed at Round Tables.

Music was furnished by a good chorus under the direction of Professor Alwyn Smith and an orchestra from Weber's Band of Cincinnati.

Dr. A. H. Gillet has been the superintendent at Piedmont from the first.

PUGET SOUND, WASHINGTON. The sixth annual session met at Chautauqua Beach, Monday, July 21, and closed Saturday, August 2.

Among its leading features were lectures by the Rev. A. G. Wilson, Prof. M. G. Ward, the Rev. E. G. Wheeler, the Rev. I. W. Reva, the Rev. Geo. A. Tewksbury, and the Rev. T. G. Watson.

Prof. J. H. Coyine organized a chorus concert with good success. The Round Tables reviewed the year's course. Miss M. E. Male represented the C. L. S. C. and aroused much interest in the literature of the course. The Ministerial Congress held daily sessions for one week, and enrolled forty names from three states. This will be a regular feature of the future. The W. C. T. U. School of Methods was diligently carried out by Mrs. M. L. T. Hidden, the State Secretary.

The Good Templars held the Grand Lodge of the state and had over seventy lodges represented by about two hundred delegates. The leading excitement of their session gathered about the dedication of a new hall 56 x 36 feet on the ground, costing $1,800, all of which was raised before the dedication. This is the finest building on the grounds, and the order deserve great credit for their perseverance and liberality.

Extensive improvements are contemplated for the coming season. Ten thousand dollars is to be expended on a hotel; a permanent wharf is to be built, and several cottages are already pledged.

The following summer schools are contemplated: Music, with a State Teachers' Association; Microscopy, with stereopticon illustrations; Saxon and English lectures; Walks and Talks in Geology; Temperance School of Methods.

The Rev. G. A. Tewksbury was chosen President; the Rev. Samuel Greene, Secretary; W. H. Reeves, Treasurer; the Rev. D. I. Pierce, D. D., Superintendent of Instruction; and the Rev. C. R. Pomeroy, Superintendent of grounds.

ROCKY MOUNTAIN, COLORADO. The attendance on the opening day, July 9, of the Rocky Mountain Assembly was greater than on the similar occasion in the three former years, and the numbers increased with each succeeding day throughout the session. The standard of excellence reached in all the departments was higher than at any former gathering, and in every particular the results have been of the most satisfactory character. The various exercises were conducted by men and women of wide reputation in the specialties which they represented.

Clearer than ever before was it shown here, what a strong factor in the progressive movements of the day the C. L. S. C. has grown to be. Its influence is making itself felt throughout the state. On Recognition Day the full program, customary on such occasions, was carried out, and a large class was graduated. Diplomas were also presented to those who had finished the Sunday-school Normal course, in the daily study of which during the session great enthusiasm was felt. It was made one of the most important features of the season.

On the popular platform the bright, particular star was Professor Martha Foote Crow, whose lectures, full of instruction, sparkling with interest, put her hearers in touch with the spirit of the time regarding the living questions on which she spoke. A noticeable feature of the Assembly was the decidedly practical character of most of the subjects discussed. Dr. Corwin's lectures on health, presented in a novel and charming manner, were freighted with facts which could but put all who heard them on guard against the insidious foes lurking everywhere to inaugurate the reign of disease. Other speakers moved in line with these two, and the whole trend of the work was kept in the true Chautauqua channel of popular education.

The departments more formally set apart for the purposes of instruction were efficiently manned and well patronized.

SAN MARCOS, TEXAS. There are nowhere lovelier landscapes than those which greet the eye from the observatory that surmounts the tabernacle on the San Marcos Assembly grounds. The Assembly is situated on the summit of Mount St. Marcos, a spur of a contiguous range of considerable extent. The elevation is probably two hundred and fifty feet above the adjacent plain. The summit and the slopes of the mountain are covered with cedar, oak, and other forms of hardy mountain arborescence. To this native vegetation the Assembly managers have added vines and tropical plants of various kinds. The slopes are terraced, and the terraces form walks and drives whose borders are ornamented with artificial fountains and a lake, while from the overarching boughs the joyous notes of the mountain bird may be heard mingling with the music of the zephyrs as they rustle through the thick foliage.

The sixth session of the San Marcos Assembly opened June 26 and closed July 23. All the exercises were well attended.

There were three lectures daily, morning and evening, in the Tabernacle, and afternoon in the C. L. S. C. pavilion. The most popular speakers were, James C. Ambrose, the Rev. M. B. Chapman, D.D., President W. T. Stott, D.D., Dr. Black, and Col. L. F. Copeland. Many

others were well received. The whole exercises seemed to have been in advance of any previous year.

The C. L. S. C. department was well attended and many interesting and instructive lectures were given. It was under the management of the Rev. M. O. Keller.

The Sunday-school Normal was conducted by Dr. H. M. Dubose. A series of very instructive lectures was given on the symbolisms of the Bible. Dr. Dubose is well fitted for the work which he performs as Superintendent. The music class was taught by Miss Carrie Franklin, who did much in drilling the choir and furnishing excellent music. The School of Oratory was conducted by Miss Mae Thomas. The Teachers' Normal was ably conducted by Prof. S. J. Jones. Much enthusiasm was manifested over the work. This no doubt will be more largely attended another year.

The platform was decorated on Recognition Day with flowers and arches. The program was carried out; diplomas presented by the Superintendent; and an excellent paper was read by the graduate, Mrs. H. L. Vredenburgh. Thirty-five handed in their names, signifying their intention to read the course.

SEASIDE, NEW JERSEY. The close of the last session of the Seaside Assembly was such as to leave the outlook for the future more promising than ever before. Great numbers took advantage of the opportunities offered, and the best evidence of the high quality of the work done was to be found in the generally expressed determination to come back for another year. The idea that grown-up, busy people may still secure for themselves the advantage of school-room instruction is rapidly spreading, and at the summer schools were to be seen many in middle life and not a few with gray hair among the most diligent and interested of all in attendance.

The classes in Physical Culture proved especially attractive during the season, drawing both old and young into vigorous endeavor both to gain and to keep good health. The art and the music department were presided over by teachers of marked ability and were filled by students of earnest purpose. The five permanent buildings erected on the grounds, providing sufficient facilities for carrying on all the work, show that the Assembly is well established and expects to stay.

The Sunday-school Normal and the Assembly Bible Classes met daily for instruction. The Summer School of the American Institute of Christian Philosophy has been a part of this institution from the beginning, and adds greatly to the substantial character of the undertaking.

At the present writing the reports of Recognition Day have not been received, but great preparations were made for it, and all indications pointed to prosperous results. A large number of those to graduate were in attendance, anticipating with pleasure the day which was to crown them with victory.

SILVER LAKE, NEW YORK. The session opened with a camp meeting, July 14, which continued until July 21, with great interest. The Assembly proper opened July 22, and continued until August 7.

The general program was excellent, containing as speakers, Prof. W. H. Dana, on European Travel; Prof. Andrews, Frank Beard, the Rev. D. A. J. Palmer, and Gen. O. O. Howard, for G. A. R. Day; Dr. Geo. P. Hayes; the Rev. W. I. Haven; Chancellor Sims; the Hon. Will Cumback; H. H. Ragan, stereopticon lecturer; and Dr. J. L. Hurlbut; the Harrington Concert Company, Prof. C. C. Leslie and chorus, and the Fisk Jubilee Singers, for music; and Prof. W. A. Putnam, Prof. Alfred Pearsall, and Nella Brown Pond, readers and impersonators. The meeting showed great improvement on last year's, with largely increased audiences.

The Rev. Dr. J. L. Hurlbut conducted most of the C. L. S. C. Round Tables, the method being a familiar discussion of the topic proposed.

On Recognition Day there were fifteen graduates and one hundred and six Chautauquans in line. Twenty-four persons joined the C. L. S. C. during the session, and the Class of 1894 has a good prospect, as many persons went home determined to form local circles.

The grounds have been greatly improved during the year; thirty new cottages built, and one member of the Board of Trustees has offered the Assembly a gift of $6,000 on certain conditions, which the Trustees are considering.

TAHOE, NEVADA. Another Pacific Coast Chautauqua Assembly has just been organized at Lake Tahoe, a most beautiful place in the high Sierras. The Nevada Chautauquans are the originators of the enterprise and they have every reason to be delighted with the outcome. They are too far away from Pacific Grove to be able to attend that Assembly and so they wisely decided to have one of their own. The spot chosen is this wonderful lake, of which the whole world is beginning to hear. It lies 6,200 feet above the sea, encircled with mountains from two to three thousand feet higher, many of them snow-crowned and all of them majestic in outline, and covered with forests of pine and spruce which reach nearly to the summit. No words can do justice to the grandeur and

beauty which lie on every hand: the blue and shining water, the lofty peaks, the noble forests, the glorious waterfalls,—all are indescribably beautiful. At the eastern side of the lake an extensive lumber business has been carried on for thirty years and the mountains near have been almost stripped of their great pines and spruces. The place is called Glenbrook and here in an old planing mill, thoroughly cleared out and seated with rude benches, with a buzz-saw suspended from a neighboring pine tree for a bell, the Lake Tahoe Chautauqua Assembly was begun. Many a grand enterprise has had as primitive a beginning, and here this very opening year there has been a program carried out, of which any Assembly might be proud.

Bishop Vincent himself was present to give the best of lectures and most helpful and suggestive talks. A number of other lecturers followed, notably President A. W. Quayle, the Rev. Selah Brown of Los Angeles, and Professor Virgil A. Pinckley of Ohio. The Vesper Services and Round Tables were especially delightful and largely attended considering the few people who live here and the limited number of Chautauquans who were able to be present.

On Recognition Day, Chanceller Vincent gave diplomas to the Rev. T. E. and Mrs. Sisson of Nevada, who have been largely instrumental in starting this enterprise for which we all prophesy a grand future. There was an excellent Bible School conducted by the Rev. H. H. Rice and Miss Lucy Washburn, and a Cooking School under Mrs. Sophie W. Knight, which was very popular.

The officers of the Assembly are the Rev. E. W. Vandeventer, President, and the Rev. T. E. Sisson, Secretary and Treasurer.

WASECA, MINNESOTA. THE Waseca Assembly opened on the evening of July 8 and closed July 31. The session of twenty-four days was carried out almost perfectly according to the previous plan, there being only two or three failures, and these not important. The attendance was large from the first day to the closing hour, the increase being very marked over any previous year. The gate receipts were about double those of last year, and there was a large increase in attendance on the various schools and classes. The list of schools published in our July issue was successfully conducted.

In addition to the lecturers promised for the session the Assembly had Bishop Vincent, the Hon. Will Cumback, Dr. J. W. Lee, the Rev. J. P. Brushingham, Dr. P. S. Henson, President J. W. Strong, Prof. C. H. Cooper, Prof. H. L. Osborne, Dr. Wayland Hoyt, Dr. F. O. Holman, Dr. Levi Gilbert, the Rev. H. E. Warner, the Rev. S. B. Warner, the Rev. R. H. Craig, the Rev. Dr. Forbes, Dr. O. H. Tiffany, Bishop Fitzgerald, Dr. R. N. McKaig, the Rev. Thomas McClerg, the Rev. J. F. Stout, Mr. T. K. Iyenaga.

Prof. H. A. Lewis was musical director. A large chorus met daily, and among the soloists were Mme. Abbie Carrington, Mr. F. B. Rhodes, Miss May Carter, Mrs. Wright, and Mrs. Goodell.

Special mention should be made of the work done by Prof. A. W. Rankin, Miss Shultes, and Miss Summers in the Teachers' Retreat, of the Rev. C. M. Heard, President of the Itinerants' Club, the Rev. S. A. Warner, conductor of the Epworth League work, and of the Rev. F. M. Rule, instructor of the Sunday-school Normal Class.

The Round Table met each day at 5 o'clock and was conducted on the orthodox plan. Plans and experiences were freely exchanged, and a delightful course of lectures on Roman History was given by Prof. Cooper, of Carleton College. These meetings were the heart of the Assembly. Recognition Day was a great success. Dr. Henson gave the address, and the diplomas were presented by the Superintendent, the Rev. H. C. Jennings. The graduating class numbered fifty-five, most of whom were present, and the enthusiasm was all that could be desired. Chautauqua has a stronger hold on Minnesota than ever before, and the Class of '94 will see an increase in numbers over the past.

The grounds were much improved. A spur track has been laid to the gates, and frequent trains brought passengers directly to the Park, while many large excursions were run from surrounding towns. The outlook is much better than ever before. Plans are now making for enlarged work, and for better facilities. Waseca has become the center of Northwestern Chautauqua work.

WEIRS, NEW HAMPSHIRE. THE fourth annual session of the Winnepesaukee Lake Assembly at Weirs, New Hampshire, came to a close July 24. It was "short and sweet," lasting only four days, a shorter time than ever before, but also more interesting and better attended; and it was a contradiction to the adage that the enjoyment of a pleasure is always greater in the anticipation than in the realization, for everybody seemed to be having the best time possible. The program betokened considerable previous labor on the part of the managers.

The lectures were, "Surface Geology" and "Glacial Work in New Hampshire," by the Rev. M. V. B. Knox; "Temperance," by Mrs.

M. V. B. Knox, State President of the W. C. T. U.; "People I've Met, and Places I've Seen," by the Rev. G. A. Curtis; "The Race Problem from Personal Observation," by the Rev. T. B. Johnson; "The Uses of Art Culture," by J. Weare; "Punctual People," by the Rev. C. W. Bradlee. Music, supplied largely by the circles, relieved the intermissions.

The "Circle Work" was treated by "The Archers," of Tilton, "The Argus," of Milford, and the "Raymond," of Nashua, all of New Hampshire. The Rev. J. M. Williams, Ph. D., conducted the C. L. S. C. Round Tables throughout. Recognition Day received special attention. The Rev. J. M. Durrell gave the address in the morning. The services took place in the afternoon. A procession of 90's, alumni, and friends, was formed. Flower girls led the way to the Golden Gate, which was erected in the grove and through which the graduating class was admitted to the Hall in the Grove. Here Dr. Knox welcomed them to the fellowship of the society, then they returned to the Aditorium, where they were addressed by Dr. Knox. After the distribution of diplomas the service closed.

In the evening came a grand concert, with a chorus of sixty voices, under the management of C. H. Allen.

Not the least entertaining feature of the session was the balloon ascension, July 23. This ascension is typical of the progress made during the last year, and the assembly promises to become permanent.

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FIFTY-THREE assemblies modeled more or less faithfully after Chautauqua were held in the present summer in the United States, Canada, and England. Reports from ten of these appeared in our September number; twenty-nine are reported in the present impression; thirteen have sent us yet no account of their work. They are, Battle Ground, Ind., Bay View Mich., Black Hills, Dak., Blackpool Eng., Lake Bluff, Ill., Long Beach, Cal., Monteagle, Tenn., Mt. Grove, Pa., Ocean Park, Me., Oxford, Eng., Redondo Beach, Cal., Round Lake, N.Y., Hiram, O. Sessions were held at all these points. At all of the American gatherings, excepting Battle Ground, Ind., and Hiram, O., the Recognition Day of the Chautauqua Literary and Scientific Circle was observed and diplomas presented.

One of the most significant developments of the assembly this year was a gathering held at Asbury Park, N. J., by the colored people. The leading members of the New Jersey Conference of the African Methodist Episcopal Church and other conferences of that denomination took up the Chautauqua idea and organized an educational institute, which held a meeting in August. The attendence was large and much interest was manifested by the clergymen and lay members who were present. It is the first time in the history of any colored denomination that a summer educational institution has been organized. Courses were given in church history, church government, and Greek. The evenings were devoted to entertainments and debates participated in by leading colored men of the North. The institution will be incorporated this coming winter and will hold its meetings regularly every summer at Asbury Park.

The two English gatherings we hope to be able to report fully in November. At Oxford where the University-Extension Movement holds its summer meetings, the session closed Sept. 2. An elabrate program was conducted. At Blackpool the National Home Reading Union holds its meeting. The transformation of this famous watering place during the session is described in the August number of the *Contemporary Review*.

"Within a few hours one of the gayest and idlest of watering-places found itself transformed, as if by magic, into a university. Bewildered visitors and inhabitants gazed in wonder at theaters and concert-halls placarded with names which they had never seen anywhere but on the title pages of books and in the columns of literary and scientific reviews. For the old programs, gaudy with the attractions of melodrama and opera bouffé, had been substituted programs grave with the syllabuses of academic professors. Winter-gardens, pierhead, assembly-rooms, all had been subsidised for addresses and lectures. Every morning and afternoon audiences, numbering in some cases upward of 500, assembled in the Opera House and the theaters, not for the ordinary amusements of such places, but to hear teachers like the Master of Downing College expounding the mysteries of physiology, or Professor Rhys Davids the origin of fables."

THE LIBRARY TABLE.

THE WITANAGEMOT.

THE Witanagemot was assembled in the Great Hall of Westminster in all its imperial pomp. It was on his throne that the king sate now—and it was the sword that was in his right hand. Some seated below, and some standing beside the throne, were the officers of the basileus of Britain. There were to be seen camararius and pincerna, chamberlain and cup-bearer; disc thegn and hors thegn: the thegn of the dishes and the thegn of the stud; with many more whose state offices may not impossibly have been borrowed from the ceremonial pomp of the Byzantine court. Next to these sat the clerks of the chapel, with the king's confessor at their head.

Below the scribes a place was left on the floor and farther down sat the chiefs of the Witan. Of these, first in order, both from their spiritual rank and their temporal possessions, sat the Lords of the Church. Around each prelate, as stars round a sun, were his own special priestly retainers, selected from his diocese. Farther still down the hall are the great civil lords and vice-king vassals of the "Lord-Paramount."

On the same bench with these sub-kings, distinguished from them by height of stature and calm collectedness of mien, no less than by their caps of maintenance and furred robes, are these props of strong thrones and terrors of the weak—the earls to whom shires and counties fall. On the same benches, though a little apart, are the lesser earls, and that higher order of thegns, called king's thegns.

Not far from these sat the chosen citizens from the free burgh of London. In the same division of the hall were found the bulk and the true popular part of the meeting—popular indeed—as representing not the people, but the things the people most prized—valor and wealth: the thegn land-owners, called in the old deeds the "Ministers." They sate with swords by their side, all of varying birth, fortunes, and connection, whether with king, earl, or ceorl. For in the different divisions of the old Heptarchy, the qualification varied: high in East Anglia, low in Wessex, so that what was wealth in one shire was poverty in the other. Farther down still, at the extreme end of the hall, crowding by the open doors, filling up the space without, were the ceorls themselves, a vast and not powerless body; in these high courts (distinct from the shire gemots, or local senates) never called upon to vote or to speak or to act, or even to sign names to the doom, but only to shout "yea, yea" when the proceres pronounced their sentence. Yet not powerless were they, but rather to the Witan, what public opinion is to the Witan's successor, our modern parliament—they were opinion! and according to their numbers and their sentiments, easily known and boldly murmured, often and often must that august court of basileus and prelate, vassal king and mighty earl, have shaped the council and adjudged the doom.—*Bulwer-Lytton.*

CURRENT ENGLISH.

B. NOTHING happens or occurs now; it "transpires." "A number of cases," I read the other day, "had transpired," and all I can say is that I hope they feel better after transpiring. But a still more remarkable statement I lately read by a popular English novelist, who, wishing to inform us that if his hero were suffering from any secret sorrow he concealed it from the world, says, "No skeleton in the background ever transpired."

M. No! You must have invented that.

B. I assure you it is a fact, almost incredible as it may seem. But to go on with a few more examples. We now "inaugurate" every thing that we do not "initiate," apparently without an idea of what the words really mean. We "commence," we rarely begin. We give "ovations" to persons, not meaning rotten eggs. We "open up" every thing; but why *up?* Soon we shall open up a door, or a house. "To the general reader this volume," we are told by a late writer in what is called a "prominent" English newspaper, or "journal," "will open *up* a storehouse of new ideas." A newspaper is called an "issue," and I wish sometimes it could be healed. "Notably is constantly used for "for instance"; and "to notify" in America has incorrectly the meaning of "to give notice," instead of "to make known." "You are hereby notified" is used instead of "it is hereby notified to you." Again, every thing is a "note" of something; whether the note is do, re, mi, fa, sol, or la is not said. Then we have "recitals" of music on a piano forte, and next, I suppose, we shall play pictures on canvas. "Trouble" is also used in a new way. "Do not trouble about it." Trouble whom, or trouble what?

"Got" is still another word which is most distasteful to me, and always jars on my ears, yet it is constantly intruded into sentences where it is totally unnecessary. "Have you *got* this or that or the other thing?" is almost universal, and so is the answer, "No, I have not got it"—or as those Americans say who wish to be extremely accurate and precise, "No, I have not *gotten* it."

M. But this is trivial compared with the chambermaid vulgarisms that I am sorry to say I find in many modern English works, of "whatever," "wherever," and "whenever," used for "what," "where," and "when"; as, for instance, "whatever is he doing," "wherever is he going," for "what is he doing," "where is he going." Can any thing be more vulgar?

B. Nothing; and it is not only vulgar, but quite senseless. I am sorry, too, to see that the improper American use of the word "quite" is now coming into vogue in England. Mr. Henry Kingsley, for instance, says in his novel of "The Harveys," "I had been quite a long time at school, and had never once asked him to come to our dingy house." What is quite a long time? Quite means entirely, or completely. What is completely or entirely a long time?

M. One of the oddest phrases used in America, and one which is not justified by the usage of the best writers of English is, "I don't feel like going or doing" something, for "I don't feel inclined to go or do" something. You may feel like a thing or a person, but how can you feel like an action? You may feel like a fool, or an ass, or a stick, possibly, but how can you feel like a-doing or a-going?

B. It is, nevertheless, universal in America.

M. I remember being startled by what struck me as an extraordinary and ludicrous use of this phrase. I had just arrived in America, and was taking my breakfast in the breakfast room of the hotel, when a pretty woman came in with a little child and seated herself near me. The child had no appetite and refused, in a whining voice, every thing that was offered to it. The mother apparently was disturbed by this, and at last relapsed into silence for a few minutes. Then suddenly she turned to the child and said, "Well, don't you feel like beefsteak?"

B. Feel like beefsteak! That was good. It is better than the singular epithet I once heard an American lady apply to a fish at a *table d'hôte*. When it was placed on the table she turned to her husband and exclaimed, "What an elegant fish!"

M. Odder still is the American use of love for like. They love beef and potatoes, and they like their friends.

B. I beg your pardon. They "perfectly love" beef, I admit, but persons are "perfectly sweet and lovely," too. Think of a "perfectly sweet and lovely" man, or a man who besides being "perfectly fascinating," is also "just as sweet and lovely as he can be"; and I know not how many times I have heard that phrase. It was only yesterday that I read in an American newspaper this singular description of a new machine: "It is a lovely notion in itself; as good as a gold mine,—or ever so much better." "Ever so much," you know, is American for "very much."

M. Do you mean to suggest that the Americans have not the right to use the English language as they choose?

B. If I dared to do so, I should. But I don't dare to do this; I have been so often abused for such a suggestion.

M. The Americans are a great people, sir. Do you know there are over sixty millions of persons in America?

B. Yes, I've heard all that; and I "perfectly love" them all. But if my dearest friend has a wart on his nose, I can't help seeing it.

M. But you need not mention it.

B. No, because he can't get rid of it; but he can rid himself of bad grammar and bad English and bad spelling.—*From W. W. Story's "Conversations in a Studio."**

THE MYSTERIES OF ASTRONOMY.

DURING all the ages there has been one bright and glittering page of loftiest wisdom unrolled before the eye of man. That this page may be read in every part, man's whole world turns him before it. This motion apparently changes the eternally stable stars into a moving panorama, but is only so in appearance. The sky is a vast, immovable dial-plate of "that clock whose pendulum ticks ages instead of seconds," and whose time is eternity. The moon moves among the illuminated figures, traversing the dial quickly, like a second-hand, once a month. The sun, like a minute-hand, goes over the dial once a year. Various planets stand for hour-hands, moving over the dial in various periods reaching up to one hundred and sixty-four years; while the earth, like a ship of exploration, sails the infinite azure, bearing the observers to different points where they may investigate the infinite problems of this mighty machinery.

This dial not only shows present movements,

*Boston and New York: Houghton, Mifflin & Co.

but it keeps the history of uncounted ages past ready to be read backward in proper order; and it has glorious volumes of prophecy, revealing the far-off future to any man who is able to look therein, break the seals, and read the record. Glowing stars are the alphabet of this lofty page. They combine to form words. Meteors, rainbows, auroras, shifting groups of stars, make pictures vast and significant as the armies, angels, and falling stars, in the Revelation of St. John—changing and progressive pictures of infinite wisdom and power.

Men have not yet advanced as far as those who saw the pictures John describes, and hence the panorama is not understood. That continuous speech that day after day uttereth is not heard; the knowledge that night after night showeth is not seen; and the invisible things of God from the creation of the world, even his eternal power and Godhead, clearly discoverable from things that are made, are not apprehended.

The greatest triumphs of men's minds have been in astronomy—and ever must be. We have not learned its alphabet yet. We read only easy lessons, with as many mistakes as happy guesses. But in time we shall know all the letters, become familiar with the combinations, be apt at their interpretation, and will read with facility the lessons of wisdom and power that are written on the earth, blazoned in the skies, and pictured by the flowers below and the rainbows above.—*Bishop H. W. Warren.*

THE SAXONS DISCUSS CHRISTIANITY.

POPE BONIFACE sent letters to the King Edwin exhorting him to become a Christian; and to "his illustrious daughter," the Queen Ethelberga, admonishing her to labor for her husband's conversion. It was not the Pope's letter which fixed King Edwin's purpose. It happened thus:

For many days the king had withdrawn from his usual amusements and occupations, and had wandered moodily about the chambers, or sat alone, evidently pondering many things in his heart. At length his resolution was taken, and he summoned the Witanagemot—the great council of the wise men of his nation—to consider the great question of religion, to the end that if they were also of his opinion, they might altogether be cleansed in Christ, the Fountain of Life.

The king sat there in his oaken chair of state, with the elders of his people gathered around him, and Paulinus beside him. Not one among them but had heard of the new doctrine. King Edwin asked them one by one what they thought of it.

Coifi, chief of the priests of the old Saxon gods, answered at once:

"O king, consider what this is that is now preached to us; for I verily declare to you, that the religion that we have hitherto professed, has, so far as I can learn, no virtue in it. For none of your people has applied himself more diligently to the worship of the gods than I; and yet there are many that receive more favors from you, and are more preferred than I, and are more preferred in all their undertakings. Now, if the gods were good for any thing, they would rather forward me, who have been more careful to serve them. It remains, therefore, that if, upon examination, you find those new doctrines which are now preached to us better and more efficacious,—we immediately receive them, without any further delay."

Then the Italian priest arose at the king's command, and spoke. A strange contrast with his audience. They, stalwart and large in form, with bearded faces and fair hair, with broad open brows and honest wondering blue eyes; he, tall and spare, with a slight stoop in his otherwise majestic figure, robed in a long black robe girded with a cord, his dark brilliant eyes flashing from the thin pallid face, like a visible triumph of the spirit over the flesh. And the contrast in his speech was yet greater. The rich flow of his persuasive eloquence bore the hearts of the wise men with him; and when he ceased, Coifi the priest exclaimed that he had long known there was nothing in what they worshiped, but now he plainly saw that in this teaching were life and salvation and eternal happiness. Therefore he counseled that those unprofitable altars where he had so long served in vain should be destroyed with fire.

This took place in the council-hall, and not long afterward, the people beheld Coifi the priest violating all the customs of the race, armed with unpriestly arms, and mounted on one of the king's war-horses, ride forth from the palace to the ancient temple of Woden the All-father and Thor the Thunderer at Godmundham. There he launched the spear into the sacred precincts, desecrating them by the act. No vengeance followed; wherefore all the people said the gods were nothing; and Coifi and his men destroyed the temple and all its buildings with fire.

Great changes followed. All the nobility, after being instructed, were baptized with the king, and many of the common sort, on Easter Day. The national temples were destroyed, the national religion was changed.—*Mrs. E. R. Charles.*

PROCESSION OF STARS AND SOULS.

I STOOD upon the open casement,
And looked upon the night,
And saw the westward-going stars
Pass slowly out of sight.

Slowly the bright procession
Went down the gleaming arch,
And my soul discerned the music
Of the long triumphal march;

Till the great celestial army,
Stretching far beyond the poles,
Became the eternal symbol
Of the mighty march of souls.

Onward, forever onward,
Red Mars led on his clan;
And the moon, like a mailèd maiden,
Was riding in the van.

And some were bright in beauty,
And some were faint and small,
But these might be, in their great heights,
The noblest of them all.

Downward, forever downward,
Behind earth's dusky shore,
They passed into the unknown night—
They passed, and were no more.

No more! Oh, say not so!
And downward is not just;
For the sight is weak and the sense is dim
That looks through heated dust.

The stars and the mailèd moon,
Though they seem to fall and die,
Still sweep in their embattled lines
An endless reach of sky.

And though the hills of Death
May hide the bright array,
The marshalled brotherhood of souls
Still keeps its onward way.

Upward, forever upward,
I see their march sublime,
And hear the glorious music
Of the conquerers of Time.

And long let me remember
That the palest fainting one
May to diviner vision be
A bright and blazing sun.

—*Thomas Buchanan Read.*

A SPOILED CHILD.

THE whole family came in, with Darling Petkin in the center, mounted upon the left shoulder of Uncle Benjamin, where he sat with a drum slung around his neck, which he furiously beat with both sticks. At length the general tumult ceased and the shrill voice of Darling Petkin enunciated, "Yah, on'y nook a' me."

When the various greetings of the family had been exchanged, Aunt Nancy observed that it wanted half an hour of dinner, and drew a roll of paper from her pocket.

"Oh, do, Aunt Nancy," exclaimed several voices, "oh, do read it."

She began: "The production of a rational essay on infant education is at once an undertaking and an event of the most——"

Rub-a-dub-a-dub. Aunt Nancy's theoretic essay was compelled to proceed with an obligato accompaniment on the drum by Darling Petkin.

"'The production of a rational'"—rack, tack-a-tack, dub, dub!—"'a rational system of'"—rub!—"'infant'"—dub!—"'education;' my dearest child, pray stop for only a *few* minutes!"—rub-a-dub-a-dub!—"'The production,' I repeat, 'of a rational system of'"—row-de-dow!—"'of infant education'—my darling, pray wait a minute!—'is at once an undertaking and an event of'"—ti-ti-rub!—"'the most'"—ri-tum-dub!—"'vital importance—'"

Aunt Nancy's learned essay on infant education was quite overwhelmed. "Bless his dear, sweet face," murmured mamma, he's so fond of his drum, Aunt Nancy." Whereupon every one in the room, except one personage, uttered some ejaculation of admiration; the one personage who did not contribute his voice to the applause of the performance was Mr. Bellyfield, a corpulent, elderly gentleman, who had arrived in his own carriage at the same time as the batch of uncles and aunts.

The dinner-bell now resounded from the hall, and the whole party made a show of escorting Mr. Bellyfield; but somehow or other, it happened that Darling Petkin got in the very center of the group and carried off "the attention." They all took their seats at the table.

"Shall I help you to a little soup, Mr. Bellyfield?"

"Thank you, madam," replied the gentleman.

"Me too, mamma,—me too."

"Yes, my dear,—there, love,—I'll just give him a spoonful to begin with: I know Mr. Bellyfield will excuse it."

"Me, mamma, me."

It would be too arduous a task, were we to attempt to give a progressive description of the scene which continued through this most trying dinner. During the whole time did the Darling Petkin sit on mamma's knee, interrupting every attempt she made to address anybody but himself, and defeating all general conversation.

We pass over the dinner. The desert was

placed upon the table; the guests now bethought them of merry Christmas, and were anxious to talk of old times. But there was no doing any thing with Darling Petkin in the room, except to listen and admire or endure and be silent. It was now thought a little effort might cautiously be made to get him upstairs.

"Will my sweetest go to his bed?"

"No, I sarn't,—sarn't go-a-bed."

"Aunt Nancy," pursued mamma, "has got a little finger that knows it's time Darling went to his own little bed."

"Aunt Nancy's little finger says it's very late; and Darling will go to his bed,—won't he?"

"No, no, no," squealed the peevish Petkin.

"Ay, do goey, love," echoed Aunt Nancy, in the tenderest voice. "Oh, don't beat mamma; you've hit her on the chin."

Here poor mamma made a show of crying, during which the sweet lamb settled himself in her lap and fell fast asleep. He was then carried to bed. Now, did all present take a fresh breath, and reverting to merry Christmas, prepare to have a pleasant hour.

"And now," quoth Mr. Meredith, "and now I have to propose a toast." A loud yell from the nursery arrested progress.

The tumultuous entrance of Darling Petkin here rendered the speaker quite inaudible, and "poor papa" fairly gave it up, and sat down. The spoiled child was in his night-gown and night-cap; his drum was slung around his neck; he had a sword at his side, and a drum-stick in one hand, while he used a wooden gun as a drum-stick in the other. In the very middle of the table did he insist upon being placed. At length, by a whirl of his gun, the sweet lamb smote a tall candle, which falling sideways, touched the head-dress of Grandmamma Thompson and set it all in a blaze. With a loud screaming, "Take me, mamma," he flew along the table to mamma's expanded arms, and in doing so, overturned a heavy cut-glass decanter, which rolled off the table and fell with one edge upon the toe of Mr. Scrope Bellyfield.

"Base urchin, is it to see and hear your yells and antics that I am invited to this place to-day? Was I enveigled here to enjoy your pretty prattle close to my elbow all dinner-time?—to feel continual gouts of gravy and bits of fat and sweetmeat dropped upon my knee?—to have filbert maggots tossed into my waistcoat, and orange-juice and pips shot and squirted into my very face? Talk of system,—theory,—infant education, indeed! There is not one idea entertained upon the subject by that child's grandmammas, uncles, aunts, nor, give me leave to say, by his papa or mamma, which is not directly the opposite of right. I wish distinctly to say that the whole system of behavior and treatment adopted toward that creature is as wrong and injurious to him now, and will be for his future life, as possible. A more ruinous system could scarcely be invented by the most elaborate intention of mischief. You think I say all this only because he has flung a decanter upon my toe; but I don't. It is the pain, sir, which shot the truth out of me all of a lump."

With these words Mr. Scrope Bellyfield floundered out of the room, and left the house, never again to set foot in it.—*Abridged from Richard H. Horne's "The Spoiled Child."*

ALFRED THE GREAT.

ALFRED THE GREAT was a young man three-and-twenty years of age, when he became king. Learning however was so little cared for then, that at twelve years old he had not been taught to read. But he had an excellent mother; and one day this lady, whose name was Osburga, happened, as she was sitting among her sons, to read a book of Saxon poetry. The art of printing was not known until long after that period, and the book, which was written, was what is called "illuminated" with beautiful bright letters, richly painted. The brothers admiring it very much, their mother said, "I will give it to that one of you four princes who first learns to read." Alfred sought out a tutor that very day, applied himself to learn with great diligence, and soon won the book.

This great king in the first year of his reign, fought nine battles with the Danes. One fatal winter, in the fourth year of King Alfred's reign, they spread themselves in great numbers over the whole of England, and so dispersed and routed the king's soldiers that the king was left alone, and was obliged to disguise himself as a common peasant, and to take refuge in the cottage of one of his cowherds who did not know his face.

Here King Alfred, while the Danes sought him far and wide, was left alone one day by the cowherd's wife to watch some cakes which she put to bake upon the hearth. But being at work upon his bows and arrows with which he hoped to punish the false Danes, when a brighter time should come, and thinking deeply of his poor unhappy subjects whom the Danes chased through the land, his noble mind forgot the cakes and they burnt. "What," said the cowherd's wife, who scolded him well when she came back, and little thought she was scolding the king, "you will be ready enough

to eat them by and by, and yet you cannot watch them, idle dog."

At length the Devonshire men made head against a new host of Danes who landed on their coast, King Alfred joined the Devonshire men; and afterward he summoned his true followers and they marched on the Danish camp, defeated the Danes with great slaughter, and besieged them for fourteen days to prevent their escape. But being as merciful as he was good and brave, he then, instead of killing them, proposed peace on condition that they should depart from that western part of England and that Guthrum, the Danish leader, should become a Christian.

As great and good in peace as he was great and good in war, King Alfred never rested from his labors to improve his people. He had studied Latin after learning to read English, and now another of his labors was to translate Latin books into the English-Saxon tongue, that his people might be interested and improved by their contents. He made just laws that they might live more happily and freely; he turned away all partial judges, that no wrong might be done them; he was so careful of their property, and punished robbers so severely, that it was a common thing to say that under King Alfred garlands of golden chains and jewels might have hung across the streets, and no man would have touched one. He founded schools; he patiently heard causes himself in his court of justice; the great desires of his heart were to do right to all his subjects, and to leave England better, wiser, happier in all ways than he found it.

All this time he was afflicted with a terrible unknown disease, which caused him violent and frequent pain that nothing could relieve. He bore it, as he had borne all the troubles of his life, like a brave, good man, until he was fifty-three years old, and then having reigned thirty years, he died. He died in the year 901; but, long ago as that is, his fame and the love and gratitude with which his subjects regarded him, are freshly remembered to the present hour.

Under the great Alfred, all the best points of the English Saxon character were first encouraged, and in him first shown. It has been the greatest character among the nations of the earth. Wherever the descendants of the Saxon race have gone, have sailed, or have otherwise made their way, even to the remotest regions of the world, they have been patient, persevering, never to be broken in spirit, never to be turned aside from enterprises on which they have resolved. In Europe, Asia, Africa, America, the whole world over; in the desert, in the forest, on the sea; scorched by a burning sun, or frozen by ice that never melts, the Saxon blood remains unchanged. Wheresoever that race goes, there laws and industry and safety for life and property and all the great results of steady perseverance, are certain to arise.—*Abridged from Dickens' "Alfred the Great."*

TALK ABOUT BOOKS.

Travels.

No better description of "A Naturalist's Voyage Round the World"* can be given than that written on its first appearance by a leading critic, "One of the most interesting narratives of voyaging that it has been my lot to take up, and one which must always occupy a distinguished place in the history of scientific navigation." The book has since become like an old friend to the reading world. Written in a style so plain and simple that a child can understand and enjoy it, it is yet the record of the close and minute observations of a man of science, made in almost every department of the great field of nature. Starting from England, the exploring ship *Beagle* sailed south to the Cape Verde Islands, crossed to South America and from a point just below the equator skirted the entire coast of that continent, passing through the Straits of Magellan back to near the equator again. Striking off then across the Pacific, it passed among the islands of Polynesia, reached New Zealand and Australia, crossed the Indian Ocean to Mauritius, made the Cape of Good Hope, and then back through the Atlantic, home. It stopped for exploration at every point along the route possessing any interest for the expedition, and the whole history of the voyage was kept by Mr. Darwin in his journal, which constitutes the volume. From a general description of the appearance of every section visited, he passes to an account of the people and their customs and manners, and takes up the fauna and flora and the geology as only a thorough naturalist can. The new edition with its fine illustrations is in every way a charming one to the eye.

A very pleasant way for young readers—or

*A Naturalist's Voyage Round the World. By Charles Darwin, M. A., F. R. S. New York: D. Appleton and Company. Price, $5.00.

older ones as well—to gain their first acquaintance with the nations of Asia is by reading "Our Asiatic Cousins."* The writing is so plain, straightforward, and informal that the reader readily learns their relationship to each other and to himself, and feels placed on a familiar footing in this branch of the great family circle of humanity. The natural effect of the book is to awaken a desire for more intimate knowledge.

If the author of "In Western Levant"† had been the first to visit the lands described, and his book had been the first one published about them, it would contain matter of great interest. As it is he merely has repeated information which every passably well informed stay-at-home knows in outline and can gain in detail with the help of a map, a few historical references, and some pictures. If he had written about this old matter, in some new or engaging or effective manner, there would still be ample reason for the appearance of the book, but its literary value is only on a par with its instructive ability. The appearance of the book is fine but there are frequent traces of careless work, such as the spellings Herodítus and Carthagənian, the division of the word sagac-ious, and sentences in which the verb and subject do not agree as occur on pages 37 and 38.

The work of Mr. Hearn in "Two Years in the French West Indies"‡ is a series of word paintings. The style attracts and delights one at the beginning, but, like an atmosphere too heavily loaded with fragrance, it soon loses its exhilarating effects and causes weariness. The consciousness grows upon the reader of a constant effort made "to suit the sound to the sense," to reproduce in descriptive words the effects of the dreamy, charming Southland through which the author traveled. Many of the character sketches are entirely free from this fault and are exceedingly enjoyable.

The French Revolution.

Two of the late studies of this period supplement each other admirably. They are De Saint-Armand's "Marie Antoinette,"‖ and the first volume of McCarthy's "French Revolution."⁋ The first ends with what the author calls the "close of the Old Régime" the compulsory journey of the King and family from Versailles to the Tuileries; the second with the fall of the Bastile. De Saint-Armand is full of enthusiastic admiration for his heroine. He admits none of the criticisms of her enemiés. He declares her innocent of intrigue, of extravagance, of cruelty. His picture is the one we should like to believe true but no candid student of the period can accept it unqualifiedly. The work is not in the form of a connected biography but rather a brilliant set of vignettes of the really significant episodes in the Queen's life. The story of the Diamond Necklace is given in detail and there is a full and striking account of the manner in which Beaumarchais put the "Marriage of Figaro" and the "Barber of Seville" on the stage and the influence the two plays had on the public. In McCarthy's volume there is a very different attitude taken toward the Queen and her party. The truth about the court is told in plain style by Mr McCarthy and indeed about everybody he takes up. He has no heroes or heroines but he sees the characteristics good and bad of the actors and describes them in a sprightly off-hand manner which makes captivating reading. His history is that of the modern man of the world, a trifle cynical, confident in tone, and wholly entertaining in style. The French Revolution is a strange subject for such treatment but it is well to look at every great event from as many points of view as possible and no one who wants to understand this great event can afford to slight Mr McCarthy's volumes.

Studies in History.

A study of the Jewish people during a period extending from B. C. 164 to A. D. 135 is given in one of the latest volumes in the series of "The Story of the Nations."* The work is divided into two parts, the first being a narrative of their history as a nation, the second dealing with the internal structure of their society. The book shows a thorough mastery of the subject, and is written in a flexible and agreeable style. In every particular it ranks among the best in the long and excellent series. It will be especially valuable to Bible students. A quotation from the book will show its aim, which is fully reached. "The contents of the New Testament are a product of antiquity; to be fully comprehended they must be placed in their original historic frame-work and looked at in the light of the age which called them forth. This indispensable frame-

* Our Asiatic Cousins. By Mrs. A. H. Leonowens. Boston: D. Lothrop Company.

† In Western Levant. By Francis C. Sessions. New York: Welch, Fracker Company. Price, $1.50.

‡ Two Years in the French West Indies. By Lafcadio Hearn. New York: Harper and Brothers. Price, $2.00.

‖ Marie Antoinette and the end of the Old Régime. By Imbert de Saint-Armand. Translated by Thomas Sergeant Perry. New York: Charles Scribner's Sons. Price, $1.25.

⁋ The French Revolution. By Justin H. McCarthy, M. P. In Two Volumes. New York, Harper and Brothers. Price, $1.50.

* The Jews Under Roman Rule. By W. D. Morrison. New York: G. P. Putnam's Sons. Price, $1.50.

work the present volume endeavors to supply."——A new edition of the "Pre-Columbian History of America"* contains in addition to the original text all the discoveries and developments resulting from the studies of the last few years. The matter of the volume is drawn from the Icelandic Sagas, and as far as possible these old records have been left to tell their own story. The result is a valuable, entertaining, and authoritative book. The author has done his best toward transferring to the brave Northmen the honor due them as the first discoverers of the New World. He was among the first to see in them, too, a people wronged of their just inheritance by the history which gives to the Anglo-Saxons almost the sole distinction of founding the English race. He is an able advocate and wins large favor for his side of the case.——"To my boys as an answer to their many inquiries," is the dedication found in "U. S. Curious Facts, Historical, Geographical, Political."† The name and the dedication completely describe the book. It is packed with facts, figures, and fancies—with things which one never knows where to find—and forms one of the most useful of reference books. It is an especially timely work in view of the attention now given to American history, and all students will search it with delight and gratification.——The "Reference Handbook of English History"‡ is one of those most welcome helps in unraveling the long lines of genealogies in which one gets so inextricably tangled whenever occasion forces him to try finding his own way through them. A brief study of its lists shows, for instance, the links connecting Queen Victoria to Cerdic the Saxon, and those connecting William the Conqueror to Rollo the Dane. The lines of descent of all the nobles' houses of England are also traced.

Botanical Works.

Dr. Wood's well-known Botany‖ has been revised and the new discoveries in this science, since its first issue twenty years ago, have been added, making it a concise and comprehensive textbook for high schools and colleges.——The "Practical Botany"§ gives a plan for the study of the morphological facts of the important types in the vegetable kingdom. The appointment of the laboratory for this special work, the preparation of objects, the use of reagents, the minute examination of the plant taken as a type, are all clearly indicated. It lays out a fascinating line of work for the botanist.——A thorough study of the plant itself rather than the mere analysis is the aim of the "Structural and Systematic Botany."* It will make an excellent guide in the study of specimens.——As there is no similar work in English, the translation of Prof. Sachs' able "History of Botany"† from the German will be thoroughly appreciated. The value of it will be understood by the specialist. His chief object was to find the first dawning of scientific ideas and to follow their development into comprehensive theories.——The International Scientific Series has added three worthy volumes‡ to its list. "The Origin of Floral Structures" is an interesting attempt to give the evolutionary history of flowers, to show how every part of the structures of flowers has been influenced by its environment—by insects and other agencies. One who takes pleasure in "going to the root of things" will be delighted with De Candolle's study of the "Origin of Cultivated Plants," in which he has tried to discover the habitat and condition of each species of plant before its cultivation. The tracing of the vegetable kingdom through geological time and the study of fossil plants is finely done by Sir J. William Dawson. The original illustrations are helpful. One who wishes to carry further the study of botany as taught in geology will find a fund of information in the papers of Mr. Lester Ward, published in the fifth, sixth, and eighth annual reports of the United States Geological Survey.‖ The bibliography of paleobotany is given in full, also a long paper with many plates on the flora of the Laramie Group, and another on the distribution of fossil plants. The articles are well written and of high scientific character.

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*The Pre-Columbian History of America. By B. F. De Costa. Albany, N. Y.: Joel Munsell's Sons. Price, $3.00.

†U. S. Curious Facts, Historical, Geographical, Political. Compiled by Malcolm Townsend. Boston: D. Lothrop Company. Price, $1.50.

‡Reference Handbook of English History. By E. H. Gurney. Boston: Ginn & Company.

‖Lessons in the Structure, Life, and Growth of Plants. By Alphonso Wood, A.M., Ph.D. New York and Chicago: A. S. Barnes & Company.

§A course of Practical Instruction in Botany. By F. O. Bower, D.Sc., F.L.S. New York: Macmillan and Co.

*Elements of Structural and Systematic Botany. By Douglas Houghton Campbell, Ph.D. Boston: Ginn & Company.

†History of Botany (1530–1860). By Julius von Sachs. Translated by Henry E. F. Garnsey, M.A. Revised by Isaac Bayley Balfour, F.R.S. New York: Macmillan & Co.

‡The Origin of Floral Structures. By the Rev. George Henslow, M.A., F.L.S., F.G.S. With 88 illustrations. Price, $1.75. The Geological History of Plants. By Sir J. William Dawson. With illustrations. Price, $1.75. Origin of Cultivated Plants. By Alphonse de Candolle. Price, $2.00.

‖Reports of the U. S. Geological Survey to the Secretary of the Interior. 1883-84, 1884-85, 1885-86. J. W. Powell, Director.

Miscellaneous.

The mythical stories of the old Norse gods are told quite at length in "The Nine Worlds."* The strange fascination lurking about the usually scrappy information given concerning them, is greatly increased by these complete and connected accounts. The book will be a useful one to all interested in the study of mythology.

It whets the appetite just to read the scientific and artistic methods the cook books and cooking schools suggest and use. Sallie Joy White in "Cooking in the Public Schools"* gives strong arguments for the usefulness of these schools, showing by practical illustrations what they have already done; she advocates making cooking a branch of training in all the public schools, and gives an attractive course of cooking for girls, based upon the one used in the Boston schools.

*The Nine Worlds. By Mary E. Litchfield. Boston: Ginn & Company.

*Cooking in the Public Schools. By Mrs. Sallie Joy White. Boston: D. Lothrop Company. Price, 75 cts.

SUMMARY OF IMPORTANT NEWS FOR AUGUST, 1890.

HOME NEWS.—August 1. The Post-Office Department excludes Tolstoï's "Kreutzer Sonata" from the mails as an immoral work.

August 4. The biennial convention of the United Brotherhood of Carpenters and Joiners opens in Chicago.

August 5. The Medical Congress began its sessions in Berlin.——The governor of Illinois signs the World's Fair bill.——Gentiles victorious in the election at Utah.

August 6. William Kemmler put to death by electricity in the State prison at Auburn, N. Y. ——The corner stone of Utah University laid at Ogden by Bishop Vincent.

August 7. Leading New York Hebrews start a movement to prevent the expulsion of the Jews from Russia.——The Senate adopts the Plumb resolution calling for the removal of General Grant's remains from New York to Arlington.

August 8. "Original-package" bill approved by the President.——Important strike of Knights of Labor on the New York Central Railroad.

August 10. Death of John Boyle O'Reilly.

August 11. Death of the Rev. Chas. Loring Brace.

August 12. Opening of G. A. R. Encampment in Boston; forty thousand veterans parade.

August 13. The new silver law goes into effect.

August 16. The Superintendent of the Census announces that the total population of the United States is about 64,000,000.

August 19. Disastrous cyclone at Wilkesbarre, Pa.

August 20. T. V. Powderly issues the official statement of the executive board of the Knights of Labor, giving its side of the controversy with the Central Road, and indicating the prospect of a general strike of Knights of Labor on the Vanderbilt system.

August 21. Death of the Rev. Frederick H. Hedge, D. D.

August 25. The Supreme Council of the Federation of Railway Employees approves Mr. Powderly's course, but decides not to order a strike.

August 30. First Assistant Postmaster-General Clarkson retires from office.

FOREIGN NEWS.—August 1. General Rivas besieges San Salvador forty hours, is defeated, captured and shot.

August 3. Discontent with the Consular Government prevails in Samoa.

August 4. Cholera raging in Mecca; five hundred deaths a day reported.

August 7. President Celman is succeeded as chief executive of the Argentine Republic, by Vice-President Senor Pellegrini.——Two revolutionary movements are being led in Guatemala by Generals Irungary and Barrundia.

August 9. Heligoland is formally transferred to the German authorities.——The Congo State annexes a vast tract of African territory.

August 10. Monster Socialist demonstration in Brussels, favoring universal suffrage.

August 11. Death of Cardinal John Henry Newman.

August 16. Lord Salisbury declares England's readiness to refer the Behring Sea dispute to arbitration.

August 18. Prorogation of Parliament.

August 26. Tokay, Hungary, devastated by fire.

August 29. General Barrundia shot and killed on board an American vessel lying at San Jose, Guatemala, by officers of the Guatemalan Government who were trying to arrest him.——Peace stipulations ratified by Salvador and by Guatemala.

August 31. Forty thousand men marched in the labor parade at Melbourne.

THE CHAUTAUQUAN.

VOL. XII. NOVEMBER, 1890. No. 2.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.*

BY EDWARD A. FREEMAN.

CHAPTER II.—THE HEATHEN ENGLISH BRITIAN.

IN the course of the fifth and sixth centuries of our era the great race of the English folk left their old homes in Northern Germany, and found themselves new homes in the isle of Britain. Now a change of dwelling-place always makes a great difference to any people. But the more advanced a people is in knowledge and culture, the richer its store is of national memories and traditions, the less change it makes. When, twelve hundred years after the beginning of the English settlements in Britain, the descendants of the same English folk began to make settlements in America, the effects of the change of dwelling were great, but nothing like so great as the effects of the earlier change of dwelling. For in the seventeenth century the English folk had reached far too high a stage of culture and knowledge to become the mere disciples of any people. They settled moreover in a land whose inhabitants were mere savages from whom they could learn hardly any thing. Moreover the movement of the seventeenth century was simply the planting of colonies, while the movement of the fifth and sixth centuries was strictly a national migration. By planting of colonies we mean when some comparatively small part of a people goes forth to seek for themselves a new home. The old home in such a case is not left empty nor even weakened.

The settlers in the new land may in course of time grow into a separate nation, but, at the time of their settlement we cannot call them a separate nation; they are still part of the old nation. A national migration is when a whole people or a great part of it seeks a new home, and forms a new nation from the beginning. This kind of settlement is not likely to happen except in the early days of any people, and it makes a far greater gap between the old and the new land, between the old and the new folk than is made by the mere planting of colonies in later times. In the migration of the fifth and sixth centuries the whole or nearly the whole of the people of the Angles moved into Britain. The oldest England was said to have been left quite forsaken. The whole body of the Saxons assuredly did not move into Britain; for the Saxons still remained a great people in Germany. But the Saxons in Britain and the Saxons in Germany, though they never forgot their kindred to each other, were quite parted asunder, and ceased to be one people.

The migration of the great mass of the English folk from Germany into Britain and the migration eleven hundred years later of a part of that folk from Britain into America are really the two greatest events in the history of the whole English people. And it is well to bring the two together in their points of likeness and unlikeness. Each is the opening of a new phase in our common history. Very great events happened between the two. Such was the conversion to Chris-

*Special English Course for C. L. S. C. Graduates.

tianity, the conquest by the Normans, the Reformation of religion. But all of these were events which happened within our second home. They were events which greatly affected the state of an existing nation. They did nothing, as both the migrations did in different ways, toward the making of a new nation. Of the many differences between the first migration and the second some have been spoken of already. The one that concerns us most now is that the second migration was the settlement of a fully civilized people in a land of savages, while the first migration was the settlement of a people very far from being fully civilized in a land where there were at least large traces of a culture higher than their own. Those who moved from Britain to America in the seventeenth century found nothing in their new land better than Red Indians. Those who moved from Germany to Britain in the fifth century found at least the traces of the highly civilized dominion of Rome.

Now of this comes another great difference between the settlement of the English in Britain and the settlement of any of the other Teutonic nations in the lands of Western Europe. The Teutonic people who settled in Gaul, Spain, and Italy, Goths, Franks, Burgundians, Lombards, any other, settled in the Roman provinces while they were still Roman provinces, while the Roman dominion was still in being among them. But the Angles and Saxons settled in a land which had once been a Roman province, but which was a Roman province no longer. The first Saxon incursions and plunderings were made while southern Britain was still part of the Roman Empire; but the Roman dominion in Britain had passed away, the Roman armies had left the island, before the Angles and Saxons began really to settle. One immediate result of this difference was that their immediate entry into the land was of a very different kind from that of the other Teutonic nations. The Goths, the Franks, and the rest, coming in largely as subjects and soldiers of the Empire, settled themselves with very little fighting. They fought many more battles with one another than they ever fought with the Romans. But our forefathers had quite another work laid upon them. The Gauls had under Roman rule become Romans. The Britons had either never thoroughly become Romans or they had ceased to be Romans. Our forefathers found in Britain a nation well able to fight for its own soil, and they won their way into the land only bit by bit, with plenty of hard fighting.

Now the nature of our settlement in Britain, that is in short the causes which make the English folk something different from Frenchmen, Spaniards, or Italians, cannot be understood unless we compare the state of things in Britain and the state of things in some of the other countries, say Gaul. And the first thing that strikes us is that we know a great deal about the settlements of the Franks, Goths, and Burgundians in Gaul, while we know very little about the settlement of the Angles, Saxons, and Jutes in Britain. But our ignorance about our own selves is the most instructive thing in the whole matter. If our settlement here had been no more than the settlement of the Franks in Gaul, if we had not changed things far more thoroughly than the Franks did, somebody would have been found to set down the story, as Gregory bishop of Tours did in Gaul. That we have no such record teaches us more than any thing else. It shows how thoroughly we swept away whatever was left of the fabric of Roman life in those parts of Britain where we settled. The plainest and most obvious facts are the most important. In Gaul we may say that Latin is still spoken. After the people of Gaul had once exchanged their old language for Latin they never exchanged their new language for any other. It was the conquerors who changed theirs. The German settlers gradually learned to speak such Latin as they found in the land, they brought some new words and idioms into the language and the Latin tongue gradually changed till it became what we now call French. But we in Britain kept our language; we never took to speaking either Latin or Welsh. And as we kept our language, so we kept our religion. In Gaul the profession of Christianity and the whole system of the Christian church went on uninterrupted. The conquerors were already Christians or they soon became such. But in those parts of Britain where the English first settled, every thing of the kind was swept away, and we were converted afterward by a special mission from Rome. In Gaul the cities lived on, the old divisions of the land lived on with their old names. There was a vast deal of gradual change; but there was

no sudden sweeping away of every thing. Even the name of the Roman Imperial power died out only very gradually. In Britain names, divisions, offices, were all changed. The land had not simply, as in Gaul, received settlers who were gradually forced together into one whole with the older inhabitants. It had received a new people, with another language, another religion, other customs and institutions. And this new people, in those parts of the island where they settled at this stage, had driven out the old inhabitants and had taken their places.

Now all this came of the causes which have been already spoken of. The English, living much farther away from the Roman lands, had not, like their kinsfolk elsewhere, come under Roman influences before their settlement. They came straight from their old land by sea, as altogether a strange people. And coming by sea, if the whole nation came gradually, each division came suddenly. The Angles and Saxons did not, as in Gaul, press gradually into the land, in the character of Roman subjects or soldiers, with very little resistance on the part of its Roman inhabitants. And lastly, while the other lands were still Roman when the German settlers entered, Britain had ceased to be Roman. It is hard to say exactly how much of Roman speech and Roman institutions remained in the island after the Roman armies were gone. But that it is so hard to say is part of the case; it is part of our general ignorance of the matter, an ignorance caused by the thorough sweep which our forefathers made in the land. But in any case Britain had ceased to be a Roman possession. If any of its inhabitants still spoke Latin and lived in a Roman fashion, they had at any rate taken up again the old national life of Britain. They were once more Britons, fighting well for their own land of Britain against the English invaders.

Thus it came that we remained in our new home the same folk that we had been in our old home, while the French, for instance, may be said to have become, for many purposes, another people. Still the change from one land to another, especially where the new land could be won only by fighting at every step, was a very great change. Indeed, though we remained the same folk, with the same tongue and the same customs, we did for many purposes become a new nation. The Saxons who settled in Britain were parted from the Saxons who staid in Germany in a way in which the Franks who settled in Gaul were not parted from the Franks who staid in Germany. The change to a new land, the sight of new objects, dealings with new people—if only to destroy them and drive them out—cannot fail in some sort to widen and sharpen men's minds. They have gained some fresh experiences, some fresh knowledge. And though they may keep their main customs, yet the settlement in a new land must bring about some changes; every thing cannot go on exactly as it did in the old land. Men have taken in some new things, and they will be more disposed to take in others. We already have said that those Germans who remained as heathens in their old land were much less disposed to accept Christianity than the English were in their new land. This, we may believe, was largely because they had staid in their own land, while the English had gone into a new land.

One marked change came over the English after they settled in Britain. They ceased to be, to any important extent, a sea-faring people. They were settled in a much richer country than the one which they had left; but for a long time they could win it and hold it only by constant fighting. Thus between fighting with the Britons and tilling the land which they won by fighting them, they had quite enough to do without sailing about the world plundering, as they had done before they settled in Britain. Their lot was now cast in a large island, an island which might pass for a continent, and which formed a world of its own.

The necessities of settlement and war led them to press themselves into greater bodies and to give greater powers to their leaders. Tribes joined together into nations, and aldermen grew into kings. The first step was taken toward the fuller union by which the whole English people were in time to become one nation under one king. And though they were then shut up in an island world, with abundant interests of its own, they were really brought more directly across the people of the continent than they were before. The English in Britain, growing into established kingdoms of some size, held, even while they remained heathens, a higher place in the world than they had held when they were simply pirates from North Ger-

many. They had some dealings with the Franks on the opposite coast of the Channel, and even with the Roman Emperor at Constantinople. We hear of English envoys going to the court of Justinian in company with Frankish envoys. And at the time when the conversion of England began, the Kentish king Æthelberht, though a heathen, had a Christian wife, the daughter of the Frankish king Chariberht. The English were beginning to take a place for themselves in the general world of the time, though it was not till their conversion that they were fully admitted into it.

Moreover, besides the effects which could not fail to be brought by the mere change of dwelling, the settlers in the new land could not fail to be in some measure affected by what they found in the land. Even civilized men settling among savages pick up something from them; much more do men settling in the land of men more civilized than themselves. The great works of a civilized power like that of Rome make some impression even on their destroyers. Men learn something even from those whom they kill and drive out. Nobody ever was so foolish as to think that the English altogether rooted out the whole people of the Britons. It is enough to say that the British or Welsh people, still speaking its own language, still abides in not a very small part of Britain. And no one ever thought that, even in that part of Britain which the English occupied while they were still heathens, every one Briton was driven out or slain. No doubt the great mass of them were so dealt with; but some would be made slaves; women would be largely spared; it might even be that, here and there, some lucky man made a bargain with the invaders. Nothing happened to change the real national life and national being of the English; but they could not be quite the same as if they had never come across a new people. As we have said, they kept their language, their customs, and their religion. The Teutonic conquerors on the continent of Europe largely changed all.

But, though the English did not change their language, like the Franks, they took some new words into their language. The number to be sure is wonderfully small; they are almost all names of objects which they saw for the first time in the new land, or names of small matters which women and slaves might bring in. The main substance of the language was untouched. The infusion of Latin and Celtic words into English at this stage answers to the few words which in later times have been adopted from the native languages of India, Armenia, and elsewhere. For it is less trouble to keep the names by which objects hitherto unknown are called in another language than to invent new names for them. We went on talking of *oaks* and *apples*, because we had them in Germany; but we kept the Latin names of the *elm* (*ulmus*) and the *cherry* (*cerasus*), because those were new to us. So we talk of *tea*, *coffee*, *bananas*, a crowd of things by their names in other tongues; we did not invent new names for them. And so the words *street*, *port*, *chester*, names of things that we never saw till we came into Britain, came into the language, though they have oddly changed their use since. *Street* (via *strata*) is a paved road; it is now seldom used except of a road in a town. *Port* (*porta*—nothing to do with *portus* a *port* or harbour) is a gate, and thence a town having gates. This word has quite gone out of use, except in a few derivative words, and those not common ones, as *portreeve*. *Chester* (*castrum*), a fortified place, is quite lost, except in proper names. Thus the Roman town *Venta* we called *Wentchester*, the fortified place of Vesta, now *Winchester*, and so with a crowd of others.

It is strange that the very oldest words that came into our language from outside should be in this way nearly forgotten. But this is one of the changes of language, which often are very strange. The Romans in Britain, as everywhere else, had walled towns. If everybody did not live in the city, the city was the center and meeting-place for every thing. In Germany we had no cities or towns at all. The word *city* did not come into our language till very much later. A *town* is any space hedged in, whether one house or many. A fortification of any kind we called a *burh*, *borough*. Town life was something new, to which the German nations everywhere took only somewhat slowly. In Britain it would be hard either to assert or to deny that any of the great Roman cities were at once inhabited by the conquerors. It is certain that many were forsaken, and left with their walls standing empty. But it is not unlikely that some were held by the Britons till the English had learned to see their value. But the great mass of the

conquerors settled down in the country, dividing the land among them, and settling down largely by tribes and families. So grew up the villages and small towns of England. A strictly English town was in its origin, merely a place where men lived nearer together than elsewhere. Many of these have in later times grown into great cities, as Birmingham, Bristol, Liverpool. And these must be distinguished from the older Roman cities, like London, York, Winchester. Wherever the word *chester* is found, that is a sure sign of Roman occupation.

The English can hardly be said to have had any buildings in this their first age in Britain. They hardly needed any when the land was full of Roman buildings for which they had no use. Like the rest of mankind, they needed houses, but they hardly needed to build any. They had temples while they were still heathens, but we have no record what they were like. If anything was built, it would be of wood; except indeed where a Roman building was near whose bricks or stones supplied a quarry. The Roman buildings, never repaired, often destroyed, gradually fell to pieces. In England now, Roman remains are constantly found by digging; but, save walls here and there, there is hardly such a thing as a Roman building standing above ground. Above all, there is not a single column in its place. There is no more striking sight in the world than the ruins of the Roman town of Anderida in Sussex. Its walls, nearly perfect, stand quite empty, save only a castle of much later times in one corner. An ancient song told how the Saxons besieged the town for a long while, how at last they took it, how they slew everybody within the walls, and then left it empty.* They had no mind to live themselves within the walls, but outside the walls a bright village sprang up at each end, and one of these grew into the small town of Pevensey. There is no more touching memorial of the heathen conquerors of Britain. After our forefathers were converted to Christianity, things changed somewhat.

*Anderida was probably located where Pevensey is now. See map opposite page 62 in "Outline History of England." The Saxons found the coast lined with strong fortresses from which the Britons sought to drive them back. Green says, "The siege of Anderida proved a long and difficult one. . . . . Hid in its wooded gorges we find traces of a busy population of miners—the small round pits from which the nodules of their ore were dug, rude smelting furnaces on the hill-slope, big cinder heaps covered nowadays with oak and elm. It must have been the attacks of these miners that made the task of the besiegers so hard. If we may trust the tradition of a later time, the Britons swarmed like bees around the English lines, assailing them by night, and withdrawing at dawn to the gorges of the Forest-ridge where they lay in ambush for the parties that attacked them. An attempt to storm the town would at once draw the miners on the rear of its assailants; and when the besiegers, galled by the storm of arrows and javelins, turned from their task to encounter these foes, the Britons drew back to their fastnesses in the Weald. It was not till Ella was strong enough to detach a part of his force to cover the siege that the resistance of the town came to an end. The terrible words of the Chronicle tell the story of its fall: the English 'slew all that were therein, nor was there henceforth one Briton left.'"—The region was then, as it was again long afterward, noted for its manufacture of iron. "The Sussex iron works continued in operation till near the close of the seventeenth century. . . . The iron railings that surrounded St. Paul's Cathedral in London were manufactured at Sussex forges."

THE ENGLISH CONSTITUTION.

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II. HISTORY.

FREE and democratic as was the primitive Teutonic constitution it early developed germs of change which were to give it a character of a very different sort. The village assembly, the district court, the tribal council, were all bodies of free men and spoke a direct democratic power. But not every one was free even in those primitive communities. There were those who, though not slaves, were not their own masters but were bound to the soil which they cultivated, forced tenants, so to say, bound to their holdings and obliged to turn over to the masters of the soil a fixed proportion of its produce. Below this half servile class, again, were numbers of veritable slaves, prisoners of war or men condemned for debt or crime.

Nor were all free men equal in social status or privilege. Some were *eorls*, distinguished by reason of descent from god or hero or by reason of special service to the tribe; others

were *ceorls* merely, simple freemen, of the rank and file of freedom. The *eorl* received more land in the allotment than did the *ceorl* and probably commanded the services of a larger number of the half servile class by which the land was tilled. It was doubtless generally an *eorl* who was picked out by the tribal assembly to exercise magisterial authority in the village or to preside over the courts. Although thus privileged and distinguished, however, in virtue of his noble blood, the *eorl* was not more free than the *ceorl*. His privileges were vouchsafed him by custom and election only, and his political rights were no whit greater than those of the humblest *ceorl*. His precedence was honorary, like that of the king. Whoever was elected by the tribal assembly, however, to be chief magistrate of his village, president of his neighborhood court, at once attained to privileges of very substantial advantage. He could maintain his *comitatus*, his household of personal followers. It was the habit of the young men of the tribe to attach themselves to such chiefs as their personal following, apprentices in arms and in the public service. The relationship thus established was exceedingly close and intimate. The members of a *comitatus* entered the household of their leader, ate at his board, did him household service. He fitted them out for the field of battle, where they were at once defenders of his person and rivals of his prowess in arms. Their adhesion to him was voluntary; the chief of most liberality and repute had the largest *comitatus*, and herein was the germ of an ascendency which needed only opportunity to overwhelm the democratic principle of the older polity.

When the tribal assembly declared war it also elected a commander of the host and gave him authority for the campaign. Commonly, no doubt, the man chosen was already a chief, the trusted leader of a numerous *comitatus*. His election to supreme command would naturally swell his following and increase his opportunity for influence and power. Similar elections picked out the leaders who were to head organized expeditions for plunder or in search of new settlements. Hengest and Horsa the notable chiefs of the great expedition which represents for us the beginning of the conquest of Britain by the tribes which were to make it English land, we may regard as just such leaders, men of first repute in arms, of tested courage and unfailing resources, of quick, unhesitating, unerring initiative, and therefore chosen leaders, followed with devoted ardor, heeded with trustful obedience, and yet fellows among the men of their host, not masters.

But conquest quickened many momentous tendencies and inaugurated a profound transformation of the entire polity of the conquerers. The authority of the leaders could not be taken away so soon as the first struggle for a foothold on the island was over: it was necessary that it should continue undiminished in order that the work of conquest might be extended and made good. The invaders were for a long time an encamped host in the new land, not peaceful settlers privileged to resume their wonted practices of simple communal self-rule. Their leaders were virtual kings from the first; they established kingdoms, not commonwealths, in Britain; and the polity which they founded there has ever since been crowned by a throne.

The change was not sudden, but gradual, no doubt at the time imperceptible. Every freeman of the host received his share, of course, of the land he had helped to win, and the old forms of settlement and government were very faithfully continued. The territory was divided upon the basis of the immemorial division of the host into hundreds,—to every hundred warriors and their families so great a district; and this districting of the land among the hundreds served to reproduce the old judicial system. The districts themselves came to be called "hundreds," and for each hundred there was a court to try all cases whether civil or criminal. Within the hundred, as its constituent parts, were "townships," in whose organization and functions the primitive self-governing village-community re-appears. Each township had its own town *moot*, or meeting, and its own elected magistrate, the reeve, and was in all things of local concern self-directed, a wee democratic commonwealth. Its priest, its reeve, and four men selected in town-meeting represented it in the membership of the hundred court. Above and combining township and hundred was the great *folkmoot*, the assembly of the kingdom to which all freemen were at liberty to go, in which every freeman was at liberty to vote.

This is unquestionably the old Saxon constitution over again; but it is that constitu-

tion with a difference. The royal and aristocratic elements are beginning to assert themselves. In the old home lands in Germany it used to be true that to hold land was simply a badge of freedom: every free man was sure of his allotment because he was free; now, on the contrary, the rule is being turned about: no man is free unless he has land, and some are left, or are likely to be left, landless. For, although some of the newly acquired land is held in common and is subject to allotment, much of it is held separately and permanently, and those who are noble and powerful have obtained much more than has fallen to the simple *ceorl*. The leader, he who has become permanent king of his people, has naturally obtained most and by bestowing lands upon his *comitatus* is creating a superior rank of nobles out of his personal following. For rank and its privileges are now beginning to go with land. The time is approaching when the mere possession of land will confer rank, when the *ceorl* who can get his five "hides" of land (six hundred acres, in our measure) will be reckoned no longer a *ceorl* but a noble, a *thegn* [thane].

The word "thegn" meant servant. Such was the frank title which was finally assumed by all who attached themselves to any man as his *comitatus*. There were thegns who served the king, and thegns who served the *eorls*, or *ealdormen*, as they were called in England. And every man who could boast such a following rewarded his thegns with gifts of land. There came to be a recognized and invariable connection, therefore, between thegnhood and the possession of land. No thegn could maintain his dignity, moreover, it was thought, with less than six hundred acres of land, a full five "hides." More than that, the possession of land became hereditary, and with the land passed the titles to which it gave consideration; so that presently it came about that thegnhood lost its once invariable association with personal service and became simply a concomitant of land-ownership. Whoever could obtain possession of five hides of land could assume the title of thegn. The thegn was the prototype of the country gentleman, "the squire." The idea of a landed aristocracy is rooted fully twelve centuries deep in English politics.

Along with these developments of rank there went radical changes in the whole system of society also. Gifts of land made by the king or by some lesser magnate only bound the thegn so much the closer to his lord from whose hands the gift had come. The land was given upon condition of continued fealty and service, and society in no long time came to have lines of personal dependence running through it in all directions, and from the highest to the lowest ranks. The lord owed his thegn protection in return for service; the thegn, in his turn, owed protection to and received service from less persons who held land of him: wherever a relation of tenure was established, there a relationship of personal dependence was established also. The principle was not slow to grow up that "every man must have his lord." If a man, though free, was landless and thus without a lord, he was without protection, was to all intents and purposes an outlaw; he must "commend" himself, that is, *submit* himself to some lord, and so fall into some recognized place in the new order of things. This new order is what we know as the *Feudal System*. It was radically unlike the old democratic order and threatened to destroy it altogether.

Meanwhile the national parts of the English Constitution were growing, and these were destined after a while to give to the old principles of popular self-rule a new life and potency. When the Angles and Jutes and Saxons first made their settlements in Britain they established, not one kingdom, of course, but a group of small kingdoms. To these the Danes afterward added others. The great problem of the early centuries of English history, as everybody knows, was how to make out of these several separate and hostile powers a single national whole. Before the Normans came, in 1066, that problem had been solved: England had been united and needed only the compulsion and the organizing skill of the greater kings of the new foreign line, like William the Conqueror and Henry II., to give to her life and her politics a veritable national unity. Each petty Saxon or Anglian kingdom had had its *folkmoot*; when the several kingdoms were united there sprang into existence, as the council of the united realm, a great *Witenagemot*. The constituent kingdoms, many of which became the modern shires of England, retained their own councils, but these were presided over by ealdormen, chosen by the Witenagemot and by sheriffs who were deputies of the king. The Witenagemot (whose name signifies a meeting of the *Witan*, wise) consisted, possibly, in theory at least, of all the possessors

of freehold land who chose to attend, after the model of the folkmoot of the smaller kingdoms; but, as a matter of fact, it was attended only by "the king, the ealdormen, or governors of shires, the king's thegns, the bishops, abbots, and generally the *principes* and *sapientes** of the kingdom," who often made up a body of from ninety to a hundred members. Ecclesiastical members had been very early admitted to such councils. The church, with its uniform and centralized organization, unbroken by any line of division between kingdom and kingdom, had been England's first pattern of unity. Churchmen had become extensive landholders, and the bishop as well as the ealdorman had his thegns. Bishops and abbots were in reality of the nobility, as well as of the hierarchy of the church. The bishops were even associated with the ealdorman and the sheriff in the presidency of the *shiremoots*.

The powers of the Witenagemot were very great in theory, and in the presence of a weak or complaisant king very great, no doubt, in practice also. The old principle was persistently maintained that the king must owe his throne to election, and sometimes the election was more than a form. There were grants to be made from the public lands; there were great offices, like that of ealdorman, to be filled; there were taxes to be levied, high crimes and misdemeanors to be tried, disputes among the greater nobles to be adjudged; there was law to be created, and in all these things the advice of the Witenagemot carried more or less imperative weight. The king, however, grew more and more powerful; the common lands, once known as folk land, gradually came to be known as *crown* lands; such great offices as did not become hereditary were filled generally as the king would; in most matters the Witenagemot had only a power of sanction instead of a power of determining; still it did not become a mere shadow, and it was in the fullness of time to grow into a parliament.

When the Normans came they changed the substance of many things but they preserved the old forms. William wished to seem to come to the throne by lawful succession and submitted to the form of election by the Witenagemot. He hastened and completed the feudalization which already had gone so far, establishing the principle that every man held his land of the king; and by wholesale confiscation of the estates of all Englishmen who seriously resisted the establishment of his rule he filled the chief holdings with Normans. The council he drew about him, therefore, and in which he doubtless sought to preserve the organization of the Witenagemot, was a council of Norman barons and of the chief officers of the Norman court, more like a continental gathering of great feudatories than like the Saxon body which it had displaced. This Council, however, whether we see in it a continuation of the Witenagemot or not, is in one sense the most interesting and important body of English constitutional history. It contained within itself, in germ at least, all the chief parts of the present English Constitution. From it were to spring, in course of time, the Courts of Law, Parliament, and the Cabinet of Ministers which directs the business of Parliament and is the responsible executive body of the modern realm, the modern empire of England.

An outline of this evolution may be briefly given. Although the custom of summoning the Great Council, as we must now call the successor to the Witenagemot, continued to be observed reign after reign, it was manifestly impossible, on grounds of convenience, that so large and miscellaneous a body should be frequently summoned or made to serve as an ordinary council to give advice upon the daily conduct of the public business. It very naturally came to be the practice of the king to consult upon such matters those members of the Great Council who were constantly near his person, the thegns and officials of the court. These advisers were constantly accessible, not only, but were also, of course, familiarly acquainted with the greater part of the affairs to be decided. There sprang up thus, almost inevitably, an inner circle of councilors, a smaller Permanent Council. Scarcely had this Permanent Council come into existence, moreover, when again naturally and in obedience to the dictates of convenience, a further specialization of functions began. Some members of the Council were assigned specially to business connected with the finances; others were given separate charge of the judicial determination of cases coming up to the king for decision; and the several high officers of the Royal Household began to be associated with these several committees ac-

*The chief men and the wise men.

cording as their functions were of the one kind or the other. It was in this way that the courts of law as we know them sprang into existence. At first very much resembling committees of the Permanent Council, they gradually acquired a complete separateness from that body and a complete independence of it, having a membership peculiarly their own and a jurisdiction much enlarged beyond that of the body to which they had once belonged. They were, moreover, separate from and independent of one another. A Court of King's Bench followed the king wherever he went within the kingdom, hearing all cases not specially assigned to other tribunals and supervising the local administration of justice; a Court of Common Pleas heard all suits between subject and subject; a Court of Exchequer all suits in which the Crown was directly interested, and a Court of Chancery supplied all with remedies for whom the other courts had no means of redress.

The Cabinet of Ministers was evolved out of the Permanent Council in a very similar manner. Even the Permanent Council proved to be inconveniently large for frequent consultation; some of its members, moreover, enjoyed the king's confidence in a higher degree than did others and were often selected by him as his advisers in affairs of special secrecy or importance. He thus, by slow, almost insensible, accretions of practice, drew about him still another "inner circle"—this time an inner circle of the Permanent Council, not of the Great Council—which was in course of time distinguished as the Privy Council. The Permanent Council as a council thus disappears, superseded on the several sides of its activity by its parts. Nor was that the end of the differentiating process. The same forces that created within the Permanent Council a Privy Council produced within the Privy Council a Cabinet which in course of time has absorbed all executive function and left the greater body from which it was derived without any thing to do which it as a whole can insist upon doing. The Cabinet, like the Privy Council, was at first simply a small body of persons selected by the sovereign for special confidences out of the general body of his accredited counselors. Its name came to it because of the fact that this committee of special advisers was generally closeted with the king in a small room, or "cabinet," apart from the large chamber in which sat the Council itself. To this day, although the Privy Council, which still exists in name, is never called together as a whole or consulted in any matter, the Cabinet in theory owes its authority in executive matters to the fact that its members are members also of the Privy Council.

None of these developments took place suddenly or abruptly, of course, but in the slowness of time. The differentiation and developments of the courts began early in the twelfth century and were not complete till the middle of the fourteenth. The Privy Council does not emerge from the Permanent Council until about the middle of the fifteenth century (time of Henry VI.). The Cabinet comes very slowly into view. It does not assume definite shape before the reign of Charles I., does not assume its present functions before the time of Sir Robert Walpole,* and has not attained its present organization and importance or been subjected to its present complete responsibility to Parliament before the close of our own revolution. It was the Cabinet as a link between the Crown and the legislature that our constitution-makers did not understand when they copied the English Constitution in the Convention of 1787.

Meanwhile the Great Council from whose history we turned to trace the development of the Permanent and Privy Councils and of the Courts of Law, had had its own growth, its own changes of composition and character, and that enlargement of sphere and power which were to make it over into the modern Parliament. The Great Council was at first, so to say, all House of Lords; there were no commoners in it, but only the earls and the greater barons, and the high officials of state and church; and this constitution of the national body was suffered to suffice for more than a century. Then, however, a distinct effort was made to bring the rest of the nation into representation in it. The barons made John promise in Magna Charta (A. D. 1215) that he would summon the lesser nobles, as well as the greater, to his parliaments; but the lesser barons would not come; they were not interested enough, and it was too expensive. Representation was resorted to, therefore. The county courts (the successors of the old shiremoots) elected

* See "Outline History of England," page 274.

representatives from the county gentry to go up as "Knights of the Shire" and attend Parliament. In 1265 Simon of Montfort, having temporarily triumphed over Henry III. and assumed control of the government, summoned Parliament and directed that representatives (burgesses) be sent from the towns as well as from the counties, because he knew that the towns-people would support him. Edward I. continued the arrangement because he wanted representatives of the towns to be present in Parliament to promise him taxes. It was in this way, not at all deliberately planned beforehand, that Parliament obtained the present elements of its membership. At first the lesser clergy also were privileged to send representatives to Parliament, but the privilege was not much or long used. The clergy preferred to sit apart in their own separate "convocations" and there vote the taxes they were called upon to contribute. Only the bishops retained their place in Parliament.

The evolution of the part played by Parliament in legislation is both curious and interesting. In the early days the laws were said to be enacted by the sovereign with consent of his Great Council. It is still, indeed, the form in England to regard the Crown as the source of law and to describe Parliament, not as making, but as assenting to legislation, although it has now been a very long time since this form corresponded with the facts. At first it did correspond with the facts fairly well; it came to be an established principle that all laws which the king proposed should be sanctioned by the lay and ecclesiastical magnates of the kingdom gathered in the Great Council. And when the representatives of the counties and towns were called to Parliament they were not at once put upon a footing of equality with the bishops and barons in this great function. It was not until the fourteenth century that two separate Houses were developed, a House of Lords and a House of Commons. During a long transitional period the several classes of members, new and old, would seem to have sat together. Probably, however, they did not vote as a single body; and not even after their differentiation into two Houses were the knights and burgesses who composed the Commons participants in law-making. It was still for a long time the Lords, and the Lords only, who assented to laws. The Commons only assented to taxation and petitioned for such laws as they desired to see enacted. In due course, however, the power of the Commons increased, for they could withhold taxes till their wishes were heeded; and English constitutional history became a history of the rise of the Commons to that pre-eminence of power in the state which has made it the most influential legislative body in the world.

THE RELIGIOUS HISTORY OF ENGLAND.

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I. TO THE NORMAN CONQUEST—CONTINUED.

THE organization of the English church, with its two sees of Canterbury and York, remained in the hands of the Saxon ecclesiastics, but the Irish cloisters continued to draw away Saxon youth, who valued highly the education which they afforded. At length Theodore was sent to England, and became archbishop of Canterbury (668–690). He was a man of learning, a native of Tarsus, the birthplace of the apostle Paul. He was accompanied to England by the Roman abbot Hadrian, possibly to prevent him from introducing Greek rites and customs. Theodore, in his office of primate, exerted a wide influence in the English church. He confirmed the authority of the Roman hierarchy. Wilfred, who had been made archbishop of York, was obliged, on account of differences with Theodore, to leave the country for a time. He labored as a missionary in Friesland, but was finally restored to his office, and was influential in behalf of the same ends which Theodore was pursuing.

The close dependence of the Anglo-Saxon church upon the Pope was gradually lessened as it ceased to be a missionary church. The Saxon kings seized on authority to a considerable extent, in church affairs, as was

done by the princes in other German nations. The Anglo-Saxon language was employed in liturgical services in connection with the Latin; yet, as was natural, Rome continued to maintain an authority and respect in England superior to that enjoyed by her in the other Teutonic kingdoms. The schools which were planted by Theodore were very flourishing. One of their sources of distinction in all the West was their cultivation of the Greek language. An Anglo-Saxon literature also sprung up. The Venerable Bede (who died in 735) was the most learned man in the West. He was a monk in the cloister of Peter and Paul, at Jarrow. He preferred to be a laborious student rather than to exercise the responsible duties that must devolve on an abbot. His ecclesiastical history of the English was carried down to 731, four years before his death. His learning was varied and extensive, and was surpassed by no contemporary ecclesiastic.*

Constant efforts were made by the Saxons to unite the old British Christians and the Church of Rome. In the eighth century there was some success in this direction among the Britons in the south of Ireland, and the monk Egbert won over the northern Picts to obedience to the Roman see; but the old British and Irish church was not brought fully into connection with Rome until Ireland and Wales were conquered by the Norman king, Henry the Second.

During the period which elapsed between the separation of Britain from the Roman Empire and the conversion of the Saxons, the power of the bishops of Rome had been increasing. The exercise of an appellate jurisdiction, that is, the supreme judicial function, in the affairs of the Western church, was growing up; but prior to the date of the Forged Decretals† there was no authority on which this prerogative could claim to rest except that of the council of Sardica*; and this was an authority of doubtful weight. The fact, therefore, that the old British church cannot be characterized as a papal church, that is to say, the fact that it did not acknowledge the supreme authority of the bishop of Rome, is another consequence of its isolation. But however the fact may be explained, it remains true that the Celtic church of Ireland did not own its allegiance to the Pope until all the other Western churches had acknowledged the control of the successors of St. Peter. It is also a remarkable fact that St. Patrick, although he was a missionary inspired with apostolic zeal, and a noble man, was neither a native of Ireland, nor can he properly be termed a *Roman* Catholic. Ireland, however, has made up for its long delay by its unequaled devotion to the Roman see.

We may get a glimpse of some of the characteristics of Saxon Christianity by glancing at the character and career of one the most renowned of the Saxon ecclesiastics, St. Dunstan. He was born in 925 and died in 988. He was of noble birth, being allied by kinship to the royal family. In the monastery of Glastonbury, which was a royal foundation and a seat of learning, he received his education. He was a zealous student, devoting himself not only to the Holy Scriptures and the great teachers of the church, but reading also the historians and poets, and interesting himself in arithmetic, geometry, astronomy, and music. He was also an artist, skilled in drawing, in sculpture, and in the illumination of books, and was an expert mechanic, working in copper and iron as well as in gold and silver. His course of life and his personal characteristics were considerably affected by a severe illness, which involved delirium. Among his versatile gifts was his power as a ventriloquist, which

* Writing of himself Bede said: "I spent my whole life in the same monastery [Jarrow], and while attentive to the rule of my order and the service of the church, my constant pleasure lay in learning, or teaching, or writing." He was the first great English scholar. In his school he had as pupils six hundred monks, in addition to the strangers who flocked to Jarrow for his instruction. And in the midst of these labors he found time for writing the many works which made him famous, the greatest of which was his "Ecclesiastical History of the English Nation." "It is in the monk of Jarrow that English literature strikes its roots."

† Decretals were letters sent by the popes to the churches, containing the decrees needed for the maintenance of discipline or for the good of religion. A false collection of these decrees appeared about 845. In them it was attempted to codify the existing laws of the church. Some of its documents were genuine and attributed to their right authors, others, genuine but having affixed to them the names of authors to whom they did not belong, and others still were entirely false. The purpose of the work was to establish, on the strength of early authority, the independence of the church. The authorship of these decrees has never been discovered. They came into general use and were appealed to as final authority in all doubtful questions. The fraud was never proved until the sixteenth century.

* This council was convoked by Constantius in 343 or 344 to put an end to the conflict then raging between the Athanasians and Arians.

naturally would be regarded by others and was probably considered by himself a miraculous gift. He lived for a time at the court of Athelstan.

For a long time he hesitated whether to choose a lay or secular life, or the life of a monk. Finally, largely through the influence of his kinsman Elphege, the bishop of Winchester, he chose the career of an ecclesiastic. On the death of Athelstan he returned to the court, and was made by King Edmund abbot of Glastonbury. There he introduced the Benedictine rule; but instead of obliging his monks to perform manual labor, he required them to engage in studies, and made his monastery the principal public school of England throughout the remainder of the Anglo-Saxon period. At the coronation feast of King Edwy he showed his energy, not to say violence, by compelling the young monarch, who had deserted the banquet for the society of the young woman of whom he was enamored, to put on his crown and return to his counselors.

As one of the characteristics of the times, it may be mentioned that, in violation of the canons, he held the two bishoprics of Worcester and London. After the death of Edwy he was made archbishop of Canterbury. It has been truly said of him that he ruled both the monarch and the kingdom. He administered justice with a stern and impartial hand, and stands high on the list of great Englishmen who have combined in themselves the character of statesman and ecclesiastical ruler.

If we attempt to judge of the character of the times in the later periods of the Anglo-Saxon church, we naturally resort to the acts and documents which touch upon the moral and religious condition of the people. These indicate on the one hand disorders and sins among the priests and the laity, which are perhaps unexpected even in those rude times; but there is another side to the picture. We meet with earnest protests against them, and laborious and conscientious efforts to do away with them.

Any description of the Saxon church would be quite insufficient which failed to make mention of its missionary labors. The great apostle of the Germans, Boniface, was a Saxon by birth. He was preceded in missionary labors in Germany by the Celtic missionaries, who labored with zeal and sometimes with no small measure of success, among different German tribes. It must be said that they were more enlightened, more conformed in their theological ideas to our modern evangelical views, than was Boniface. The latter was in some respects narrow and intolerant; yet he was conscientious and self-devoted. He was an organizer, as well as a preacher of the gospel; and on the whole, by his persevering and successful labors, not to speak of his martyrdom at the end, he deserves the title which he bears,—the Apostle of Germany.

During nearly the whole period of Danish ascendency in England the church was sorely oppressed and overwhelmed with every sort of calamity.* On the accession of Cnut, unexpected relief was afforded, and during his reign a better state of things prevailed. After his death there followed a renewed interval of disorder and distress. This continued until the accession of Edward the Confessor, the last of the line of Saxon kings. He was revered for his sanctity, and high hopes were entertained for religion and the church when he was raised to the throne. But in truth, he was better adapted to the life of a cloister than to sway "the rod of empire." During his reign there was a constant conflict between national and foreign influence in the affairs of the church and of religion. Edward, whose mother was a Norman princess, and whose sympathies were given to the foreign ecclesiastical influence, called in ecclesiastics from abroad to fill important places in the church. A characteristic proceeding of this monarch was the building of the abbey of Westminster, the predecessor of the grand old structure which at present bears that name. No part of the minster which Edward built is left, except a few bases of pillars and other fragments; but there are left remains of the Pyx House† to the south of the abbey, the substructure of the dormitory, and one side of the cloisters.

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* The church had been the center of national resistance to Danish invasion, and for this reason it was made to suffer severely. Canterbury was sacked by Sweyn, and its archbishop Alfheah slain; and in many places the churches were destroyed.

† This was a low apartment one hundred and ten feet long by thirty feet wide, vaulted, and divided by a central range of eight plain pillars with simple capitals. It was known as the Chapel of the Pyx—the pyx being the box in which the standards of gold and silver are kept, and which are shown only by special order. The Pyx House was once the treasury of the kings of England.

II. TO THE REIGN OF ELIZABETH.

In 1066 the victory at Senlac delivered England into the hands of William of Normandy. The Saxon dominion was brought to an end. An immediate effect of the conquest was the exclusion of the English race from all preferment in the church. The highest offices were filled by foreigners who were in sympathy with Rome, but who nevertheless, it was thought, could be relied upon to support the authority of William. Some of the ecclesiastics thus appointed were men of the highest worth and eminence. Lanfranc was made archbishop of Canterbury. He visited Rome to pay homage to the Pope, to receive the pallium,* and to have his authority over the see of York and over all other English bishops confirmed. Lanfranc was an Italian by birth. In his youth he had been a student of law and of letters. Becoming religious, he set out to travel through France with the intention of seeking a home in some monastery. He actually made his way at length to Bec, in Normandy, became very famous as the head of the cloister there, and having first been appointed abbot of Caen, was made archbishop of Canterbury.

While pursuing the journey which led him first to Bec, Lanfranc was stopped in the woods by robbers and plundered of his little property, including the mule on which he rode. As the villains were leading off this useful creature, Lanfranc bethought himself of the example of a good man of whom he had heard, who, being in a like situation, in the spirit of meekness offered to those who were taking off his mule the whip which they had inadvertently left in his hand; and they, being struck by this exhibition of meekness, restored the beast to his owner. Lanfranc instantly resolved to copy so good an example, and tendered his whip to the robbers. But, alas! instead of being placated, they were provoked to wrath, seized him, stripped him of his clothing, and tied him to a tree. Left in this sorry plight, Lanfranc had full leisure to reflect on the question why an experiment which had been so successful in a former instance had now so miserably failed. He was at no loss for a solution. The good man whom he followed had given up the whip out of meekness; he himself had surrendered it to get back his mule. Probably the difference of motive somehow made itself apparent. Probably, too, Lanfranc drew the lesson that instead of imitating the act, he should have reproduced the spirit of the saint of whom he had heard, and then have let that spirit express itself as it would,—not in the mechanical repetition of some particular action, but in expressions more vital and natural.

Made primate of England, he performed the duties of his office with as much independence, probably, as it was possible to exercise under so despotic a king.

It was a period of the great reform, undertaken under the auspices of Hildebrand, who in 1073 became Pope, under the name of Gregory the Seventh. One of the measures on which Hildebrand insisted, and which served to excite universal commotion in the countries of Europe, was the celibacy of the clergy. It was demanded that all married priests should separate from their wives. The attempt to enforce this rule in Italy, in Germany, and in France, created an infinite amount of disorder and provoked a stubborn resistance. It was found necessary for Hildebrand and his supporters to consent to a sort of compromise with reference to England. It was required that all capitular priests, that is, priests attached to cathedrals, should part from their wives; but this rule was not enforced with respect to the secular priests who had already entered into matrimonial relations.

Another of the great prelates who were called into England was Anselm. He had succeeded his master Lanfranc as prior of Bec, and followed him in the high office of primate of England, being called to that station in 1093 by William Rufus, the son of William the Conqueror. Anselm was also an Italian by birth, his native place being Aosta, on the southern border of the Alps. He was a man equally eminent for his piety and for his intellectual power. More than any other he deserves to be called the founder and father of scholasticism. He was a man of incorruptible purity and firmness, and soon found himself involved in contests with the king, because Anselm refused to consent to the spoliation of the property of his see. In this conflict Anselm showed the greatest resolution, both during the life of William the Second and under his successor, Henry the First. With Henry the point of controversy

* An archbishop's pall, a consecrated vestment worn by the pope, and given by him as a token of honor to archbishops, and sometimes to bishops.

related to the subject of investiture. In the course of these conflicts, Anselm was twice led to leave England and to call to his aid the papal authority. William had refused to allow him to receive the pallium at the hands of Pope Urban, but the king finally consented that it should be laid on the altar at Canterbury, whence Anselm took it.

One of the great demands of the Hildebrandian party was that the common practice of kings and princes of investing ecclesiastics with the ring and staff, the symbols of spiritual authority, should be abandoned. This was the main ground of the long continued contest of the popes and the emperors. Urban had forbidden both lay investiture in England and the homage of ecclesiastics to the king. Finally, in 1107, a compromise was effected; the king agreed that no one should be invested in England in a bishopric or abbey by the giving of a pastoral staff or a ring by the king or any layman, and Anselm engaged that no prelate-elect should be debarred from consecration on account of homage which he should do to the king. Prior to this agreement, bishoprics and numerous other benefices had remained vacant on account of the apparently irreconcilable dispute. Henry also gave up the right of naming the sees independently of the chapters,* but ordained that the chapters should make the election in the court. Thus he in effect made it sure that his own preferences would be carried out. It is plain in all the stages of the conflict of the Hildebrandians with the early Norman kings, that the former, even the most imperious of them, found it necessary to make concessions to the more imperious spirit of the English sovereigns, who refused to part with their supremacy.

One of the most remarkable of all the contests of the character to which we refer was that in relation to Thomas Becket. Henry the Second was anxious to resume that power in ecclesiastical matters which had been largely relinquished by the weakness of Stephen, his predecessor. This was one motive leading to the appointment of his chancellor, Thomas Becket, as archbishop of Canterbury. He imagined that so loyal and devoted a servant would be equally loyal and devoted in exercising the functions of a primate. To his surprise, however, Becket immediately resigned his office of chancellor, and began to manifest a disposition to defend what he considered the rights of the church, including his own authority and the prerogatives of the papacy. In the course of the controversy, in a great assembly of notables called together by the king in 1164, there were passed what are called the Constitutions of Clarendon. These were so framed as to guard the prerogatives of the king. The effect of them was to nullify the principle to which Becket was devoted, and to reduce the church "to its ancient condition under the Anglo-Saxons and the Conqueror," a condition of subjection to the civil authority. Becket was prevailed upon to assent to the Constitutions, but repented of it, and was absolved by the Pope. He fled to the Continent.

Later there was a reconciliation, but on Becket's return to his see he continued to manifest the same spirit of haughty independence and of resistance to what he considered unwarrantable encroachments of the monarch. A hasty expression of the angry king, which was interpreted as a desire on his part to be rid of the obnoxious prelate, led to the attack upon him by four knights at Canterbury on the 28th of December, 1170. They followed him from his palace into the cathedral. He was on his way to the high altar, but turned to confront his enemies. They shouted, "Where is the traitor?" "Where is the archbishop?" "Behold me, no traitor, but a priest of God," he answered. They then attempted to drag him out of the church for the purpose of making him a prisoner; but Becket was a brave man, he had had experience as a soldier, and he felled one of them to the floor with a blow. The result was that he was cut down and slain.

The news of this event excited universal dismay and horror. To use violence, much more to shed blood in the temple of God, was an act of sacrilege; how much more was it sacrilege when the victim was a priest of the highest rank. The effect was a reaction in behalf of clerical and papal authority. Becket himself had written to Pope Alexander, "But for me and my fellow-exiles all authority of Rome had ceased forever in England. There would have been none to maintain the pope against kings and princes." The shrine of Becket became an object of superstitious reverence. He was canonized, and the cause which he had endeavored to promote was advanced far more by his death than by any thing that he had done during his life.

* A chapter is a corporation composed of the prebends and other clergy attached to a Cathedral church.

HOW THE SAXONS LIVED.

BY R. S. DIX.

PART TWO.

DAILY LIFE AND CUSTOMS.

BEFORE we proceed to the study of the Saxon courts from the reign of Egbert, let us turn our attention to the daily life and influences which surrounded these people in their continental home and during their earlier days in England. It is well-nigh impossible to distinguish absolutely between British, Roman, and Saxon customs in the British Isles, and even on the continent Roman influence had extended so generally as to leave its mark almost everywhere. But late discoveries in England and Europe of similar utensils, arms, ornaments, and Runic inscriptions in the territories inhabited by the ancient Saxons have helped us much toward separating the Roman and Saxon relics, and thus assisted in the study of their habits.

Of the customs of the Saxons previous to their conquest of England, we have no account save in the poem of Beowulf, transcribed somewhere about the seventh century, but from it we learn that they kept their national characteristics as regards home life almost unchanged up to the time of the Norman Conquest. They were of domestic habit when not at war, and hospitable to a degree.

We may imagine ourselves approaching a Saxon home about three o'clock in the afternoon through the thick oak forests which grew in such profusion over their British possessions. As we draw near the house which we dimly see ahead of us,—a large, flat, one-story building, surrounded by many smaller buildings, all built with stone foundations and wooden walls above, supporting a tiled roof,—as we approach this house, we hear the sound of music and laughter. The gate in the stone or earthen wall surrounding the group of buildings stands open and hospitably invites us to enter. Let us do so,—and we find ourselves in a paved court-yard facing a wide open door which leads into the mead hall, or principal room of the house.

Attracted by the sound of rejoicing, we enter and are delighted by the sight therein presented. Large and lofty, with high latticed windows and carved oaken ceiling, hung about with vari-colored stuffs embroidered by the skillful hand of the housewife in unique designs of an historical nature, adorned here and there with the head of wolf and bull, of deer and bear, or groups of implements of war, with tiled and rush carpeted floor, the great hall stretches away before us. At the farther end is a platform-like elevation upon which are benches aud rude chairs whereon the host and his friends sit drinking and telling stories after dinner, or watching the dancers as they keep step to the rhythm of harp and horn and rudimentary violin. But now the party are still at dinner, and in accordance with the custom of these people, we leave our arms with the attendant at the door, and seat ourselves at the hospitable board, unquestioned and unquestioning. These pagan warriors have never heard the name of Christ, yet the stranger within their gates is ever a welcome guest.

Looking about us, we find the company composed of men and women seated on cushioned settles about the long board, covered with a handsomely embroidered cloth and resting upon trestles, which serves as a table. There is no particular order of seating, and all chat merrily as they partake of the bountiful meal, which consists of boiled and roasted bacon and pork, fish, wheat and barley bread, beans and greens, milk and cheese, and unlimited mead,—a liquor or ale made of honey-combs boiled in water and fermented. But what attracts us especially is the beauty and value of their dishes. Drinking cups of gold and silver, or horn mounted in gold and precious stones; and for their viands dishes of pottery in beautiful, graceful shapes, and here and there is one made of gold or silver or bronze. To be sure there are no plates nor forks and only one or two knives, but what matter when Saxon custom compels every one to wash the hands before and after dining. This is the principal meal in the Saxon home and well we know as we look upon these large, fierce men so proud of their size and blond beauty that eating is no light matter with them. They

whet their appetites with stories of bloodshed and danger and drink deep and long in honor of each new recital. In fact so customary is it to drain the cup at one draught that the drinking vessels are made with tapering bottoms so that they cannot be set down upright.

But soon the meal is over, and the table hastily removed as the men adjourn to the platform before noticed, and await the coming of the dancing slaves. The women leave the hall and spend the after-dinner hours in an adjoining chamber, whither we will follow them; while the laughter in the mead-hall grows louder and the stories more brutal until the sound of angry voices and the ring of arms warn us that drink and excitement have done their work and the dinner has ended, as usual, in a drunken brawl.

The chamber into which we follow the hostess and her friends is the most interesting room in the Saxon home. It is one of the small buildings separated from the hall, and it is here the calm domestic life of the family is lived. The door of this apartment is always open, as are all the doors within the wall at all times—a custom which has given many a murderer free access to his victim. At night the outer gate is closed and an attendant placed on guard, but all within the wall may pass unhindered from room to room. This chamber is cosy and more furnished than the one we have just left, and has a home-like air. There, in one corner, is a draped alcove in the wall wherein is a shelf with mattress, sheets, and coverlid upon it, which serves as a bed, and the rough box beside it is a crib for the baby lying in it, wrapped in swaddling bands, as are all Saxon babies. Her mamma and papa sleep entirely naked, as do the larger children, but baby must be bound and swathed until she is large enough to creep about. In another part of the room, the other children are playing, while here and there stands spinning-wheel or weaver or stand of embroideries which the mother has laid aside in order to attend the dinner. A round table stands in the center of the room at which, had the family been alone, the dinner would probably have been served; for father, mother, and children dine often thus quietly together. The children are well-behaved and orderly. Implicit obedience and respect for elders are the first requisites in a Saxon child.

And now our eyes fall upon the wife and mother, a large fair woman, with kindly face and gentle mien, broad noble brow, and calm blue eyes, tender and loving, counselor and comforter alike to husband and son—the pattern of a modern English matron. We would not suspect that but yesterday this gracious woman had beaten one of her slaves into insensibility with her own hand, yet such is the fact. The fierce Teuton blood is in her veins and in common with all her country-women she is most cruel to her slaves. We are more surprised, however, to see how undisturbed she is by her uncertain tenure in the house as wife. She was bought without ceremony (as are all pagan Saxon wives), from her father for a stated sum, and should that drunken husband now fighting in the mead-hall suddenly decide that he was weary of her, he would put her away, and by paying a sum of money for her keep in the years to come, make it right with the Saxon law. To be sure, she may marry again, but alas! she loves this man as one can readily see, and she would be powerless against his will. The immaculate neatness of the room, the well-kept, healthy children mark the care of an attentive housewife and good mother, and the pretty little garden plot we catch sight of through the open door tells of her pleasures in her leisure hours. From the conversation, we learn that neighboring friends, men and women alike, are welcomed into the privacy of a Saxon home, and in absence of books the evening hours are passed in visiting or playing games of chance or story telling, by the light of small, uncouth candles stuck on the ends of long sticks about the room.

In the meantime the dispute in the hall has come to an end and all are preparing to go and witness the public games, which take place upon a green outside the wall. These consist of running, leaping, and wrestling, or such exhibitions of skill in horsemanship and use of arms as fancy may dictate. It is customary to thus relieve the monotony of the daily occupations of hunting and hawking by special entertainments of this kind on gala days.

The tie of blood is wonderfully strong among these people. In fact it is the only real controlling influence in their lawless lives, and in pleasure as in misfortune they unite in a common interest. Their towns are formed by the gathering of families of one blood about one spot, there building their homes and combining for self-protection

against a common foe. So, too, must each member of a family contribute his share of the moneys to be paid as remuneration for crime committed by any one of his blood against any member of another family; and so, too, his judge and jury are formed of his kinsmen, should he be the culprit, and as they pronounce him innocent or guilty so must he stand or fall. So primitive indeed are their forms of justice that a person's innocence or guilt is determined, under certain circumstances, by his ability to carry a hot iron a given distance, or to lift a stone out of a vessel of boiling water, or to swallow a bit of bread, meantime appealing to heaven that it may choke him if guilty.

As the party stroll out of the court-yard, two travelers, strangers on horseback, ride up and ask for entertainment. They are cordially received, and the best the house affords placed at their disposal without money and without price; for having no inns, the Saxon householder who would turn a stranger, however humble, from his gates, is looked upon with scorn. The lady of the house helps the stranger from her saddle and conducting her into the chamber accommodates her with all the comforts she may require.

While this delay in the proposed pleasure-trip takes place, our curiosity bids us take a look into the open doors of the other small building in the court-yard. We find there rooms not unlike the one we have just left, used probably by guests and different members of the household. Then we note the host who, leaving his guests for a moment, steps into his wife's chamber and opening a strong iron-bound chest, takes therefrom a handful of coins, for use probably in bargaining with the merchants or peddlers who gather always at any public games. "Ah," we think, "each man is his own banker here," and we are right; for although there are money transactions in matters of business, no man trusts his brother man as custodian of his wealth, for these Saxons are sad and merciless thieves.

This picture of Saxon home-life is remarkable in that it is a picture of their life up to their latest days of power. Modified somewhat by the introduction of Roman laws and Christianity, it still kept through all the centuries its principal characteristics, even after the Norman Conquest. Their field of amusements was enlarged, and theaters, taverns, and music halls were added to the out-door games for entertainment on holidays, but neither the Norman nor Roman home customs ever found much favor in their eyes; and the same proud spirit that in ancient days caused captives of war to kill themselves rather than be exhibited in a Roman gladiatorial contest, bade them defy in every way in their power, the influence of their Norman masters.

The custom of a marriage ceremony performed by a priest, very slowly gained favor among the upper classes, but the primitive customs concerning marriage and the care of children prevailed among the lower classes to the end. Assisted by the teachings of the Christian church the tendency toward the elevation of women was encouraged until, very shortly after the Saxon invasion of England, a spinster became almost equal in law to man, having the power to possess and dispose of property in her own right and title. Thus our sturdy Saxon ancestors laid the foundation of that supremacy in honor and intellect which women of the English blood now enjoy.

Perhaps literary advancement was the most difficult thing for this people to attain, for the absence of an alphabet had forced them in earlier days to depend upon the memory of their bards for the transmission of their historical and religious records; and after the invasion of England, even after the acceptance of Christianity, they were so occupied in war that little attention was given to learning.

The poem of Beowulf was the first attempt at Saxon history, but its origin and date of transcription are so uncertain that little can be authoritatively said of it, save that it was probably one of the ancient Saxon lays which had been brought from the Continent. About 700 there arose two men, both of great learning and both of strong religious feeling, who wrote in Latin prose and verse. The one, Aldhelm, whose poem "Praise of Virginity" has come down to us in connection with several minor poems of his; the other the Venerable Bede whose "Ecclesiastical History of England" is the first historical record of the Saxons. He was born in 672, educated in a monastery and devoted all his life to the service and glorification of the Roman church. He also wrote in Latin, as did Alcuin, who was born in York about 735. Alcuin lived a religious life in England for many years but in later life went to the

Continent, living in the French court as friend and preceptor of Charlemagne until 801 when he retired to the Abbey of Saint Martin where he died in 805. His works were largely religious arguments.

But Cædmon was the first to sing to his countrymen in their native tongue. He was an inspired man, and glorified God and His Sacred Book in many poems which are fairly aglow with religious fervor and unquestioned ability. He was first heard about 650. Then came Cynewulf, born some time about 725, who, unlike his predecessors, was not a priest or monk but a wandering gleeman. He was, however, more or less familiar with the Latin tongue, and its poetic meter influenced very materially his English verse, which was of secular character.

From this time familiarity with literature in English gained ground among the people, and lesser poets and writers sprang up on every side.

With the increase of learning attained by the acceptance of the Roman church and this spread of literary effort, greater attention was paid to the education of children, and monks and priests were largely patronized as instructors. As the years went by, these youths grew up and assumed control of matters commercial, social, religious, political, domestic, and national. And how, upon the primitive foundation of an ignorant but honest desire to govern wisely and well, they reared that glorious structure of English jurisprudence and English liberty which has been a beacon light through all the centuries, we shall learn in our future study of the English kings.

THE TENURE OF LAND IN ENGLAND.*

BY D. McG. MEANS.

PART TWO.

HOW the village communities of England became transformed into manors is a problem which does not at present seem capable of solution. The change has been attributed to Roman influence, many points of resemblance between the Roman *vill*, or *villa*, as found upon the Continent and the English manor having been pointed out. This evidence is perhaps sufficient to prove that the Anglo-Saxon invaders may have been acquainted with the Roman institutions, but it does not follow from it that the manorial system may not have existed in Britain when the Romans landed there. That there would be no improbability in this, may appear if we consider the conditions under which primitive society exists.

The enforcement of rights throughout a nation by a central authority or government is a comparatively recent phenomenon. In the days when village communities flourished, every village had its own customs, by which all rights were determined. In cases of dispute the assembly of villagers or the council of elders decided what always had been the custom, and their decision was final. In them was vested practically the whole civil and criminal jurisdiction, and they also supplied what legislation was necessary.

In the case of disobedience to their award, a natural and early remedy was to outlaw the offender; to drive him out of the village and pull down his homestead. But the application of such measures required executive officers, and the constant warfare in which societies were then engaged also compelled the selection of leaders, and thus in time there came to be chiefs, or eventually one chief or lord in every village. He may have been originally only *primus inter pares*,* but he gradually developed into the lord of the manor. At what time and in what manner the change took place may be uncertain, but it was very generally completed in England early in the period following the Anglo-Saxon invasion.

In this view the tenants of manors were originally not serfs under a lord, but members together with their lord of a self-governing community. The manorial courts,† the court leet, the court baron, and the custom-

*Special English Course for C. L. S. C. Graduates.

* "Chief among equals."

†Of these courts, the *court leet* was that holding criminal jurisdiction; the *court baron*, that in which were made the laws for the cultivation of the common fields; while the *customary court* attended to the business arising out of tenure of the land by the villeins, or tenants of the lowest class.

ary court, were all descended from the assembly of this community. The chief man was not the owner of the land and the owner of those that tilled it, but only a constitutional ruler. Yet even if this be true it cannot be denied that the feudal theory of the manor had been substantially established in Anglo-Saxon times, although its full legal development took place under the Normans.

It is almost certain that at the time of the Conquest, England was full of manors, and that the great slaughter of the Saxon nobility, by depriving many if not most of these manors of their lords, enabled William to provide for his followers by giving them these unoccupied posts. The feudal system being fully developed in Normandy, the theory of communal ownership was ignored, and the idea of tenure substituted. Thus in the view of the law the descendants of the ancient commoners, whose ownership of the land was of unknown antiquity, were considered as receiving it as villeins, or serfs, from lords whose arrival in the country dated from yesterday. Yet in a sense this was but a substitution of a larger communal ownership for a smaller; for the lord did not own his lands absolutely, but upon the condition of service to the king, who as representing the whole nation was the source of title to all its lands. Hence it is commonly said that no man holds land in England by title older than the Conquest; but this is too broad a statement. The church was not deprived of its lands, which were already extensive, and, as we have seen, there were humble owners of very ancient origin who were undisturbed by the changes that went on over their heads.

Without assuming positive accuracy it may be laid down as substantially true that the manors as we know them after the Conquest, were the *hams* or *tuns** of Saxon days. The lord of the manor replaced the *thane* or *hlaford*,† his demesne was the thane's *inland*; his villeins were the *geneats;* and the land in villeinage was the *geneat-land*, or *gesettes-land*, or *gafol-land*.* This was composed of hides of 120 or 240 acres, each hide being made up of four virgates, or yardlands, of thirty acres each, the normal holding of a villein, which again often consisted of thirty or even sixty scattered strips. The villeins, or geneats, were villeins proper, or *geburs*, and the *cottiers*, and below all were the *theows*, or slaves, who had no land.

The land in demesne was the home farm of the lord of the manor and could be fenced by him, while he often set off parts of it to tenants for longer or shorter terms at money rents in free tenure. Around the village lay the open fields, cultivated on the three-field system, two crops being followed by a fallow; the fallow probably subject to common rights of pasture, as were the other fields after the crop was gathered, while there were other fields specially devoted to pasturage. Then there was the forest or woodland, peculiarly dear to the sport-loving nobles, but which yet furnished a supply of turf, brushwood, broken limbs, and loppings of trees for use as fuel by the villagers, and *pannage*—the mast of the oak—for their swine. These complicated rights were regulated in the courts of the manor, and were very jealously guarded. The number of cattle to be pastured by the lord as well as by each tenant, the times of pasturage, the privileges in the forests, were all carefully defined.

As a condition of their tenure the villeins owed to the lords services of the most varied character. We may take as an early instance the record of the Abbey of Peterborough of 1125, which states that in a certain manor:

> The holders of virgates for the lord's work plough in spring four acres for each virgate. And besides this they find plough teams three times in winter, three times for spring ploughing, and once in summer. And they have 22 plough teams, wherewith they work. And all of them work 3 days a week. And besides this they render per annum from each virgate of custom 2*s.* 1½*d.* And they all render 50 hens and 640 eggs. One tenant of 13 acres renders 16*d.*, and [has] 2 acres of meadow. The mill with the miller renders 20*s.* The 8 cotsetes

* Green says, "The unit of social life [in Saxon times] was the cluster of such farmers' homes, each set in its own little croft, which made up the township, or tun. The tun was surrounded by an earthen mound tipped with a stockade or quickset hedge, as well as defended externally by a ditch; and each township was thus a ready-made fortress in war, while in peace its entrenchments were serviceable in the feuds of village with village, or house with house." It is interesting to note the derivation of the English words home and town from these Anglo-Saxon terms.

† Pronounced läf-ord. The word is a compound one, the first part *hlaf*, meaning loaf (note the slight change in the English word from the original), and the second, *ord*, chief or ruler.

* Gafol was the Saxon word for tax; gafol-land, the land liable to be taxed.

[cottagers] work one day a week, and twice a year make malt. Each of them gives a penny for a goat, and if he has a she-goat, a half-penny. There is a shepherd and a swineherd who hold 8 acres. And in the demesne of the manor are four plough teams with 32 oxen, 12 cows with 10 calves, and 2 unemployed animals, and 5 draught cattle, and 300 sheep, and 50 pigs, and as much meadow over as is worth 16*s*.

It may be observed in passing that the England of to-day, marked off into fields inclosed by hedges, is greatly changed in aspect from the England of the time of which we are speaking. In those days a striking feature of the country was the great open fields with which the villages were surrounded. It would be easy to quote descriptive passages from early writers showing the truth of this, but it we consider that there are some 10,000 parishes in England (on Mr. Seebohm's reckoning) and that between 1760 and 1844 nearly 3,900 inclosure acts were passed, it is obvious that great changes must have taken place. The ownership of lands in these scattered patches had become intolerable from the waste of time and labor involved in cultivating them, and of course nothing like scientific culture could be attempted on a narrow, unfenced strip which might lie between others foul with weeds and which on a certain day must be given up to be trodden by all the cattle of the community.

These inclosure acts generally recite that the open and common fields be dispersed in small pieces intermixed with each other and inconveniently situated, that divers persons own parts of them and are entitled to rights of common on them, so that in their present state they are incapable of improvement, and that it is desired that they may be divided and inclosed, a specific share being set out for each owner. The old custom of whipping boys* along the parish boundaries obviously dates from a period when fences were not used.

Although a considerable portion of the land of England had been brought under cultivation in the time of the Saxons, there were immense forests and wastes that were originally called folkland, but came to be included in the royal demesne. All estates with the villages upon them which had no manorial lord but the king, were also included in this demesne, and the whole of this demesne may be regarded as the manor of the king.

Grants of life-leases, generally as a reward for military services, were constantly made out of this folkland by the kings, and thus the *bocland* [bookland], or private property, was continually enlarged. There is a passage in one of King Alfred's works quoted by Mr. Seebohm, that shows how new manors may have been established. He describes how the great wood provided every requisite of building, shafts and handles for tools, bay timbers and bolt timbers for house-building, fair rods with which many a house may be constructed, and many a fair *tun* timbered, wherein men may dwell permanently in peace and quiet, summer and winter, which, as he sadly says, "is more than I have yet done!" There was an eternal *ham* above, but He that had promised it through the holy fathers might in the meantime make him, so long as he was in this world, to dwell softly in a log-hut on *lænland* [granted land] waiting patiently for his eternal inheritance. So we wonder not, he said, that men should work in timber-felling and in carrying and building, for a man hopes that if he has built a cottage on *lænland* of his lord, with

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*Among the curious methods taken by the early English to preserve a remembrance of boundaries is the following taken from Hone's Year Book: "A perambulation is the custom of going round the boundaries of a manor or parish with witnesses to determine and preserve recollection of its extent, and to see that no encroachments have been made upon it, and that land-marks have not been taken away. It is a proceeding commonly regulated by the steward, who takes with him a few men and several boys, who are required to particularly observe the boundary lines traced out, and thereby qualify themselves for witnesses in the event of any dispute about the land-marks at a future day. In order that they may not forget the lines and marks of separation, they *take pains* at almost every turning. For instance: if the boundary be a stream, one of the boys is tossed into it; if a broad ditch, the boys are offered money to jump over it, in which, of course, they fall, and pitch into the mud, where they stick as firmly as if they had been rooted there for the season; if a hedge, a sapling is cut out of it and used [in flogging them] .... In years after, when the boys had become men, they would remember the brook by the wetting they had in it, the wall by the muddy ditch or the bed of nettles, the hedge by the flogging."—Dr. MacKenzie Wallace writes of a similar custom among the Cossacks. "When the boundary was once determined, the following original method of registering was employed: All the boys of the two stanitzas were collected and driven in a body like sheep to the intervening frontier. The whole population then walked along the frontier that had been agreed upon, and at each landmark a number of boys were soundly whipped and allowed to run home. This was done in the hope that the victims would remember as long as they lived, the spot where they had received their unmerited castigation."

nis lord's help, he may be allowed to lie there awhile, and hunt and fowl and fish, until through his lord's grace he may perhaps some day obtain *bocland* and permanent inheritance.

Whatever the historical origin of the ownership of serfs or villeins in their holdings may have been, there is no doubt what this ownership became when the feudal theory reached its development. The manor was the unit of land holding, so far as the king was concerned, any estates less than this being unworthy of royal notice, but as all manors were held from the king, so the lords of the manors came to maintain that the common people whom they found tilling their fields held from them. Hence in the grants of copyholds it is usual to find it stated that the tenant holds at the will of the lord, and on this account although copyholds are now the best of titles, yet unless enfranchised they are not freeholds at law; the freehold of lands of this character being in the lord of the manor. And Blackstone declares that the property of the soil in those grounds called commons is generally in the lord, although his tenants may have rights which the lord may not now disregard. On this theory statutes were passed allowing the lord to inclose so much of his waste or common as he pleased, for tillage or wood-ground, provided he left sufficient for those entitled thereto. If the lord chose to plant trees on the common, the commoner had no right to cut them down, although he had a remedy by action.

We may say, therefore, that during the feudal period the English tenures of lands lay in two planes; the upper plane containing the relations between the king and his lords and barons, and those between the great lords and those who held manors of them; the lower plane containing the relations between the manorial lords and their various classes of tenants. After the Conquest the king granted great estates, containing hundreds of manors, to his most influential lords, and they in turn cut them up among their followers.* Their followers were actively engaged in doing the same thing, when further subdivision, or subinfeudation, as it was called, was put a stop to by statute.*

Every grant was of course upon condition of service of some kind, and as this service ultimately came out of the land it was found that the higher lords were continually losing it, because of the number of intervening claimants. In consequence of these statutes no new manors have been created since the time of Edward I., for no tenant has since then been able to create tenants to hold of himself. But of course the same man might be lord of many manors, installing his representatives in those which he did not personally occupy. Thus in Fleta, the law book for landlords in Edward I.'s day, we read that in the absence of the lord he should have a seneschal, or steward, to hold court for him and have a general oversight of all his manors, and a bailiff on every manor to superintend the farm work. And it is clear from the language used by the Saxon translators of the New Testament that they considered the parable of the unjust steward—and were probably right in so doing—as pointing a moral by the example of the steward of an estate with villein tenants, who could so easily defraud his lord.

It was thus desirable in those times, as it is in these, for one owning land to which he could not give his personal attention, to let it to some one who would pay rent for it, rather than try to cultivate it by hired labor. This tendency operated slowly, but with very important results. On the one hand it led to the king's eventually accepting a money payment from the lords in place of the services which they agreed to render for the lands granted to them. On the other hand it led to the elevation of the serfs to the rank of tenant farmers. It is obvious that to see to it that the excessively numerous and complicated services, of which the example taken from the record of the Abbey of Peterborough is unusually simple, were fully and punctually rendered by the serfs, was a very

*The conditions on which the king granted these estates are explained in the following quotation: "Eight hundred years ago, at Salisbury, every land-owner of any note knelt before William's throne, placed his clasped hands within the king's, and took the following oath: 'I become your man from this day forth, of life, of limb, and of earthly worship, and unto you will be true and faithful, and bear you faith for the land I hold of you, so help me God.'"—*Dole's "Talks About Law."*

*This statute, enacted in 1290 in the reign of Edward I., was known under the name of *Quia emptores*. It directed "that in all future transfers of land the new tenant should hold the land, not from the alienor, but from the next lord. Thus if B holding land from A, transferred some of that land to C, C would hold it, not from B, but from A. In this way subinfeudation was checked and no new manors could be formed."

burdensome task. Thus certain services came to take the place of uncertain, and payment of commodities to take the place of services, and finally payment of money to take the place of payment of commodities. There was less cheating and less friction, and on the whole more freedom.

By such steps as these the transition from feudalism to the modern tenure of land was slowly brought about, the villein becoming a freeman, and the lord becoming an owner in fee. But there were important differences in the tendencies in the two planes of tenure to which we must now give some attention.

Beginning with the lower plane, we find that in spite of the recital in the grants of copyholds, that the land was to be held during the will of the lord, it became the custom for the grant to be held during the life-time of the serf. Furthermore the grant was renewed to his heir generally on payment of a gift called a *heriot*. Thus we learn from the records of the manor of Winslow that after the Black Death in 1348–9, which is supposed to have swept off nearly half the population of England, 153 holdings changed hands, and that all of them were regranted to the single heir of the deceased holder, or to a reversioner, or, if no claimant of either character appeared, were retained by the lord. There was no case of a subdivision among the children of the tenant. In these cases the heriot was generally an ox or its equivalent in money, and sometimes where the new tenant could pay nothing a half acre was deducted from his holding and added to that of the lord. The general rule was for the holding to pass to the eldest son, but in some manors the custom was for the youngest to inherit. The children that were thus excluded from the homestead passed into the ranks of laborers or of cottiers, and sometimes obtained land in the lord's demesne on payment of rent, or perhaps wandered off to new manors or those where their services were in greater demand. After the Black Death, fugitive villeins became very numerous and the servile incidents of feudalism became very much shaken. The discontent of the serfs broke out in Wat Tyler's rebellion.*

The copyhold therefore became practically an entailed estate, passing from father to son for generations, so that it often was known by the family name. These devolutions were duly entered in the rolls, or record, of the manorial courts and thus became fixed by written evidence which sometimes is very ancient. These customs came to be recognized by law and much land in England is now held by copyhold title, although to a great extent relieved from all feudal services. The most sweeping provision for their enfranchisement was not more than fifty years ago, and copyholds affected by this act became freeholds at law. But what we are concerned to notice in them is the steady operation of the tendency to pass into the lord's hands. As we have seen, if there was no heir the holding escheated to the lord. The same result followed if the tenant were guilty of treason, if he committed waste, or if he attempted to alienate his holding. Moreover he might surrender his copyhold voluntarily to the lord, and at certain periods it was probably not difficult for the lord to compel such surrenders.

From escheats alone, in a disturbed state of society, the demesne of the lord would be steadily increased, while there could be no increase in the number of the copyholds. They were not subdivided, and there being no custom of the manor by which new ones could be created, the law refused to sanction attempts to create them. There could be but one result,—the gradual extension of the ownership of the lord, and the gradual increase of his free tenants. The condition of the serfs improved, while their numbers decreased. The numbers of the free tenants increased, but their material condition eventually deteriorated, until they reached the somewhat forlorn estate of the modern English peasant. Thus, in a general way, was brought about the change in the land tenure of the humbler members of society in England; a change that so far as the extinction of community of possession and ownership of land was concerned, was a necessity of economic progress, but so far as the extinction of all ownership by the peasantry was involved, was in many respects deplorable.

*See "Outline History of England," page 138.

THE KNIGHT OF THE ROUND TABLE.

BY JAMES BALDWIN, PH. D.

THE Knight of the Round Table! At mention of that name what visions appear! Visions of a dead past they are, and yet of men and deeds whose influence lives in the present and will continue to live as long as civilization lasts. We see more than the man in armor, with shield and lance and richly caparisoned steed, riding fearlessly into battle or going forth in quest of adventures. In that steel-encased figure we behold the protest of the noblest minds of the Middle Ages against the prevailing barbarism of the times; an ideal of courage, of gentleness, of honor, of truth, hardly attained and certainly not surpassed in our own boasted age of enlightenment; a champion of the oppressed against the oppressor, of the weak against the strong, of right against might; the first advocate of the emancipation of woman; the embodiment, for many centuries, of whatever was considered as true manliness in man. The name of this knight has been dear to the hearts of English-speaking people for nearly a thousand years, supplying the theme for a cycle of song and romance unexcelled in any language. For ages story-tellers have delighted to magnify his deeds, and poets have not yet ceased to sing his praises.

Who was this Knight of the Round Table? Broadly speaking, he was the type of what was considered to be the perfect knight—the possessor of all the knightly virtues. I do not know that he had any real existence in the flesh; but that men living in that benighted era which we call the Dark Ages could conceive of such a character, is ample evidence that, although the human heart may be desperately wicked, it ever retains sincere admiration for things noble and true. The ideals that we cherish, are they not an index to our better natures? That a rude people should love to hear the minstrel's song of the perfect knight, argues that they were not wholly given over to rudeness. And who shall measure the uplifting, humanizing influence of such songs upon such listeners?

Of the origin of knighthood we have but little knowledge. The world has at all times stood in need of reformation; and in the darkest periods it has never been without its reformers. It has always had, somewhere, a saving remnant—men who with such strength and such light as they possessed, have striven manfully and against odds to correct the evils which surrounded them. The first knights were of that saving remnant; they were the earliest successful reformers of our modern era. It was in the tenth century that they began to make their influence felt among the peoples of Western Europe. The feudal system had been established on the ruins of the short-lived empire of Charlemagne. Each of the great feudal chiefs was a law-maker unto himself. Property was held by the sword. The weak were everywhere at the mercy of the strong. On every hand there seemed to be naught but cruelty, injustice, crime. Man had almost lost his manhood. Anarchy prevailed. If ever there was need for reformers, surely it was then; and it was then that the saving remnant came to the front.

A few men not strong enough to cope single-handed with the lawless feudal barons who plundered the land, conceived the idea of union. This union was at first doubtless for defensive purposes alone. But the spirit of humanity had not been entirely banished from the earth. Men in whose minds it still lingered, longed to escape from the reign of blood-shed and cruel oppression; and they looked with pity upon the misfortunes of the weak and the defenseless who surrounded them. They resolved, in the true spirit of reformers and missionaries, to form an aggressive union, and to spend their lives in combating evil, in aiding the innocent, and in inculcating among men such ideas of truth and honor and courage as it was possible for them at that period to understand and appreciate.

There were at first not many to engage in this movement. But, few as they were, they presented to the world about them such patterns of nobility, of justice, of single-heartedness, as could but win the respect and admiration even of their enemies. Even among barbarians, noble principles honestly and fearlessly advocated are sure to secure

adherents. The spirit which actuated these knights—the spirit of chivalry, as it came to be called—was a leaven which soon wrought many changes. The movement which they inaugurated gradually spread. Other men hastened to join hands with them and to bind themselves by like vows. From being a small band of reformers—esteemed as eccentric visionaries, despised, disdained—they became the center of a movement which more than any other influence was destined to hasten the coming of our modern civilization. The institution of knighthood, or chivalry, became the most dominant force of the period. It extended through all the countries of Western Europe, but more especially was its power felt in France and England. Its effect was to restrain the selfishness of barbarism, to make courage praiseworthy only when exerted in behalf of a noble cause, to raise woman from a condition of degradation and slavery to one of honor and respect, to make duty the prime motive of human action.

As was but natural, the knight came in course of time to be regarded as a personage of great importance; he was recognized as a protector, a patron, a leader; he was honored as a ruler, a judge, a hero. It was then that the minstrels singing in the great castles, the *jongleurs** "chanting tales of adventures delightful to hear," began to extol the virtues of the ideal knight. Little by little, these songs and stories increased in number and in length. Little by little, new incidents were introduced, and new episodes were interwoven with every attractive narrative. The story of the character and the deeds of the hero was modified in the tales to suit the circumstances of place and time, and the tastes of those to whom they were recited. The meager literature of three centuries bears witness to the esteem in which the *preux chevalier*—the hero knight without fear and without reproach—was held by all classes of people. It was toward the close of that period of three hundred years that Geoffrey Chaucer, reflecting the spirit of his times, wrote thus concerning the subject of this sketch:

A knight ther was, and that a worthy man,
That fro the time that he firste began
To riden out, he loved a chevalrie,
Trouthe and honour, fredom and curtesie.
Ful worthy was he in his lordes werre, . . .
As wel in Cristendom as in Hethenesse,
And ever honoured for his worthinesse. . . .
This ilke worthy knight hadde ben also
Somtime with the lord of Palatie,
Agen another hethen in Turkie:
And evermore he hadde a sovereine pris.
And though that he was worthy he was wise,
And of his port as meke as is a mayde.
He never yet no vilanie ne sayde
In all his lif, unto no manere wight.
He was a veray parfit, gentil knight.*

In the twelfth and thirteenth centuries, a favorite boast of the minstrel, or the *jongleur*, was that "no one in the whole world knew so many Chansons de Geste, † or so many tales of the Round Table as he." And one of their number, Jean Bodel by name, declared, "There are but three subjects which interest men: the tales of Britain, so light and pleasant; those of Rome,‡ which are wise and of teachful sense; those of France, truly every day of greater appearance." And the theme which animated all of these subjects was the ideal knight. In the "Chansons de Geste," or the tales of France, that knight is Charlemagne, or one of his twelve peers. In the "wise and teachful" tales of Rome, he appears in many characters, and generally as a brave man patterned according to monkish ideals. In the "light and pleasant tales of Britain," he is King Arthur, or one of that company of heroes who sat with him about the mystic Round Table. And it is from this portraiture of him that we derive our type of the "veray parfit, gentil knight."

King Arthur, in whom we behold the flower of chivalry, the true "knight of the Round Table," can hardly be regarded as altogether a mythical personage. There must have been some historic foundation for a story which has lived in men's minds for so many hundreds of years. But it is not too much to say that such historic foundation is exceedingly slender compared with the magnificent superstructure of poetry and fable which has been built upon it. But of the actual truths

*[Zhon-gler]: Jugglers. "They were originally minstrels who could perform feats of sleight of hand, etc., but they soon became mere mountebanks, and the name became . . . a term of reproach."—*Notes on "Piers Plowman's Crede."*

* *Werre*, war.—*Ilke*, same.—*Pris*, price, value.—*Port*, carriage, behavior.—*Ne*, nor, not.—*Manere*, kind or sort.

†[Shon-song de jest]. French epic poems.

‡The "*Gesta Romanorum*."

relating to the life of the blameless king we know nothing. It is said that he was a prince of a tribe of Britons in South Wales, or Cornwall, and that he lived during the first half of the sixth century. Beyond this, which is little more than conjecture, all is fable. Nennius, a British monk who wrote in the latter part of the eighth century, a "History of the Britons," tells us that "the magnanimous Arthur, with all the kings and military force of Britain, fought against the Saxons. And though there were many more noble than himself, yet he was twelve times chosen their commander, and was as often conqueror." Besides this, and a list of the twelve battles which he fought—slaying in one of them "nine hundred and forty by his own hand"—he tells us nothing. Of course the historical Arthur was not a knight, neither did he found the order of the Round Table; for he must have lived at least four hundred years before the institution of chivalry had its beginning. Yet the stories of his kingship which must have been preserved during that period—perhaps in the form of legends and traditions—were such as doubtless made a deep impression upon those who listened to them. And when at length the minstrels of the eleventh century desired a character to personate the perfect knight, they had but to choose one already known to them as a national hero, dress him in knight's armor and surround him with the halo of chivalry. Exactly in like manner, when Edmund Spenser, five hundred years later, desired to write a poem, the end of which was "to fashion a gentleman or noble person in vertuous and gentle discipline," he chose the history of King Arthur, "as most fitte for the excellency of his person, being made famous by many men's former workes."

It is to Geoffrey of Monmouth, a monk of the twelfth century, that we are indebted for what very properly may be considered our first romance of King Arthur. There is little doubt but that the germ of his story had long existed in the crude form of old British legends, and in the songs sung by the minstrels of Wales and Cornwall and their kinsmen beyond the Channel. What Geoffrey did was to put the story into a form that was attractive to the romance-writers of Normandy and to the priestly scholars in England as well as in France. He wrote it in Latin, as a portion of his *Historia Britonum*, declaring that he had translated the entire work from a "precious treasure" of early manuscript in the ancient British tongue, which one Walter, archdeacon of Oxford, had brought out of Brittany. The interest and popularity of his story led many Norman writers to translate it from the Latin into French, and some to paraphrase it into a metrical romance. This was the beginning of an Arthurian literature which for more than eight centuries has been receiving rich accessions, and the last volume of which has not yet appeared.

Among the writers who immediately followed Geoffrey of Monmouth were Luc du Gast, Walter Map, Robert de Borron, and Rusticien [rus-ti-shen] of Pisa. Walter Map, who was archdeacon of Oxford, conceived the idea of collecting all the known legends of Arthur and his knights and arranging them in one harmonious narrative. Accordingly, with the aid of Robert de Borron, he produced a series of five prose romances. The first of these was the romance of "The Holy Graal," a favorite Christian legend, which he had modified to suit his purpose, and made a part of the story of King Arthur; the second was the story of "Merlin"; the third, the romance of "Lancelot of the Lake"; the fourth, "The Quest of the Holy Graal"; and the fifth, the "Mort Artus," the death of Arthur. To this series of romances, other writers afterward added the story of "Sir Tristram and the Fair Isolt," the metrical romance of "Erec and Enid," and the history of "Perceval de Gallois" [gal-lwa]. These eight romances form the basis of nearly all subsequent poems or stories relating to this theme.

And this is the story of the blameless chief of the Round Table and his redoubtable knights.

In the days of King Vortigern there lived in Britain a famous magician named Merlin, who knew things past and present and to come, and who instead of using his power to work men mischief became a preacher whose delight it was to tell men of "the loving of Jesus Christ." This magician had been discovered to the king in a miraculous manner, and to him he had foretold the coming of Arthur. "Uther [u'ther] shall have a son," said he, "who shall come out of Cornwall; he shall be like a wild boar bristled with steel, and shall consume the cities and devour the traitors with authority. He shall kill all thy rich kindred; he shall be most brave and

noble in thought; to Rome shall his authority extend; and he shall fell all his foes to the ground."

Not long afterward, a great battle was fought on Salisbury Plain between the Cornish kings, Uther and Pendragon, on one side and the invading Saxons on the other. Pendragon was slain, and Uther, assuming his name as a surname, succeeded to his kingship. Then it was that Merlin by his magic arts caused to be brought from Ireland and placed above Pendragon's grave those mighty rocks of Stonehenge, which have been "the wonder of every succeeding age, and which he ordained to endure to the world's end." At about the same time Uther-Pendragon, by Merlin's advice, set up a Round Table at Cardoell, in Wales. This table was made in imitation of that one at which our Lord and His disciples sat when partaking of the Last Supper. It was also like that table which Joseph of Arimathea had made and upon which had been placed the cup, or Holy Graal, containing the blood that flowed from the wound in the Savior's side.

On this table, Uther-Pendragon spread a feast to which were invited the bravest knights and the fairest ladies in all Wales and Cornwall. But none were braver than Gorlois [gor'lo-is], Duke of Tintagel, and none more fair than Ygerne [i-gherne], his wife. With Ygerne, King Uther-Pendragon became enamored, and "after using curious arts" suggested by Merlin, and causing Gorlois to be slain in an attack upon his castle, he married her.

Of this Uther-Pendragon and the fair Ygerne, Arthur was believed to be the child. But certain versions of the legend say that this was not so, but that he was cast up out of the stormy sea, "being sent by Heaven to appease the land and establish the faith of Christ therein." Be this as it may, he was delivered to Merlin, by whom he was brought up—and Merlin sang of him, "From the deep he came, to the deep he returneth."

The boy was kept in ignorance of his kingly relationship until after the death of Uther-Pendragon. Then, before he was brought forward to be crowned, there arose other claimants to the throne. These contestants came into the churchyard expecting some miraculous token by which their claims would be settled, when, "behold, there stood an anvil of stone, and stuck therein a fair sword, naked at the point; and letters of gold were written about the stone, that said this: 'Whoso pulleth out this sword out of this stone and anvil is rightwise born king of England.'" The tributary kings and the most famous knights in all the land tried their strength in vain; they tried it again at Candlemas; they tried it at Easter, and still a fourth time at Pentecost. But the miraculous sword stuck fast in its place. Then it was that Arthur, still a boy serving his foster-brother Kay in the capacity of squire, by the merest accident laid hold of it and drew it from the anvil with the greatest ease. The knights, seeing the youth thus pointed out to them by the finger of Heaven as their rightful king, joined at once in swearing eternal fealty to him, and he was crowned with great distinction.

Soon after his coronation, King Arthur proceeded to found a new order of knighthood; and, because at their festivals the knights were accustomed to sit about the mystic table which Uther-Pendragon had set up at Cardoell, he called it the order of the Round Table. And the king charged his knights "never to do outrage nor murder, and always to flee treason; also by no means to be cruel, but to give mercy unto him that asked mercy, upon pain of forfeiture of their worship and lordship; and always to do ladies, damosels, and gentlewomen service, upon pain of death. Also that no man take battle in a wrongful quarrel, for no law, nor for any world's goods. And unto this were all the knights sworn of the Round Table both old and young."

Among these knights the one first sworn was Bedivere. But the one first in prowess and in the affections of the king was Lancelot, "the courtliest knight that ever bare shield, the sternest that ever laid spear in rest, the meekest and gentlest man that ever eat in hall among ladies." After him was Tristram of Lyonesse, "taller than the rest, and armored all in green." Then Pelleas, lord of many a barren isle; Gawain and Gareth and Modred, nephews of the king; Kay, his foster-brother; Galahad and Percival, knights spotless and without reproach; Geraint, a noble tributary prince; and others of lesser note. All these sat down at the Table Round, "with the Holy Ghost in their midst." But they left one seat vacant—a seat which Merlin had made, and which he called the Siege Perilous. For upon it no impure man could sit: the earth would swallow him up.

And once by misadvertence Merlin sat
In his own chair, and so was lost.

The Holy Graal, which Joseph of Arimathea had brought, ages before, to Glastonbury, "where the winter thorn blossoms at Christmas in honor of its lord," had long been absent from mortal vision; for only the pure in heart could see it. Yet Arthur, when he founded the new order of knighthood, hoped that men would thenceforth lead upright lives and that the blessed cup, whose very sight healed every ill, would come again. Nevertheless, sin prevailed. For, although there were many in the noble company who sought the cup, none were worthy to behold it save Percival and Galahad, and none save Galahad dared sit in the perilous seat. But he was caught up at once into Heaven, and the holy cup with him.

Space fails us to go further into this history. We may not speak of the splendor of King Arthur's court and his far extended conquests. Nor can we tell of the guilty love of Lancelot and Queen Guinevere [gwin'evere]; or of that of Tristram and fair Isolt; or of the treason of Agrivaine and the double treachery of Modred. The noblest knights were, after all, not perfect; the pattern women, their companions, beautiful, stately, loving, were not faultless. Even Arthur, the ensample of all knightly virtues, "sinned his sin, which found him out when, his mind clouded with doubt, he took his way"

To the island-valley of Avilion,
Where falls not hail or rain or any snow,
Nor ever wind blows loudly; but it lies
Deep-meadow'd, happy, fair with orchard lawns
And bowery hollows crown'd with summer sea.

What is the moral of all this? It is that the so-called Age of Faith is not to be wholly despised; that men who lived in a period of what we regard as intellectual darkness, not only recognized but admired whatever is beautiful and true in the human character; that they understood the difficulty—nay, the impossibility—of attaining to a state of purity and perfectness in this life; and yet that they delighted to contemplate ideals and ensamples in advance of the best products of their times, and that this contemplation and presentation of noble models helped to inaugurate and advance those movements which resulted in the production of our modern civilization. No person can study the story of the Round Table Knight, his unselfishness, his bravery, his gentleness, his devotion, his loyalty to God and the king, without being made better, nor without acquiring a feeling of greater charity toward those people who, living in a benighted age, were yet able to conceive of so lofty an ideal of humanity.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*November 2.*]

PRAYER AND RECENT DIFFICULTIES ABOUT IT.

And the Pharisees came forth and began to question with Him, seeking of Him a sign from Heaven, tempting Him.

And He sighed deeply in His spirit, and saith, "Why doth this generation seek after a sign? Verily, I say unto you, there shall no sign be given to this generation."—MARK viii., 11, 12.

HOW can a *spiritual* agency be effective toward producing *material* changes? It is urged, and with some plausibility, that many of the things prayed for, alteration of the weather, for instance, are material in their character, and are not brought about without some displacement in Nature. Now, as an ordinary rule, such displacement is caused by matter acting upon matter. Unless, therefore, it can be shown that Prayer has an exceptional motive power, its sphere of action must be limited to bringing about spiritual blessings. And, as spiritual blessings are out of sight, and cannot be attested by any evidence except that of the person who professes to experience them, it is more than probable that Prayer, driven, as one conceives it must be driven, from one sphere of action, and incapable of having its action in that other sphere substantiated by any valid evidence, is a fiction altogether. It is not that the possibility or the existence of *invisible* agencies is disputed. The objectors believe in atmospheric currents, they believe in invisible gases, but they question the existence of *spiritual* action, properly so designated.

It is not very difficult, I think, to rend in

pieces this last rag of the mingled tissue of *à priori* objections.

In the first place, unless we conceive the Deity to be Himself material, we cannot, after having ascended from one material cause to another until we arrive, as we must eventually arrive, at the Deity, deny that the operation of the Great First Cause is that of a spiritual agency upon what is material.

In the second place, wherever the will of Man is brought into play, whether he operates on will-less things about him, or causes the wills of his fellows to mould their actions in accordance with his will, a case of spiritual agency is established.

In the third place, it is needless to assume that Prayer is the *cause* of physical or spiritual blessings. It is safer to consider Prayer to be a *condition* of the mind and heart and will, and a *direction* of the mind and heart and will to the Great Controller of the laws of events, to which Man instinctively inclines. If that Controller does not, for whatever reason, assent to their production, the events desired will not be produced.

And fourthly, whatever difficulty exists in tracing the operation of Prayer towards the production of physical events, that same difficulty exists in tracing its operation towards the production of spiritual events.* We pray; the wind changes—we cannot tell why or how. We pray; a change comes over our hearts and feelings—we are equally unable to tell why or how. With great deference, therefore, to our objector, we must decline to limit the sphere of the action of Prayer to spiritual blessings. It is a curious fact that coincidently with a disposition to undervalue Prayer on the ground that it is a spiritual agency, there has arisen a disposition to support the pretensions of what is called *Spiritualism*. The essence of Spiritualism is that it recognizes a power of action by the will, upon will and upon matter, independently, and even in defiance, of what are supposed to be the ordinary laws of influence. Weights can be raised without the action of the force usually employed; wills can be swayed without the ordinary methods of persuasion. What sort of spirit, morally and intellectually considered, that spirit is which thus acts in accordance with, or in obedience to, or in furtherance of, the efforts of the human spirit in bringing about the alleged effects, does not appear. And the alleged effects are so trivial, so little tending to any human good, and so confessedly incompetent to alleviate any human anxiety, that they may safely be set aside. If not mere feats of legerdemain on the part of the agents, they are something like nervous delusions on the part of the patients. But the popularity, or, at least, the notoriety, which Spiritualism has achieved would never, I think, have been achieved but for two reasons:

First, because it is an illegitimate way in which belief in the possibility of spiritual agency, when damned out from its proper channel, belief in the efficacy of Prayer, exhibits itself.

Secondly, because it seems to offer a solution of the question, Can spiritual agency be tested by visible results?

[*November 9.*]

I have noticed this subject because it introduces us not unnaturally to a class of objections to prayer which has been hitherto merely alluded to, I mean, that of *à posteriori* objections.

Those who hold them say, "If Prayer is an appreciable motive factor in human affairs, it must be capable of being tested by results. Employ methods of testing it analogous to those which are employed in other matters, and let these tests show that it is a principle, either efficient by itself or a co-efficient in any degree, and a great obstacle to our full belief in it will be removed. We take up our position, remember, not as disbelievers in the value of Prayer, but as modest inquirers into the amount of its value. And if this can only be ascertained, we think that, as having suggested the inquiry, we shall deserve credit and obtain thanks. We shall have reduced what is a mere guess to a certainty,—furnished to men in general an aid which they are not aware of,—and strengthened in religious men the belief which they already hold. For ourselves we do not prejudge the question. We only 'ask for a sign.'"

This moderate language upon the subject is not indeed held universally on the opposing side. There are those who say, "We *have* looked for a sign already, and have

* It is not necessary for devotion, perhaps not very consistent with it, that the circuit of causes by which prayers prevail should be known by the petitioner, much less that they should be present to his imagination at the time. All that is necessary is that there be no impossibility apprehended in the matter.—*Paley's Moral Philosophy.*

found none. We have taken the utmost pains to determine who are the persons most frequently prayed for, and for what sort of blessings in their favor prayers have been offered. And what is the result? It does not appear that kings live longer, or are wiser or better than other men—that the nobility, or the clergy, or the Parliament are perceptibly benefited in the points to which the Prayers for them refer. Missionaries to the heathen, for whom most devout and special intercessions are offered, are as subject to miscarriage in their voyages, and to fatal diseases or accidents in the midst of their work, as other men are. Neither their own Prayers nor those of others preserve these men from the miasma of the swamp, or the treachery of the savage, or the effects of their own imprudence. In all these cases, and many more might be added, things go on just as if no Prayer had been offered at all. Is it therefore unfair to conclude that, as Prayer cannot be verified by statistical investigation, it is a mere delusion from the beginning?"

Those others, who declare themselves open to conviction, instead of thus settling the matter summarily, exhibit a readiness to commence it. They express themselves somewhat as follows:—"If Prayer be, as it is stated to be, a valuable element towards producing certain effects desired, one would have thought that those who are interested in the production of certain results, physicians for instance, would have discovered its value, have estimated its exact power, and have combined it with the other remedies which they prescribe in their patients' cases. It appears, however, that they do not do so, that they proceed in their treatment of those committed to their care as though Prayer were of no value, or of a value infinitesimally small. This circumstance is a very strange one, for physicians are proverbially men who are anxiously on the watch for any thing which can in the least degree assist them in their profession. It is so strange, that we might perhaps be justified in abandoning all belief in the efficacy of Prayer. But we will not decide precipitately. We will submit the matter to the test of calm experiment. Let the advocates of Prayer and ourselves select two wards of a hospital, each of them full of sick persons, and agree upon the following conditions. Both wards shall receive the same medical attention, the same tender nursing, the same human palliatives of the complaints of the sufferers. But those in one of them shall in addition have the supposed benefit of prayers being offered for their recovery. Those in the other shall be left without that supposed benefit. If the former ward shall present a larger number of instances of restoration to health, or of more speedy or more complete restoration than the latter, something will have been done towards removing the objection that Prayer is barren of results. At any rate, inducements will then exist to repeat the experiment. Every repetition, if accompanied by a similar result, will go further towards the removal of the objection. At length it will be removed entirely, for no doubt it will be ultimately discovered not merely that Prayer is available, but how much it is available both generally and in particular cases."

Such, though I have not employed the exact terms used by the two classes, is the tenor of what they say respectively. I do not think I have represented them unfairly, though I have divested their allegations and proposal of the cloud of words in which they are enveloped.

[*November 16.*]

The proposal is said to have been propounded by a medical man. Can this be so? If so, is he ignorant of that first axiom in therapeutics, that no two cases are exactly alike in their character; and that, therefore, it is absolutely impossible to get, let us say, twenty cases in each ward which shall be pitted together as a total, and run a race, as it were, as to speediness and completeness of cure, though professional means only were to be employed? But, to put this aside for a moment, he says, in effect at least, "I do not disbelieve the action of Prayer, I wish to believe it; and I propose the opposition of the two wards in order to determine whether, if the patients in the ward which is prayed for are most successfully treated, it may not be desirable in future to prescribe Prayer as well as other remedies. I shall, doubtless, be able to discover, if I give such and such patients so much quinine, or so much calomel, or so much cooling mixture, and these have recovered, by the assistance of Prayer, so much earlier and so much more completely than those others which had not that assistance, what is the exact amount of benefit

which Prayer contains as a medical motive factor. It will be simply an effort of quantitative analysis on my part."

But, now, let me ask him some other questions. Has he never heard of what is called *qualitative analysis?*—or, to put the matter in ordinary language, is he not aware that, in order to ascertain the degree in which certain drugs have contributed, or may contribute, to a certain result, the quality of the drugs must be unimpeachable; in fact, that they must be thoroughly good and genuine? Of course he is aware of this—for, in the case of his private patients, he desires his prescriptions to be taken to a good chemist, and, if they fail of effect, he examines the materials of which they are compounded; and he knows perfectly well that spurious materials are often substituted for true. Well, if he knows and does all this, how was it that it did not strike him that a qualitative analysis of the Prayer which he proposed to be offered for one of the wards ought to be instituted? Why did he assume that Prayer offered in that manner can be Prayer at all? It is not Prayer. It absolutely demands a result, it is not supplicatory and submissive; it is an experiment whether the Almighty will—it is not an entreaty that He may—grant; it is made to be seen of men, it is not to the Father, Who seeth in secret. If, then, it thus possesses many things which true Prayer has not, and is destitute of what true Prayer has, why did he assume that it is Prayer? One cannot imagine that he is ignorant of the necessity that drugs should be genuine; but it is, to say the least, extraordinary that having, for his purposes, lowered Prayer to the level of a drug, no suspicion should have crossed his mind that the act of thus lowering may have deteriorated it. One can only suppose, that, with all his skill in qualitative analysis, and with all his readiness to apply it in other cases, he never thought of applying it to Prayer; and that he is so unpractised in Prayer as to imagine that it is a cold, formal utterance of the lips; not that intense, holy aspiration which those who really use it well know it to be.*

*To pray with all our heart and strength, with the reason and the will, to believe vividly that God will listen to our voice through Christ, and verily do the thing that He pleaseth thereupon, this is the last, the greatest achievement of the Christian's warfare upon earth.—*Coleridge.*

[*November 23.*]

One is almost ashamed to spend so much time in animadverting upon a proposal containing so many and such palpable mistakes. For mistakes they are, if the proposal was seriously made. They are worse than mistakes, if it was made otherwise than seriously. But I must turn for a moment from the ward which was to be prayed for, to the patients in that ward from which Prayer was to be withheld. What is his demand with regard to them? That for a time they should be outcasts from the sympathies of the whole race of mankind. Well, could this demand be, by any possibility complied with? In the first place, can he ensure that none of these patients shall pray for himself and for his companions in sorrow? This is certainly one difficulty. But here is another. It is either unknown, or it is known, that this experiment is being carried on. If it is unknown, what is to prevent the millions of prayers which are ascending daily to the throne of God for the sick in general, and especially for those who are desolate, from embracing their case? But on the other hand, if it is known, would not the whole praying world unite to frustrate the attempt? And if special and specially earnest prayers have any influence, the proposer's design would be signally counteracted. The ward which was not to be prayed for, would be in a better condition than the other.

"I suppose then," the objector says, "that you abandon the *à posteriori* method of defending Prayer altogether." Nay, I reply, let me draw a distinction:—To defend Prayer, *à posteriori*, i. e., from results which shall be patent to all the world as instances of the ordinary relations of effect to cause, is one thing. It is quite another thing to show that it is futile to argue the delusiveness of Prayer, from cases in which it is supposed to have failed, or by an experiment with absurd and impossible, and certainly irreverent conditions annexed to it. Our attention has been directed to the latter of these, not to the former, with what success I leave you to judge. I cannot be fairly described as abandoning what I have never attempted to do. "Well, then," he rejoins, "I suppose that I may take it for granted that Prayer has no visible or tangible results." I reply that those who pray, and continue in Prayer, are sure that there is some eventual result, and are very often convinced that this or that

particular occurrence is a result in answer to their prayers. "Well, but if this is so, you limit its sphere of action to the impetration of spiritual blessings, to the persuasion for instance, that you have a kind and heavenly Father Who will listen to your requests for others, and to the requests which others make for you. Enjoy your persuasion, if you like, you shall receive no molestation from me." Nay, I reply, we do not thus part company. Remember, I am not speaking of *my* persuasion only, but of the persuasion of all mankind, founded upon a universal instinct, and confirmed by universal and immemorial practice. I am speaking of a persuasion which, as I have shown, is not only unassailable *à priori*, but credible *à priori*. I never asserted that, *à posteriori*, it is provable to any one but to a man's self, that a particular Prayer is answered. I only assert this, that the aggregation of men's persuasions that it is answered is, in combination with what has been already adduced, a proof that Prayer has an answer. Find a test which shall disprove the action of Prayer if you please, and if you can. But until you have done so, we shall continue to believe that it does act.

[*November 30.*]

But, the objector still rejoins, "Would it not be the best plan to admit at once that the domain of Prayer is the spiritual world only. If this were allowed we should get rid of the difficulty which is inevitably suggested by two facts; first, that men often pray for results which cannot be brought about without a miracle; second, that Prayer for spiritual results may be tested as to their efficacy by each person's individual experience."

I reply, for several reasons it is impossible so to limit the domain of Prayer. In the first place, if a man prays for spiritual blessings upon his neighbors, how can he, when his knowledge is so confined as it is, be more assured that his prayers for them in this direction are answered than his prayers for physical blessings upon them?

Then, again, do not spiritual and physical blessings continually intermingle? If a man prays that he himself or his neighbors may be pure and holy, does he not by inference pray that God's other and more visible blessings, which it is promised shall accompany these, may be superadded? And if a man's prayer for himself and his family is, that he and they may be loving and considerate of each other's wants and wishes, does not this, almost by a necessity, produce such unity of energetic action as tells greatly upon their temporal fortunes?

Yet, again, as to praying for what is ordinarily called a miracle. I never heard of any man in his sober senses (except when the Deity has specially empowered him, as in certain cases in Scripture), praying for what he was convinced would be a miracle. For instance, a man would not pray that he might be saved from destruction though he threw himself into the crater of a volcano in action. But, for all this he does not, by any sharp line of demarcation, settle or attempt to settle the domain of Prayer. He prays for all good things of mind, of body, or estate, with the reservation always, If it seem good to God. Following the bent of true piety, except where he has all the demonstration possible in the case that God has decided in one way, he makes "his requests known to Him."

"But if a man thus prays for resignation, and deepens his sympathies with mankind by means of Prayer," the objector pertinaciously rejoins, "what is this but an acknowledgment that Prayer is merely of subjective efficacy, i. e., that it does good merely to himself. I am not disposed to refuse him permission to compass any thing which *seems* beneficial to him." Thank God, the maintainers of Prayer reply, we *are* benefited by it. But it is because we are speaking to an Omniscient God—to a compassionate and loving Father—that we find relief in prayer. It is because we are approaching Him, that, though results of Prayer patent to the world are for a time withheld, we believe there will be some results. With us, whatever they may be with you, blessings within and blessings without are equally of His giving. He is not, on the plea that He gives the former, to be denied to be capable of bestowing the latter. When, therefore, we talk of Prayer being a subjective comfort and source of strength, do not imagine for an instant that we are actuated by a blind sentiment which pours itself forth it knows not and thinks not whither. This would indeed be a delusion, not a source of real comfort. We entreat you to think better, if not of our creed, yet of our common sense, than to count that we worship we know not what. We know what we worship.—*Abridged from James Augustus Hessey's "Recent Difficulties on Prayer, etc."*

WHAT SHALL WE DO WITH OUR CHILDREN?

BY HARRIET PRESCOTT SPOFFORD.

PART TWO.

IN the solution of the mother's problem many great minds have come to her assistance; but none of them more practically than Pestalozzi, Rousseau, and Froebel,* the latter with a patient working out of system that was creative. It is Froebel's ideas that now govern nearly all primary education even where his whole plan of teaching is not carried out. The intention of his work is to evoke a universal and all-round development of the nature and the faculties, and this is done by turning the natural activities of the child to use, by developing the body through gentle and rhythmical gymnastics, and the soul through the simultaneous action of the senses and of the social sympathies and instincts.

It is by the slow process of many years that the excellence of Froebel's ideas has been proved, and the process was accompanied by ridicule and obstruction till it triumphed. But the wonderful man had stanch adherents and powerful friends in his life-time. When some one spoke of him as an old fool, a learned professor replied that Socrates was that sort of fool; when he died, his grave was filled with flowers by children whose lives he had developed as those flowers had themselves been developed from wildlings. His work, beginning with one school,—a school of whose pupils Professor Fichte, the son of the great philosopher, declared that they showed exceptional intelligence in the universities and elsewhere,—is now the compulsory system of Austria and of several other European countries, and is on the way to be widely adopted in the United States, very notably, in the schools of Boston,—an interesting fact because it was toward us that Froebel looked for welcome.

Among prominent people who have interested themselves in the work is the Empress Frederick, who had her children reared according to its plan, and who is the patroness of certain institutions in London where Robert Owen introduced it; and the Princess Pauline of Lippe-Detmold, and the Duchess Helene of Orleans have made use of it, in forms somewhat modified for the very young and the very poor. It is even used among those having most success in the schools for the blind, and it is undoubtedly to become the one and only method of educing and training the intelligence of children the world over. "The most delicate, the most difficult, and the most important part of the training of children," writes the Baroness Marenholtz-Bülow, in quoting Froebel, "consists in the development of their inner and higher life of feeling and of soul, from which springs all that is highest and holiest in the life of men and of mankind; in short, the religious life, the life that is at one with God in feeling, in thought, and in action. When and where does this life begin? It is as with the seeds in spring: they remain long hidden under the earth before they become outwardly visible. It is as with the stars of Heaven, which astronomers tell us have shone for ages in space ere their light has fallen on our eyes. We know not, then, when and where this religious development, this process of re-union with God, first begins in the child. If we are over-hasty with our care and attention the result will be the same as with the seedling which is exposed too early and too directly to the sun's heat or to the moisture of rain. If, on the other hand, we are behind-hand, the consequences will be equally fatal. What then must education do? It must proceed as gently and gradually as possible, and in this respect, as with all other kinds of development, work first only through general influences. As

* The first teacher of modern times to systematize infant instruction was the Swiss Pestalozzi [pes-ta-lot'se] (1746—1827). His plan both in the schools which he founded and in the books which he wrote was "to enforce the importance of home education and the evils of dissipation." In his schools he combined manual labor with instruction. In the summer the children worked in the fields; in winter at spinning and different employments. The instruction, which was mostly oral, alternated with their employment.——Friedrich Froebel (1782—1852), a German educator, instituted a new and improved method, productive of better results, to which he gave the name *kindergarten* (children's garden).——Rousseau (1712—1778), a French author, wrote a work on education, entitled "Emille," which Goethe called "Nature's Gospel on Education."

the child's physical condition is healthily or injuriously affected by the badness or goodness of the air which it breathes, so will the religious atmosphere by which it is surrounded determine its religious development."

Music, gesture, expression, love, are the first agencies which Froebel would use in his work; and in taking advantage of the intimate communication between the mother and the child, he would have all the mother's moods fine, and in the school those of the young teacher or kindergartner, the mother for the moment, because the child shares these moods. And while he makes the kindergarten a miniature world for the child, he makes its system a school for mothers. Indeed a school for mothers has been established on this basis and with this name in Prussia, and it is much to be wished that we might have the same thing here. Something of the sort, to be sure, has been attempted, but one class of mothers had no time from their work, and the other class from their play, and nothing has as yet resulted.

In the modern system of training children the work begins at the earliest moment; for as there is no moment too early for the implanting of evil, it is to be counteracted and prevented at the outset. "A tender young leaf pricked in the spring-time with the finest needle will show a scar of continually increasing size, till it withers in the fall." If one were to condense the system to a few words, one would merely repeat Froebel's own intention of satisfying the child's demands as much as possible, of being wisely indulgent, and of allowing the child, so far as consistent with safety, to learn by experience. By this means when the child attains his seventh year and leaves the kindergarten, character has been expanded, habits of discipline, obedience, exactitude, niceness, and unselfishness have been formed, the will has been trained through the exploitation of wise motives and reflection on the result of action, the intellect and the emotions have been exercised, while all the social instincts have been fed and strengthened to demand yet more food, instincts that are our joy, and, so far as much of the happiness of this life is concerned, are almost our salvation. And in the meantime the child has learned something of his relation to inorganic nature, to nature even in the iron in his blood, the chalk in his bones, to human nature, and, it is claimed, to God, and to God in nature.

At seven years the child has attained one-half his stature, one-third his weight, and his brain, save in exceptional instances, is as large as it is going to be. But although the brain has attained its size, it has not made much progress toward differentiation; its structural development is still very embryonic, but has been given tendency and direction, for, in the words of an authority, "all brain activity reacts on the particular structure engaged, modifying it in some unknown way, and bringing about a subsequent physiological disposition to act in a similar manner," establishing thus a habit, perhaps a faculty, as a gardener establishes a new variety. It is during this plastic period before the seventh year that Froebel puts in his work,—the period that used to be thought of small account, in which the child was dealt with as a little animal, or not much more, and in which he has been, until lately, left to the care of nurses and ignorant servants, where there were nurses and servants to be had, and left to run wild where there were not. To deal with this period now, all the intelligence, learning, moral culture, and civilized graces, are not thought too much; and the work may be done in the preliminary school, or it may be done in the home nursery.

All the methods of the kindergarten work are the result of the most exquisite study and elaboration. They go so far as to analyze the character of the child's pleasure in the game of bo-peep, for instance,—the willing surrender of the sight of the mother's face for the sake of the fresh joy of seeing it again; and in the later game of hide-and-seek, they show that the hiding is for the instinctive delight of being found, and that in carrying this play too far, or in leaving the child unsatisfied by expressions of pleasure at the finding, there is danger of letting the interest degenerate from the social and unselfish pleasure into the love of hiding for its own sake and so into love of concealment, into slyness and deceit. How many years ago is it that Plutarch said that children should be taught to avoid all that savors of secrecy, which tends to lead them away from uprightness and to accustom them to wrong!

It is through the child's play that all this

study of his nature and effort to meet his necessities proceeds. For play is the expression of the child's nature, it is the way in which he attacks life, in which he reproduces his experiences, classifies his tendencies, and exhibits his inmost being and all its outreaching. In this play the child acts over again all that he has seen and would fain comprehend, and in this play he individualizes, betrays how the world affects him, and how he is to react upon it, opens and energizes the inner spark which is himself and which is to be the agent of good or evil in him. One of Froebel's chief interests was in seeing the progression of the whole race from its savage days in the play of the child. "He draws a parallel," says Miss Blow, "between the child's love for running and wrestling, and for all games of physical prowess, and that first stage of human society when all men were hunters, warriors, and athletes. He connects the child's love for digging in the ground with that agricultural instinct which transformed nomadic tribes into nations of husbandmen. He shows us the germ of rights and property in the boy's love of ownership, opens our eyes to see in mud pies a faint struggle of the plastic instinct, persuades us to hear in the rhythmic cooing of the baby a prophecy of music, and bids us reverence the dawn of science in the eager habit of investigation. But he lingers most lovingly of all, over those manifestations which reveal essential human connections, and never tires of following the soul as it struggles from darkness into light."

As it has already been said, the very beginning of Froebel's system lies in his deep intimacy with the hearts of mothers, his knowledge of them, and fellowship with them. He has for the mother almost a divine tenderness; he educates her while he shows her how to make her child a symmetrical and a spiritual being. As the kindergarten is the next step from the mother's arms, it is continued in the mother's spirit; and as the smile is the first expression of love between mother and child, in the spirit of that smile is all subsequent training to be given and received. In the kindergarten book of nursery songs and games, with every song for the child there is a motto for the mother, to show her the feeling in which the little game would best be played or the song sung. Froebel went about among the people studying mothers and babies; and it would seem as if he had caught and preserved every emotion of the little being in its first taking hold of life, and he taught mothers what their own natural play with their babies meant, and how it might be made yet more effectual. In this way motherhood is formulated into a science, but all so naturally that one sees, as it were, an apotheosis of pure family life in every household where these ideas are adopted and their leading followed that of "father, mother, child, of light and love and life." It is through the mother that the child reaches that self-knowledge which is also self-reverence and self-control; it is through her instant sympathy that his instinctive activity compasses all culture; it is through the mother that the world of self, of others, of all the outside universe is first reached by the child; but it is all under a process not of forcing but of self-development. Love is to call out faith, needs are to demand fulfillment, as in the instance given by one of his exponents, of the little child who being abused by her nurse, and wishing to complain to her mother, who was absent, exclaimed desperately, "Father in Heaven, tell her!" and uttered her first cry for spiritual help that way. "Can you tell, O mother," Froebel asks, "when the spiritual development of your child begins? Can you trace the boundary line which separates the conscious from the unconscious soul? In God's world, just because it is God's world, the law of all things is continuity;—there are and can be no abrupt beginnings, no rude transitions, no to-day which is not based upon yesterday. The distant stars were shining long before their rays reached our earth. The seed germinates in darkness, and is growing long before we can see its growth. So in the depths of the infant soul a process goes on which is hidden from our ken, yet upon which hangs more than we can dream of good or evil, happiness or misery."

In raising mothers to this height, it is recognized, even if unconsciously, that until now the race has "received its stamp from the male half only," and in teaching mothers how to turn even their instincts to account in educating their children, a new era is opening, in which the children of the race will have the benefit intellectually of mothers as well as fathers in a way they have not known before, and which must be enlarging and elevating and ennobling. In this light it is

not so much matter whether mothers talk baby-talk to their children or not; indeed Rousseau says that words are of almost no consequence in the early months, and that accent is all-important. It is the harsh sentence, the sharp emphasis, the unmusical tone that must not be given by the mother. It is quick and absolute sympathy that should be shown by her; for as Froebel says, "The whole after life of the human being, with all its deep significance, passes in dim, shadowy presentiments through the child's soul. But the child himself does not understand the importance of these presentiments, these dim strivings and forebodings, and they are seldom noticed or attended to by the grown-up people who surround him. What a change there would be in all the conditions of life, of children, of young people, of humanity in general, if only these warning voices were listened for and encouraged in early childhood and apprehended in youth in their highest meaning." It is because the mother guides and governs intuitively that she is peculiarly fitted to translate and to illumine these intuitions, intimations, or presentiments, and if she is the mother that she should be, to glorify them, and demonstrate the inner meaning of the universe through the experience of love.

It being to the mother, then, that Froebel gives his first assistance, it is out of her caresses and endeavors at entertainment that he builds up his system in a logical sequence of games that are satisfying, delighting, and developing to the child, adding little more, only enlarging and illumining the old. The child's first movements are made contributory to certain expansive gymnastic exercises, especially those for the hand, the most valued member of the body,—the weathercock being the name of one of the earliest games, since, after light, the child observes motion, which is life, and by holding the hand out flat with the thumb erected, a weathercock is imitated, and by the movement from north to south, from east to west, the connecting muscles of the wrist are brought into action, the action being accompanied by a little song which arouses a spark of thought. The next step is to make the child look for the wind, the invisible force behind. In another game the fingers represent father and mother, brother and sister, and the children are named and counted and put to bed. Another game is called the sun-bird, and consists of the vain attempt to catch the reflection of the sunbeam flashed to and fro by means of a piece of glass. "The child thus learns at an early age that it is not only material possession that gives pleasure, that beauty has the power to penetrate to the soul and to produce greater happiness than mere enjoyment of the senses can afford." With this the little household pets and animals, pigeons, chickens, cats, whether real or imaginary are to be called around, exciting observation and friendship, and tempting the child's desire for further knowledge. He is taught family-life by means of a nest of birds; in one hand-game he rounds his hands into the likeness of a nest, and he is taught then that "every little bird is taken care of in a special way, how it builds its nest where it is safe from danger and where the food it requires is within reach, and that it builds this nest and hatches its young ones at the time of year when the unfledged little creatures will be protected by the warmth of the spring sun. And then the mother drawing the child's attention to the fearlessness with which the little birds lie quietly in their nest, waiting for the return of *their* mother who has gone to fetch them food, repeats these words:

The heavenly Father's glorious sun
  Warms thy home, too, and makes it bright,
He shines on thee and every one—
  Look up, and thank Him for His light!

There is another hand-game, called the watering-pot, in which the child is taught the pleasure of doing for others, in imitating the action of giving water to the flowers, while his intelligence is awakened to the fact that all things require care. The child thus is taught, first, love for the father and mother, then for mankind, and then for the Infinite. He discovers for himself that he is "the child of nature, the child of humanity, and the child of God," even although he does not put his discovery into words; he is led to perceive later, and his parents are led to perceive with him, that the laws of the mind and the laws of the universe are the same; and those parents, in beholding the soul grope for and grasp the organs of the body, and use their hitherto unspiritualized substance, so far from doubting the existence of the immortal part of their child, will, under the light that Froebel gives, see it blossom and unfold before their eyes.

THE SILVER BILL.

BY THOMAS H. HAMILTON.

THE new law* under which the United States Treasury is buying 4,500,000 ounces of silver per month and paying for it with legal tender notes, is exerting a tremendous influence upon the markets of the world.

The sharp advance in the price of silver makes the value of the bullion in our dollar to-day (August 25) worth 91 cents, whereas two years ago when silver was at its lowest the bullion value of the dollar was only 70½ cents. The rise while affecting trade everywhere, has had a particularly marked effect upon the trade between Great Britain and India. The latter country having only a silver currency, was placed at a great disadvantage by the low price of that metal.

The lower silver fell in the London market, the greater number of rupees† it took to purchase a gold sovereign; and all the taxes, debts, and obligations of India to Great Britain are payable in sovereigns, that is to say in gold. As the British importer pays for the wheat, cotton, and other products of India in silver, it is obvious that the greater number of rupees he could get in exchange for a sovereign, the less those products would cost him. And this is where the phenomenal depression of silver pinched the cotton planters of the South and the wheat-growers of the West who sent their products abroad in competition with those of India. Our new law had been in operation only ten days when the Bombay Chamber of Commerce held a meeting to consider the changes it had already wrought in the conditions of trade. Every cabinet in Europe is discussing our new departure.

Among our own people opinions differ very widely as to the outcome of the step taken by Congress. It is a very old problem that is involved in this silver question—the question whether a currency should rest on gold alone or silver alone or on both metals; and if on both, then in what ratio shall they be coined—that is to say, how much silver shall be put into a coin to be exchangeable for a coin containing a given quantity of gold.

At intervals for nearly four thousand years this problem has agitated governments, and there is as much difference of opinion to-day, as there was when the Temple of Karnak* was builded.

The trouble is, that if either metal is overvalued as compared with the other, then the more valuable one is hoarded or exported, leaving the cheaper currency in circulation, a fact first noted by a former governor of the Bank of England, and after him named "Gresham's Law." Naturally such a withdrawal produces a notable contraction of the currency. When in 1796, under Alexander Hamilton as Secretary of the Treasury our coinage was fixed in the ratio of 16 to 1, gold was overvalued and consequently disappeared from circulation. When an attempt was made to correct this in 1834, under the leadership of "Old Bullion" (Benton of Missouri) we went to the other extreme, making the ratio 15 to 1. This was overvaluing silver, and consequently that in turn disappeared and gold alone was left in circulation. Even where the ratio is evenly adjusted, one metal or the other is liable to fluctuate in value from natural causes. For instance, the production of gold in California following its discovery in 1848, led many to think that the world would be flooded with that metal. French statesmen advocated the demonetization of gold, and in 1857 it was actually demonetized by the German States. France was restrained from discarding gold only by the in-

* This law passed in July provides that "the Secretary of the Treasury is hereby directed to purchase from time to time, silver bullion to the aggregate amount of 4,500,000 ounces, or so much as may be offered, in each month at the market price thereof, not exceeding one dollar for 371.25 grains of pure silver, and to issue in payment for such purchases of silver bullion, Treasury notes of the United States to be prepared by the Secretary of the Treasury, in such form and of such denominations, not less than one dollar nor more than one thousand dollars, as he may prescribe."

† A silver rupee is worth a little more than two English shillings, or about 50 cents.—The English sovereign, a gold coin, is equal to $4.84 nearly.

* This great temple, the ruins of which are still standing, was built in the village of Karnak, near Thebes, Egypt. Fragments have been found bearing the name of Sesortosis (B. C. 2300); there are bas-reliefs of Amenophis in his wars in Asia (1500 B. C.); there are inscriptions of the time of Rameses (1396-28 B. C.); and the great hall was built by Sethos (1340 B. C).

fluence of England, which had adopted the single gold standard as early as 1819, and clung to it; for investigation convinced the English that the Continental fears of a flood of gold were groundless. Again, twenty years later, the output of the famous Comstock Lode * and increased production of silver elsewhere was coincident with the decline in that metal which continued until two years ago. Whether that decline was due to the natural increase or to the action thereafter taken against silver by various governments, is a moot point between the "silverites" and the "gold bugs" as the friends and enemies of the white metal have respectively been dubbed.

The prolonged depression of business together with the unprecedentedly low prices for farm products led a very large element—particularly in the West and South where the debtor classes predominate—to adopt the theory of Senator Jones of Nevada and other silver advocates, that the trouble was due to a lack of sufficient money in the country owing to the demonetization of silver and to the consequent low price of that metal. Their clamor was ringing throughout the land when Congress met in the present session. They reminded their representatives that the platform on which General Harrison was nominated in 1888, contained a declaration that "the Republican party is in favor of the use of both gold and silver as money and condemns the policy of the Democratic administration in its efforts to demonetize silver."

This was the situation when Congress met. The extreme silver men of the West and South with the representatives of the great silver-producing states at their head were so powerful in their demands for more silver money that Congress was practically unanimous in favor of some increase. But this was the only point on which they agreed. As to how much silver should be bought and as to whether it all should be coined into dollars or should be stored as bullion and have notes issued against it, opinion was divided. Some wanted notes issued redeemable in the bullion itself at the market price when redeemed; others wanted them redeemed in the same amount of bullion issued against them irrespective of its market price. Some wanted the notes made a partial legal tender; others would give them full legal tender quality.

The most effective argument of the extreme silver men was that there was not gold enough in existence to serve as the measure of the world's values. They quoted English economists to the effect that from 1819, when England demonetized silver and adopted the single gold standard, up to the discovery of the gold fields of Australia and California, there was such an advance in gold as precipitated and was equivalent to a fall of 59 per cent in the prices of commodities. Again, they argued that following the demonetization of silver in 1873, gold had until the present year advanced 35 to 40 per cent; and they cited ex-Chancellor of the British Exchequer, Göschen, to that effect; and also the report of the British Royal Commission in 1886 saying, "This country is largely a creditor country of debts payable in gold; and any change which entails a rise in prices of commodities generally, that is to say a diminution of the purchasing power of gold, would be to our disadvantage." It was argued by the silver advocates that England did not demonetize gold until she had become the creditor of the world, when it was to her interest to secure payments in dearer money and keep prices low.

Senator Jones of Nevada contended that the fall in prices from 1873–88, was not because silver had fallen but because gold had risen. He asserted that a given quantity of uncoined silver would purchase the same amount of cereals, cotton, provisions, or other natural products last spring as it would in 1873, showing that silver had not changed its relation to other things but that gold had changed its relation both to silver and to them. His argument—the delivery of which occupied two days—was to the effect that if you lessen the number of dollars in circulation, then each remaining dollar has increased purchasing power; and if, on the contrary, you make dollars more plentiful, you lessen the purchasing power of each dollar. So in time of contraction you can buy more goods for a dollar—in other words, there is a fall in prices—whereas

* This immense gold and silver deposit in the western part of Nevada, about twelve miles from Carson City, was discovered in 1858. It is probably the greatest mine in the world, at least there is no authentic record of any other having produced in one year $23,000,000 in gold and silver, as this one did in 1874. Its total product from 1861 to 1874 was more than $169,000,000. In 1876 its gold and silver product was more than one-fifth of the total product of these metals in the whole world for this year, and its yield of silver was more than one-fourth of the world's silver product for the year.

in time of inflation the purchasing power of the dollar decreases and you have a rise in prices. It follows that the quantity of money in circulation—if you are to keep its purchasing power unchanged—must increase with the growth of population and the swelling business of the country; otherwise the unit of value, whether dollar or franc or pound sterling, is not a stable or fair measure of values. The population of the United States is increasing more than 3 per cent every year. If all issue of currency should be stopped for ten years and the volume of dollars remain unchanged, it is clear that at the end of that period there would be relatively to population 30 per cent less dollars wherewith to make exchanges, and that relatively reduced volume must represent the money value of all the properties and commodities in the country and consequently there must be a corresponding decline in the value of those properties and commodities in dollars.

If you borrowed a thousand dollars for ten years and at the end of such a period paid it back, you would, other things being equal, pay your creditor in dollars of much higher value than those he lent you. If you were a farmer, you would have to grow and sell much more wheat to raise that money than would have sufficed to procure it when it was borrowed; if you were a mechanic you would have to work more days to earn the sum, for your wages would have fallen in common with prices. In such a period it is clear that debtors were wronged and creditors got more than their due. On the other hand if the quantity of dollars should be increased out of proportion to the growth of population and trade, their purchasing power over commodities would decline. In other words prices would advance, and the thousand dollars paid to the creditor would not buy so many of the comforts and necessaries of life as the thousand dollars he loaned ten years before. When society was less complex, when the wants of the people were few and simple and commodities were bought and sold for cash or on short credits, then a change in the value of money if it extended over a considerable period would bring no special harm to any one set of people, because the change would be distributed over a long series of transactions. The vast and far-reaching enterprises of to-day, however, involve long time-contracts and long credits, so that a rise or fall in the purchasing power of money may bring ruin to one of the parties to a contract, and fortune to the other, irrespective of their efforts or merits. The demonetization of silver, it was argued, had narrowed down the volume of currency and thrown all the work on gold alone; and hence the contraction of late years with low prices and the general paralysis that attends periods of contraction.

On the other side it was argued that silver had declined not because of demonetization but owing to the enormous increase in production following the opening of the Comstock Lode and the discovery of rich mines in other places, making the out put in 1888, four times that of 1861. The fall in prices of commodities was due to improved machinery and cheaper production. It was the action of European nations against silver, it was said, which made demonetization necessary here. Free coinage of silver would result in driving gold out of the country, and putting us on a silver basis alongside of nations like Mexico and India. It was no more possible to have two standards of value than it was to have two different yard-sticks to measure by. As to the creditor class being benefited, it was argued that the largest creditor class was the working people of this country as they had immense sums in the Savings Banks and wages due to them. Increased silver coinage meant higher prices for the necessaries of life, so that all on salaries or wages would suffer and the inflation therefore would lead to strikes for increased wages and disturb the industries of the country.

All the governments of Europe, it was further contended, had hoards of silver which they were awaiting an opportunity to dispose of, and if our Government undertook to buy any considerable quantity, this country would be made the dumping-ground of the world. Every old salver and tea-pot would be melted up and sold to take advantage of the Government purchases. The bill became a law through the compromise effected in committee. But it was denounced by leading men on both sides before the vote was taken and afterward; it was satisfactory to neither. Mr. Bland denounced it as "a murder of silver," since the notes issued against the bullion were made redeemable in gold. He declared that Senator Jones and his associates who had fought for free coinage but now agreed to support the bill had "sold out; bribed by the offer of a market

for their bullion." Senator Dolph of Oregon in voting for the bill said he did so because "it distinctly announced the fact that it is the intention of Congress by this bill to maintain the present standard—the gold standard." Representative McRae of Arkansas said it was a deal between "the gold-bugs of the East and the silver-kings of the West." Senator Blair discreetly remarked that while he voted for the bill he gave notice that neither on the floor of the Senate nor elsewhere would he ever attempt to explain his vote. Senator Vest did not see how gentlemen who supported this measure for the storage of silver bullion and the issue of notes against it, could refuse to listen to farmers when they demanded the similar storage of their grain, or pig iron producers who should demand that the Government take their product and issue paper against it. To this it was answered that neither wheat nor pig iron was in use as money in any part of the civilized world, but silver was in use as currency everywhere. The fears that we should be flooded with silver from all parts of the world and that gold would leave us were declared to be groundless, as the similar predictions made in 1885. Instead of gold flowing out of the country after Congress decided to continue the coinage, our stock of gold had constantly increased from the time the Bland Act was passed—indeed the quantity in the country had trebled. We as a nation exported more than we imported, and therefore we had no balance to pay to Europe; on the contrary Europe owed us money at the end of every year and must send us gold. While we held this position we would not have any balances to pay abroad and consequently would not be obliged (as the gold monometalists feared) to buy gold at a premium to settle debts abroad.

It was further argued that as this country produced about one-half the world's supply of silver it was our interest to maintain its price like that of any other product, and as the chief demand for silver in all history had been for currency purposes it was our interest to re-establish its credit and restore it to its proper place. Gentlemen went so far as to assert that Congress was misled into demonetizing silver in 1873, by agents of the British Government whose interests as a purchaser of the white metal were obviously opposed to our own as a producer. It was conceded that Mr. Ernest Seyd, the London economist, had been active in suggestions touching the Demonetization Act of 1873, and it was even asserted that the text of the bill was in his hand-writing.

One thing is certain: the silver bullion purchased by the Government is purchased on a gold basis, and the Treasury notes issued against it are issued on a gold basis. This was tested and settled immediately. The consolidated Kansas City Smelting and Refining Company received from the Philadelphia Mint on August 19, a check for $56,600 in payment for 50,000 ounces of silver sold to the Government August 13, the first day on which the new law went into effect. The check was soon after presented at the New York Sub-Treasury and it was paid in the new legal tender Treasury notes specially engraved for this purpose. The particular notes in question were for $1,000 each, but others of larger and smaller denominations have since been issued. They all bear on their face the promise that the Government "will pay the bearer in coin." To test the working of the law, the Smelting Company's representative instantly presented one of his $1,000 notes at the cashier's window for redemption. He was informed that the Secretary of the Treasury had given orders to redeem the certificates in either gold or silver coin at the election of the holder. At his request, he was given a gold coin certificate in exchange.

The new law expressly declares that it is the purpose of the Government to maintain gold and silver at a parity on the present legal ratio of 16 to 1 or whatever legal ratio may hereafter be adopted. The Mint and Treasury officials therefore disclaim any idea of trying to cheapen the metal but take it as the law provides, "at the market price," which is determined by a comparison of the quotations in New York, London, and San Francisco on each day of purchase. By the terms of the law the Treasury must purchase 4,500,000 ounces in each month "or as much thereof as may be offered" at the market price, not to exceed one dollar for 371¼ grains of pure silver. This is equivalent to $1.2929 per ounce and is the exact parity with gold in the ratio of 16 to 1. A few days after the law went into operation silver sold as high as $1.21 per ounce in New York, but almost immediately receded to $1.18, and at this writing is $1.19.

Two years ago a number of capitalists, among them ex-United States Treasurer

Conrad N. Jordan, devised a plan for speculating in silver. Bullion was deposited with the Mercantile Trust Company of New York City and certificates issued against it, each representing 1,000 ounces of fine silver. These certificates were registered by the Western National Bank and were listed for dealings on the Stock Exchange. There was little or no trading in them, however, until the agitation of the silver question in Congress last winter. Since then they have been the subject of a lively speculation and certificates representing more than 7,000,000 ounces are now out-standing. The certificates entitle the bearer to receive on demand the amount of silver they call for.

It must be admitted that up to this date the operation of the new law has justified the prediction of the friends of silver rather than those of its opponents. Instead of Europe sending us ship loads of old silver we have been steadily exporting it, notwithstanding the remarkable advance in its price. Wheat, cotton, and other commodities have risen sharply, adding millions to the amount which the rest of the world must pay us for the quantities of those products we are exporting. How much of this rise is due to the advance in silver and its addition to our circulating medium is a disputable point. When you are in a railway car traveling through the open country past fixed landmarks you can easily determine the direction in which you are moving and the approximate rate of speed; but if your car is on a middle track and you can see on either side nothing but other trains which are all in motion, and all moving at different speeds, you find it hard to tell how fast you are going, or whether you are moving at all. So it is with the silver problem. All its elements are inter-related and all are constantly shifting their positions, so that it is not surprising that observers honestly disagree and reach different conclusions from observation of the same phenomena.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

I. (CONTINUED.)

THE LAWS OF THE PLANETARY SYSTEM.

THE Sun is in the fullest sense of the words the governor and ruler of the solar system. To us the most obvious manifestation of the Sun's influence is his outpouring of light and heat, whereby he renders the earth habitable. This is not the place to enter into a discussion of the details of the Sun's radiation, but we need to be mindful of the fact that the Sun radiates heat and light in every direction, and that the law of this radiation, as far as the bodies that receive it are concerned, is that its intensity varies inversely as the square of the distance from the Sun. The Earth, for instance, receives a certain amount of solar light and heat on each square foot of its surface. If the distance of the Earth from the Sun were doubled, the light and heat falling upon its surface would be diminished to one-fourth of their present amount. Make the distance three times as great as it is, and the light and heat received would decrease to one-ninth. On the other hand, move the earth toward the Sun until its distance is reduced one-half, and it will receive four times as much light and heat as it gets now. This law enables us to calculate very easily how great the intensity of the Sun's radiation is upon the other planets. We need only to compare their distances from the Sun with that of the Earth. Jupiter, for instance, is about five times as far from the Sun as the Earth is, and it follows that only one twenty-fifth as much light and heat is received by each square foot of the surface of Jupiter as falls upon a corresponding space on the Earth. Mercury, on the contrary, is upward of three times as near to the Sun as we are, and so the intensity of the solar radiation upon Mercury is nine times as great as that which we enjoy.

Another great law of the planetary system, which is of the first importance in astronomy, is that of gravitation. Its discovery immortalized the name of Sir Isaac Newton. It is gravitation that binds the solar system together, and keeps the planets revolving unceasingly in their orbits around the Sun. The first principle of gravitation to be fixed in the memory is that every particle of mat-

ter attracts every other particle with a force that is directly proportional to their mass, or weight, and inversely proportional to the square of the distance between them. This attraction is entirely different from the attraction of magnetism, for instance, which is only manifested between bodies possessing certain properties. The attraction of gravitation affects all known bodies. This has been experimentally demonstrated by the celebrated Cavendish experiment,* an explanation of which may be found in many text-books, but into which we have not space to enter. But anybody can experiment with the attraction of gravitation for himself. It is that which gives weight to all bodies. You hold a stone in your hand and feel that it is heavy; that is because the attraction of the earth pulls it. The stone also attracts the earth, but since the amount of its attraction is proportional to its mass, of course you are unable to detect its effect upon the ponderous Earth. You let the stone go, and it drops to the Earth.

Now if we measure very carefully the speed with which the stone falls, we find that it drops a trifle more than 16 feet in the course of one second after it leaves the hand. This velocity is independent of the weight of the stone. A feather will fall with precisely the same speed if the resistance of the atmosphere is removed, which may be tested by performing the experiment in a vacuum. The explanation is that the attraction depends upon the mass of the attracting body and not upon that of the body attracted. By additional experiments it can be proved that the velocity with which a body falls increases directly as the square of the time of falling. In one second it falls 16 feet; in two seconds 4 times 16 or 64 feet; in three seconds 9 times 16 or 144 feet, and so on.

We have said that gravitation varies directly as the mass, and inversely as the square of the distance. This requires a moment's consideration. The Sun is equal in weight, or mass, to 332,000 Earths, consequently the Sun attracts the Earth 332,000 times as strongly as the Earth attracts the Sun. Now as to the variation with distance: Jupiter is five times as far from the Sun as the Earth is; therefore the Sun's attraction on Jupiter, since it varies inversely as the square of the distance, must be only $\frac{1}{25}$ part of its attraction on the Earth. (The square of 5=25, which taken inversely $=\frac{1}{25}$.)

What we said above about the velocity with which bodies fall under the attraction of the earth applies only near the earth's surface. It is practically true for any elevation to which we are able to attain above the earth, but it is not true for astronomical distances. In order to understand the distinction we must fix in our minds the fundamental fact that a sphere (and the earth is practically a sphere) attracts just as if all its mass were concentrated at its center. The demonstration of this fact requires the use of more mathematics than we intend to use, but it may be accepted by the reader as absolutely unquestionable. Recollect then that, situated as we are on the earth's surface, our distance from its center is about 4,000 miles. Consequently the velocity of 16 feet in the first second is that which the attraction of the Earth is able to impart to a body 4,000 miles from its center. Double that distance by rising 4,000 miles above the earth's surface, and the attraction, according to the law of inverse squares which we have before stated, must diminish to one-quarter of its amount at the surface, and the body will fall only 4 feet in a second. Go still farther; go in fact as far as the Moon, which is about 60

* The experiment is described as follows, in the "American Encyclopædia": The method of determining the earth's density is that of comparing the earth's attraction directly with the attraction of large spheres of lead or other heavy metal. It was devised by Michell and first applied in 1789 by Cavendish, the great English philosopher (1731-1810). Two globes of lead weighing one hundred and seventy-four pounds each, are attached to the extremities of a strong horizontal bar, movable in a horizontal plane around its center. Above this center a light horizontal rod is supported by a fine wire. Two equal balls of lead about two inches in diameter are fastened to the ends of this rod, and the proportions of the instrument are so adjusted that the distance between these two last mentioned spheres (about six feet) is equal to the distance between the two larger ones. When the rod bearing the small spheres is in as nearly perfect equilibrium as possible, the bar bearing the large globes of lead is rotated until these globes are brought nearly into contact with the small balls. Their attraction on these balls being thus called into play, they tend to draw the light rod from its position of rest. The amount of the torsion thus produced in the supporting wire is observed through a telescope placed at some distance so as to avoid its disturbing influences. Then the bar is turned in a contrary direction, until the large balls are again nearly in contact with the small ones, so that the rod is swayed in the opposite way. The mean result indicates the amount of torsion which the two large balls are capable of producing. The results show the attractive force of the larger balls to be equal to $\frac{1}{4300}$ of a grain weight, and from this, Cavendish computed the density of the earth to be 5.48 times that of water.

times as far from the center of the Earth as we who dwell upon its surface are. There, then, the attraction must be only one thirty-six-hundredth as great as at the Earth's surface, and the body will fall the thirty-six-hundredth part of 16 feet, or a little more than one-twentieth of an inch in one second.

We have here arrived at the point which Newton reached when he made his immortal discovery. It occurred to him that the same force which made a stone fall to the ground might retain the planets in their orbits. He required a practical demonstration of his theory before he could announce it as a discovery, and the motion of the moon in its revolution around the Earth furnished that demonstration. Fig. 1 will assist the reader in understanding Newton's discovery. Let E represent the Earth, and M the place of the

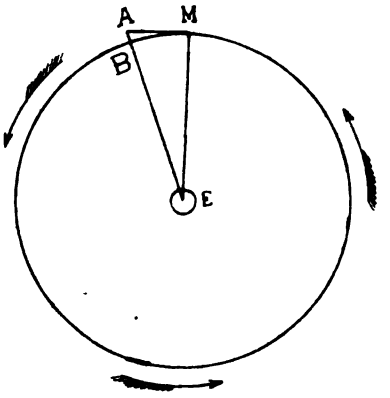

FIG. 1.

Moon at any instant in its orbit. Newton knew that the distance of the Moon was about 60 times the radius of the Earth, or the distance from the Earth's center to its surface. If then, he argued, it is the attraction of the Earth that retains the Moon in its orbit, the Moon ought to be drawn toward the Earth in one second $\frac{1}{3600}$ part as far as a stone falls in one second at the earth's surface (3,600 being the square of 60, and $\frac{1}{3600}$ the reciprocal of that square). It remained to compare this with the actual motion of the Moon. Suppose MA in Fig. 1 to be the distance over which the Moon would travel in one second if the Earth did not draw it aside. But instead of going to A, the Moon in consequence of the Earth's attraction will go to B in one second. Now if the distance AB through which the Moon is drawn toward the Earth in one second is equal to that through which the attraction of the Earth should make a body fall in one second at the distance of the Moon (which we have seen is about $\frac{1}{20}$ of an inch) then the conclusion is plain that that attraction is the very thing that holds the Moon in its orbit. Knowing the diameter of the Moon's orbit and the time required for it to make one revolution, it was easy for Newton to calculate the distance AB. He performed the operation and lo! the result confirmed his theory. The distance AB proved to be just what it should be ($\frac{1}{20}$ of an inch) upon the supposition that it was the attraction of the Earth that drew the Moon aside from a straight path, and caused it to revolve in nearly a circular orbit around the Earth.

KEPLER'S LAWS.

Before Newton's great discovery of the law of gravitation John Kepler had given to astronomy his three celebrated laws of the planets' motions which we shall now briefly describe. We have postponed their consideration so far because it was not until Newton's discovery had been wrought out that the complete explanation of Kepler's laws was obtained. Kepler had ascertained the facts without comprehending their causes. Kepler's first discovery, or law, was that the planets in moving around the Sun revolve not in circles, but in ellipses. An ellipse may be so nearly a circle that the eye cannot ordinarily detect the difference (and this is the case with the orbits of most of the planets), yet the mathematical properties of an ellipse differ widely from those of a circle. An ellipse may also be so elongated that the difference between it and a circle is manifest at a glance. The orbits of comets are of this character. Fig. 2 shows to the eye the difference between an ordinary ellipse and a circle. The great distinction to be noted for our present purpose is that, as against the single center of the circle, the ellipse has two foci, symmetrically placed. The more nearly circular an ellipse becomes, the closer the foci approach one another, and finally if the ellipse blends into a circle the foci unite at the center. In the case of a planet's orbit the Sun occupies one of the foci of the ellipse.

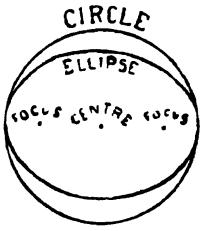

FIG. 2.

Kepler's second law is that as a planet re-

volves around the Sun its radius vector describes equal areas in equal times. A radius vector is a line drawn from one of the foci of an ellipse to any point of the curve. The meaning of Kepler's theorem may be understood from Fig. 3. Suppose a planet starts from A and moves around the Sun in an elliptical orbit. The line AS is its radius vector. Let us assume that in one month the planet has arrived at B. Now the area ASB, over which the radius vector has swept, may be measured if we know the length of AS and BS and the arc AB. Then let us take the planet again when it is at the point C. Here it is nearer to the Sun, and Newton's law of gravitation requires that in consequence of its greater nearness to the sun, it shall move faster in its orbit since it is urged by a greater attractive force from the Sun. In one month then it will move from C to D, which is a longer arc than AB. Now Kepler's law is that the area ASB described by the radius vector in the first case is precisely equal to the area CSD described in the second case, and that this is true for any position of any planet in its orbit. Actual observation proves that Kepler's law is correct. In fact he discovered it by observing the motions of the planets, and it was not until long afterward that it was shown to be theoretically and necessarily true by its perfect accordance with Newton's law of gravitation.

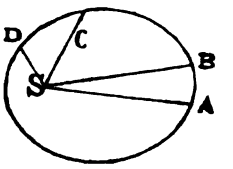

FIG. 3.

Kepler's third and greatest law is that the squares of the times of revolution of the planets are proportional to the cubes of their mean distances from the Sun. The most unmathematical reader has no cause to be alarmed by this somewhat technical statement, for we shall show by an example that this law is as easy to deal with as it is beautiful. Let us take, for instance, the Earth and Jupiter. Jupiter's distance from the Sun is to that of the Earth as 5.2 to 1. Then according to the rule just stated, we must cube these numbers. The cube of 1 is 1; the cube of 5.2 is 140.6 very nearly. Then 1 is to 140.6 as one year, the time of the Earth's revolution, squared, which is again equal to 1, is to the time of Jupiter's revolution squared. Let us state it in this way: $1:140.6::1:x^2$. Working out this proportion and extracting the square root we obtain 11.86 as the value of x, or the time of Jupiter's revolution. Now, since the Earth's period of one year is taken as unity in the proportion, this 11.86 must be so many years, and as a matter of fact that is precisely the time of Jupiter's revolution as shown by observation. Working the proportion backward we could with equal ease obtain the distance from the time of revolution. The reader should test this law for himself by applying it to the various planets, and should make himself entirely familiar with it; for many interesting calculations in astronomy depend upon it.

II.

THE INSTRUMENTS OF THE ASTRONOMER.

Before we proceed further it is essential that we should know something about some of the instruments with which the astronomer works. The telescope is an instrument more or less familiar to everybody. The ordinary spy-glass is a small telescope, differing from the large telescopes of the observatories simply in the manner in which it is mounted for use, and in its possession of an eye-piece which shows objects erect and in their natural position. For astronomical purposes it is of no consequence whether an object is seen reversed in position or not, and so for an astronomical telescope the eye-pieces are not made of the erecting pattern, since to make them that way requires two additional lenses which cause an appreciable loss of light. Two kinds of telescopes are used by astronomers,—the refracting and the reflecting. Refractors, like spy-glasses, have an object-glass at the outer, or larger, end, and the eye-piece magnifies the image of the object formed at the focus of the object-glass. In using a refractor the observer points the tube of the telescope at the object and looks directly toward it. Reflectors have no object-glass, but are furnished instead with a concave mirror whose surface is so curved as to bring all the rays of light that fall upon it to a common focus. The mirror is placed at the bottom, or rear end, of the telescope tube and the eye-piece is near the focus of the mirror at the outer end of the tube. Instead of looking through the telescope directly toward the object to be viewed, as in the case of the refractor, the observer either looks down the tube with his back to the object, or, with the aid of a small mirror at the focus,

looks in at the side of the tube near the top.*

Of the astronomer's instruments for making refined measurements of various kinds in conjunction with the telescope we have no space to speak. We must, however, briefly describe that most important and wonder-working instrument, the spectroscope.

REVELATIONS OF THE SPECTROSCOPE.

The spectroscope is based upon the fact, which is explained in books on physics, that a glass prism has the property of spreading out a ray of light so that the elements of the light are separated and appear as a series of colors known as the spectrum (from the Latin word *spectrum*, an image or appearance). The explanation of this depends upon a knowledge of the nature of light. We must be content here with saying that light arises from minute undulations of the ether, which is an exceedingly elastic medium supposed to pervade all space, and that these undulations, or waves, are analogous to the atmospheric undulations that cause sound. But white light, like that of the Sun, is made up of a number of undulations of different wavelengths, and it is to this fact that the power of a prism to refract or bend and spread out the light is due. Seven colors are shown in the spectrum, namely: red, orange, yellow, green, blue, indigo, and violet. When these are combined they produce white light.† It has been found that the waves producing red light are the longest and those producing violet light the shortest, and that from red to violet there is a progressive diminution in the length of the light waves. Now it so happens that the long waves are the least bent, or refracted, from their course by the prism, while the short waves are the most refracted. It is for this reason that the prism is able to spread out a ray of sunlight and separate its white light into the seven primary colors of the spectrum.

The spectroscope generally has a number of prisms arranged so that each in turn increases the refraction of the light, or the length of the spectrum. It is also provided with a small telescope and other means for examining accurately the spectrum produced by the prisms. To comprehend the working of the spectroscope the reader must take for granted three principles which have been established:

1. Every incandescent solid or liquid gives a spectrum consisting of the seven prismatic colors.

2. The spectrum of a substance in the gaseous condition (unless it is under high pressure) does not consist of a prismatic band of seven colors, but of narrow bright lines. Every substance when in the gaseous condition has a different set of lines from every other substance, but these lines never vary for the same substance.

3. When white light is caused to pass through a gaseous substance the gas absorbs precisely those rays which form its own spectrum. Accordingly there appears in the spectrum of light which thus has passed through a gas, a series of narrow dark lines, and from the position of these lines the nature of the gaseous substance producing them may be inferred.

The reason that a gaseous substance gives a spectrum consisting exclusively of bright lines is that its light consists only of particular undulations, and the position of its lines in the spectrum is determined by the wavelengths of its light. If it had light waves of every length, like a solid substance, it would present a full spectrum with all the colors. We shall hereafter see the exceeding importance of the spectroscope in astronomical investigation.

End of Required Reading for November.

*Sir William Herschel's famous telescopes were all reflectors. The greatest reflecting telescope in the world is that of Lord Rosse at Parsonstown, Ireland. Its huge mirror is six feet in diameter and the length of the tube is about 56 feet. The greatest refractor in the world is the Lick telescope at Mount Hamilton, California. Its object-glass is three feet in diameter, and the length of its tube is nearly the same as that of Lord Rosse's telescope. The Lick telescope is much the more powerful and useful instrument of the two for most of the purposes of astronomy, owing to the greater perfection of its workmanship, and the superiority of its mounting and the means of handling it.—*G. P. S.*

†By means of the apparatus known as Newton's disc, the combination of the colors to produce white light can be clearly shown. "This is a cardboard disc of about a foot in diameter; the center and the edges are covered with black paper, while in the space between, there are pasted strips of papers of the colors of the spectrum. They proceed from the center to the circumference, and their relative dimensions and tints are such as to represent five spectra [that is the alternation of colors forming a spectrum is repeated five times]. When this disc is rapidly rotated, the effect is the same as if the retina received simultaneously the impression of the seven colors."

THE FIRST SNOW.

BY JESSIE F. O'DONNELL.

THE low clouds kissed the hill, to-day,
The dark clouds kissed the field
With frozen lips whose touch congealed
All tender warmth Earth had revealed.
Alas! Old Winter comes this way,
To-day,
Old Winter comes this way.

His herald crossed the field, to-day,
His herald crossed the hill;
With wet, white feet, he journèyed still,
Yet left a token strange and chill
On Earth's new robes of sober gray,
To-day,
On Earth's new robes of gray.

The blue, blue mist is gone to-day,
And gone the dreamy golden glow.
Abashed before the cold white snow,
The warm, rich tints are first to go.
Ah, Winter! yet a while delay,
Delay!
Ah, yet a while delay!

HOW TO SEE SOUTHERN ITALY.

BY J. P. MAHAFFY, M. A.
Of Dublin University.

IN my last article upon this subject, I only reached the confines of Italy proper, for it was my object in the first place to teach the reader to avoid hurry in travel; in the second, to indicate some of the neglected treasures in the towns of Lombardy and the Italian Riviera.

When we reach Florence, we are in the best known and most traveled region of the country; for both Florence and Rome have been so long infested with foreign residents that they will soon cease to be distinctively Italian. There are excellent guide-books, and special books, and smart novels about each of them, so that information is not lacking to any that need it. Almost the same thing may be said of Naples.

But Naples is a sort of island in the midst of a great and splendid *terra incognita*, and south of Naples competent guide-books, such as Bædeker's, are completely at fault, or were so when I last had reason to consult them. It is not easy for the English reader to find any work which will tell him, generally, where to go and what to see. Let me here set down some hints upon this little-known Southern Italy, and perhaps some other day we may add something to the many books about the great center and its capitals.

If you set your face eastward from Rome, and go into the mountains by road, driving or riding, you will on the second day see before you the Gran Sasso d' Italia, the highest point of the Apennines; and if you keep mounting toward it, higher and higher, you will come to Aquila, one of the most charming out-of-the-way summer resorts, cool, with clear water—so rare in Italy—and trout to be caught, and around you on the way you will see many of those village castles, or castled-villages, perched on the heights, which tell their own story of wild and reckless times, when nobody was safe from bandit or corsair or *condottiere*. You can also reach Aquila more easily by rail from Terni, where you may cross Italy by one of those wonderful new lines which connect the east and the west coasts, so long isolated by their own Rocky Mountains.

From Aquila the most enchanting ride through the mountains will bring you to Sulmona, and thence round to Monte Casino, which lies right over the station of San Germano, on the railroad from Rome to

Naples. This circular tour through the mountains, with their beautiful vegetation, their picturesque castles and villages, their refreshing air, will introduce the traveler to the delights and hardships of by-way traveling in Southern Europe. If he wants to see beforehand the kind of scenery he will meet, let him procure Mr. Lear's picture-book on the country east of Rome—I mean Mr. Lear of immortal memory for his *nonsense rimes*. This artist produced not only a book on the inner country, but one on the south coast, the big toe, of Italy; and the first thing that strikes the reader when he looks through the beautiful sketches, is that almost every name is new to him.

In these mountainous places there are no Fifth Avenue hotels. The fare is poor; sometimes the inns are untidy. But still I know, no greater enjoyment than to visit them. Once get clear of railways and you feel your own master. You can stop your carriage, you can dismount from your pony and pick up what you desire, or rest when you will, and learn to know the country in a leisurely, intimate way. Every day's journey, say twenty miles, shows you more, and teaches you more, in such country as this than one thousand miles of railway rushing through France or Germany. Not unfrequently too, you come upon the birthplace of some famous man—Arpino, that of the orator Cicero, Aquino, that of the Angelic Doctor, St. Thomas, are not far from San Germano. But let the goal of this pilgrimage be the Abbey of Monte Casino, perched upon its peak, to which you ascend on a mule from San Germano, and where the monks will treat you with the utmost kindness and hospitality. But you must not scorn to bring up food from the village below, especially meat, if you can get it, lamb or chickens; for if the good people above are fasting, you will find little to eat. Still an Italian fast is a very different thing from a Greek fast. The Roman Church is by no means so strict as the Greek, and yet both keep themselves going by drinking a great deal of wine, which does not count against a fast; but this resource is just the one that most readers of THE CHAUTAUQUAN will not sanction.

But let us rise above questions of food and look around us. The great monastery is piled upon the top of its rock in such a way that from the window of the cell where you sleep you look down sheer into the valley right under you. Far around are great circles of high mountains, glowing with the colors of the Italian atmosphere. You are on the old frontier between the estates of the Church and the kingdom of Naples, and accordingly this like other such frontiers was long the home of brigands. Monte Cairo, high over you to the north, was famed for this sort of company, within our memory. Many a time was the rich abbot of Monte Casino seized upon his way, and made to pay heavy ransom. But Victor Emanuel has settled all that. He astonished the people by publicly shooting in the nearest market-place what brigands he caught. Such a thing had never been dreamt of before. The people that used to govern these wild provinces in the mountains, whether Neapolitan or Papal were much more manageable. You could bargain with them, and get off your brigand friends by promises or bribes or rescues. All this is now over. Victor Emanuel not only established a force of military police—the *carabinieri*, fine fellows, honest and brave—but he made roads through the mountains, and so brigandage became quite an unsafe calling, and the profits not worth the risk. These things are worth knowing, because there is a sort of tradition that the territory of Naples is not safe. *Neapolitan bandit* is a sort of counterpart to *Greek bandit*. Both, however, so far as Italy and Greece are concerned, are things of the past. I say nothing about Turkey or Sicily which are still in a somewhat different condition.

Let us now turn from the enchanting view outward, to the treasures of the monastery within. It is the oldest and greatest of the Benedictine foundations in Italy. When the Normans were kings of Apulia and Sicily, it was endowed with broad lands, and Norman nobles, even of the royal family, did not disdain to be its abbots. You will see in the library the successive charters and signs manual of emperors and kings, securing to the monastery its lands and its privileges. There is hardly any place in Europe where more famous signatures are to be found. There are plenty of old MSS. too, Greek and Latin, of which a catalogue has now been handsomely printed in the monastery. For since they gave up copying out MSS. they have taken to printing, and do it well too. Probably the greatest blow that ever hap-

pened to this famous foundation was the confiscation of monastic property by the new Italian kingdom in 1801. Most of the old monkeries have become idle and empty ruins. But by the active interference of Mr. Gladstone, Monte Casino, which lost all its lands, at least preserved its treasures and its ancient buildings. Adapting itself to the times, it has turned into a teaching establishment, and I was informed that its pupils take the highest places in the Neapolitan school examinations.

But this is of little interest to the tourist. He prefers to look for the mediæval side of such things, and as the sanctity of the great chapel, a building lined with colored marble and mosaics, and happily with no pews, is still fresh in the minds of the surrounding peasantry, I will promise him a sight on any High Day, such as Lady Day or Christmas Day, which is not to be equaled in Europe. For on such days the people from twenty miles round flock in to mass at the ancient shrine. You can meet them in groups, resting themselves on the windings of the precipitous path which leads up to the monastery, dressed in the richest colors, and with perfect picturesqueness, each parish or mountain village showing some distinctive feature. When they reach the great, cool church, they stand or kneel in groups on the marble floor, waiting for the celebration of the mass; and if there be exquisite beauty in these groups, there is certainly very little devotion. Never have I seen a population of mountaineers so lax. They are very poor; you will find it hard to change a fifty franc note in the town of San Germano, below; they are thrifty; but they are not morally good or religious. But as regards costume they are unrivaled; and as I am now upon that topic, let me tell the intruding tourist in Italy that if national costume in Italy is really the most splendid in Europe, he will only see it genuinely produced in the villages, and on a High Day. All peasants who own lovely dresses, pay large moneys for them, and consequently value them; they wear rags on working days, in order that they may appear in splendor on holy days. Let him not imagine that the conscious, dressed up creatures, he will find, waiting to be painted, on the steps of the Piazza di Spagne at Rome, are true specimens of peasant costume in its perfection. Nothing of the kind. Let him also take it as my private opinion, which he can accordingly rate as he likes, that there is nothing in all the celebrations at Rome on Easter Day to compare with the Easter Day of Monte Casino.

If he desires to pass on to one of the little-known but very quaint and picturesque seaports, let him hire a mule or a carriage and go out to Gaeta, once famous as the place of refuge to which Pio Nono fled from Rome, now off the railway line, and therefore forgotten and undisturbed. And if that course does not please him, let him go on to Naples, and after he has fatigued himself with the splendid distractions of that noisy, happy, squalid city, let him escape from it either by steamer along the coast, or by train to the south, where he will soon reach a country as primitive as that we used to call "the backwoods of America." The coasting steamers bring him from bay to bay, in each stopping at some lovely little seaport, Paola, Policastro, and whatever else they are called, where groups of handsome people crowd the boats and the quays, if such they can be entitled, and show the happy idleness of southern life. Or if he go by land, and can tear himself away from the splendors of the Bay of Naples, of Pozzuoli and Ischia, of Soneato and Capri, of Vesuvius and Pompeii, he may spend a day at Salerno, and another at Pæstum where he will see the first and one of the greatest specimens of pure Greek architecture which the traveler finds in Southern Europe.

But all these beautiful things are in the ordinary guide-books, where he will find all the information he desires, so far as mere facts can make a man enjoy any thing. What I desire to suggest to him is beyond, and out of the way of these books. He will mount in the railway, when he passes Eboli, into a strange paradise, threading his way along the rocky walls which hold the noisy Sele in its course, passing into tunnels, and crossing the stream in suspension bridges, with occasional peeps at eagle-nest villages (Contursi is the finest) which should compel him to stop, and take the journey station by station.

He may indeed have a good way to go from the station to the village; it may be perched one thousand feet over him, as is the case with Potenza, to which the carriage road winds far away round the mountain, or he may have to ford a river, and cross a ridge, on the other side of which he must take it on trust that a village lies. I remember a station on

the line call *Troja-Giardinetto*, and when we stopped I got out and saw one village to the north far up the hills, and another to the south equally far away into the plain. I asked which was Troja, and which Giardinetto, whereupon the two guards made opposite statements about them, and had an angry altercation before me by way of reply to my question!

And by the way I must add that down in these wilds, communication with the people is not easy. They will indeed make out your worst Italian, and you can get what you want; but to understand what they say is indeed difficult. In any large village you have one resource which seldom fails. There are soldiers, and therefore officers, quartered all over these districts. The officers always mess at some restaurant or pot-house in the town, where food is accordingly not very bad, sometimes indeed quite palatable. But among the officers whom you find there at dinner-time, there will almost certainly be one who speaks French. It will not be good French; you and he will be obliged to speak slowly and gesticulate a good deal; but you will get what you want. Of course with a good courier, easily to be hired at Naples, all these difficulties vanish.

Were it not for the numerous earthquakes which have visited this region, we should have endless remains both of classical and mediæval splendor to enjoy. Not only did the Greeks settle and build there, as the magnificent remains of Pæstum amply testify, but the Normans kept high court and splendor in many of these meridional cities, notably at Mileto, which faces (or faced) the western sea, not far from Reggio. There all Europe came together to the court of the King of Apulia and Sicily. But on the east side, about the heel of Italy, and reaching up to the spur, there are still many remains of Byzantine and Romanesque splendor; the west coast has lost them all. The smoking cone of Stromboli, which you see among its fellow islands to the south-west, tells you why. Even in our day—1854, 1871— hundreds of people have lost their lives by these earthquakes, and trustworthy observers in 1784 saw the great pine trees in the Sila forest swaying so that their tops touched the ground on either side! All the way down the west coast, therefore, to Reggio, though you will find enchanting scenery, and quaint primitive life, there are not, at least so far as I know, historic antiquities to be found overground. One curious relic of the Normans was found by François Lenormant in the mountains above Mileto. There and there only in Southern Italy, he found the apple-trees of Normandy naturalized and flourishing far above the heat of the plain, and there he still found the mountaineers making cider, a beverage quite foreign to the wine countries of Europe.

When the traveler reaches Reggio, he finds himself in one of the most beautiful straits in the world, with the slopes and mountains of Sicily (crowned by the giant Etna) over against him, and far away, stretching toward the setting sun, the romantic outlines of the Liparian Islands. But I must reserve the south and east coast for another paper.

THE ORIGIN IN LITERATURE OF VULGARISMS.

BY PROFESSOR EDWARD A. ALLEN.

Of the University of Missouri.

MANY surprises lie in wait for the reader of our earlier literature,—none more startling, perhaps, than the discovery that most of our so-called vulgarisms are of ancient origin and of common occurrence in what, in the history of English literature, may be designated the classics of the period. The dialect of the Tennessee Mountains, as set forth in Miss Murfree's books, the dialect of the illiterate people of Georgia, as shown in the stories of R. M. Johnston and J. C. Harris, the dialect of the Biglow Papers, spoken of by Mr. Lowell in his introduction as "the Yankee dialect,"—all of common origin and, with the exception of some provincialisms to be noted, exhibiting essentially the same characteristics,—illustrate not only the common talk of the uneducated, North and South, but also the speech of England's noblemen and scholars centuries ago. The kind-hearted people who use these old forms of speech are simply out

of fashion. Their language, brought from the old country in the early part of the seventeenth century, even then the unchanged, or but slightly changed, speech of hundreds of years earlier, has been handed down from father to son through a long line of ancestry unaccustomed to the use and enjoyment of books, and hence ignorant of the literary changes of fashion.

"Vulgarisms," says Mr. Sweet, of London, in his "History of English Sounds" (1888), "are of various kinds. Some of them are due to the influence of neighboring dialects; others are archaisms, which once formed part of the standard language; and others, again, are anticipations of changes that are imminent in the standard language. Hence the necessity of the study of vulgar English, both as preserving the fossilized standard pronunciations of an earlier period, and as pointing the direction of future changes." Whether or not Mr. Lowell is correct in his opinion that "Jonathan is more like the Englishman of two centuries ago than John Bull himself is," Jonathan's speech certainly is, if any account be taken of the so-called Americanisms charged to us by English writers who seem to have forgotten the rock out of which they were hewn.

A collection of passages that I have marked in my reading of the literature of different periods furnishes the basis of this paper. To match these older forms with examples illustrating the survival of them in the colloquial speech of to-day, I have read Miss Murfree's "Prophet of the Great Smoky Mountain," R. M. Johnston's "Mediations of Mr. Archie Kittrell," and "The Brief Embarrassment of Mr. Iverson Blount," and J. C. Harris' "Trouble on Lost Mountain," and "The Old Bascom Place," and "Biglow Papers." Other dialect stories have supplied occasional examples not found in those already mentioned. I have read with fresh interest Mr. Lowell's essay on "The Yankee Dialect," in the "Biglow Papers," and have frequently referred to it. The facilities for the study of English have so greatly increased since that essay was written, that no superior scholarship is required to point out certain etymological errors into which the author has fallen. In fact, etymology had not then become a science.

To make a beginning, *the tother*, for *the other*, is of general use in the literature of the past. The evolution of this expression may be exhibited thus: *thaet other*, *that other*, *thet other*, *the tother*, *the other*. In *the tother*, the initial *t* got misplaced, just as it happened to *n* in *a newt* for *an ewt*, *a nickname* for *an eke-name*, *my nuncle* for *mine uncle*. This agglutination of the article is not uncommon in French; as, *lierre* for *l'ierre* (Lat. (*h*) *edera*), *loriot* for *l'oriot*. Shakspere has *a limbeck* for *alembic* (Arabic *al ambik* where *al* is the definite article). The reader of our earlier literature therefore recognizes a familiar acquaintance in the speech of the Tennessee mountaineer:

"I reckon it rankles you for to see old Tuck Peevy a hangin' roun' when *the tother* feller's in sight."

He is reminded of passages in Wiclif's translation of the Scripture, such as:

"And it was restorid to helthe as *the tother*"; "and *the tother* day he entrid in to cesarie."

Even so late as the sixteenth century, Sir Thomas More, whose works Mr. Hallam finds so "free from vulgarisms and pedantry," writes in his "Confutation" of Tyndale:

"He whych in two so plain englishe words, and so common as is *naye* and *no*, cannot tell when he should take *the tone*, and when *the tother*, is not, for translating into englishe, a man very mete."

Nother (*ne-other*), rhyming with *tother*,—usually spelled phonetically, as, "He couldn't ha' told ye nuther,"—is an older and more regularly developed form than *neither*, in common use in the literature of the fourteenth century.

"And ful atempre, forsoothe, hyt was,
For *nother* to (too) cold nor hoote yt nas"
(ne was).—*Chaucer*.

Nor—nor is a contraction of *nother—nother*, as *or* is of *other* (Ger. *oder*). This older *or* still survives in the South, as I gather from Col. Johnston's stories:

"I'm a young man, a reasonable speakin', and can out-run, out-jump and fling down *other* Cullen or Williamson."

Here is a line from "Piers Plowman" (1362)—which, whenever quoted in this article, is short for the long title William Langland, the author, gave to this once popular poem:

"Axe *other* hachet or eny wepne ellis."

It is doubtful whether this archaism now survives elsewhere than in the South. On the other hand, I was surprised to find surviving in New England, as I infer from the "Biglow Papers," a very common middle

English verb that I had supposed long ago obsolete, *tote*, meaning to *look*, to *peep*.

"An Gin'ral when you've mixed the drinks
an' chalked 'em up, *tote* roun'
An' see ef ther's a feather-bed (thet's
borryable) in town."

And John Skelton:

"How often dyd I *tote*
Upon her pretty fote."

This is altogether a different word from the *tote*, to carry as a burden—the origin of—in the following line from the "Biglow Papers:"

"Ez Yankee skippers would keep on
A-*totin'* on 'em over."

As to *them days*, the great and good King Alfred himself writes:

"On *tham* othrum thrim dagum," literally, on *them* other three days.

The *'em*, for an older *hem*, is a form long in use before the demonstrative *them* was ever employed as a personal pronoun.

The middle English *agen*, variously spelt *agein*, *ageyn*, *agien*, that used to do service for our modern *against*, still survives in the colloquial *agin*; as,

"The Bible's *agin* it and I'm *agin* it."

Against is, of course, not a superlative. Mr. Lowell was deceived by what he himself so aptly styles "the logic of the eye." *Against* is the genitive (adverbial) of *again*, with an excrescent *t*; as, *again-es-t*, *whil-es-t*, *mid-es-t*. Compare German *ein-(e)s-t*, which is classical, with our *once-t* (on-es-t), which is vulgar.

Nary is for *ne'r a*, contraction of *never a*.

"And I did not supposinged she owed *nary* dollar ner *nary* cent to nobody."

Its literary ancestor may be seen in John Selden's "Table Talk":

"For if I have 1,000 *l.* per annum and give it to you and leave myself *ne'er a* penny."

Ourn, for *our*, is a dialectic form quite common in literature.

"We kin see a power o' kentry from this spot o' *ourn*, sure enough."

"This is the eire; come ye, sle we hym, and the eritage schal be *ouren*."—*Wiclif.*

Hankercher for *handkerchief*, is found in Shakspere's vocabulary—I have lost the reference—as well as in Mr. Kittrell's,

"I tuck out my *hankercher* and blowed my nose tremenjuous."

"Lord Ossory," says Mr. Lowell, "assures us that Voltaire saw the best society in England, and Voltaire tells his countrymen that *handkerchief* was pronounced *hankercher*. I find it so spelt in Hakluyt and elsewhere. This enormity the Yankee still persists in, and as there is always a reason for such deviations from the sound as represented by the spelling, may we not suspect two sources of derivation, and find an ancestor for *kercher* in *couverture*? And what greater phonetic vagary in our *lingua rustica* than this *ker* for *couvre*?" The old French word was *covrir* (Lat. *co-operire*), from which come the middle English forms, *coveren*, *keveren*, and *kiveren*; *ker* is a contraction of *kever*. *Kerchief* appears in literature in a great variety of forms: *couerchief*, *keverchief*, *kerchef*, *kyrchefe*, *courchef*, *courche*, *kerche*, from the last of which *handkercher* would naturally come. The *cur* in *curfew* (*couvrefeu*) comes of course from the form *couer*.

Fur, for *far*, and *furder*, for *farther*, are easily matched in literature.

"God makes sech nights, all white an' still,
Fur 'z you can look or listen."

"How *furre* he is from such vaunted titles and glorious showes."—*Edmund Spenser's Epistles.*

"I sometimes think the *furder* on I go,
Thet it gits harder to feel sure I know."

This use of *furder* as an adjective I find in William Dunbar's poems:

"But (without) *furder* process, cum on thairfore anone."

A century earlier the author of "Pierce the Ploughman's Crede" wrote:

"Thanne walked y *ferrer* and went all abouten." (Then walked I farther and went all about.)

Ferrer is more regular than *farther*, which is an etymological hunchback.

Sech, for *such*, I have not been able to find, but *sich* was quite classical.

"Shepheards *sich*, God mought us many send."—*The Shepheard's Calender.*

"And in many *siche* parables he spac to hem a word."—*Wiclif.*

Yallow for yellow is not uncommon.

"'Right here,' a favorite phrase," says Mr. Lowell, "with our orators and with a certain class of our editors, turns up *passim* in the Chester and Coventry Plays. Mr. Dickens found something very ludicrous in what he considered our neologism *right*

away. But I find a phrase very like it, and which I half suspect to be a misprint for it in 'Gammer Gurton'":

"Light it and bring it tite away."

After all, what is it but another form of straightway?

Right now in Robert Manning's "Handlyng Synne" will match *right away*, and so will *riht anon* in the "Geste of King Horn":

"Athulf, he sede, *riht* anon
Thu schalt with me to bure gon."

But *tite away* is quite another thing. *Tite* is from an older *tid* (Ger. *Zeit*), time, and means *quickly*. From this same *tid*, plus the adjective suffix *ig*, we get *tidy*, which means first, *seasonable*, *appropriate*, then *neat*. In like manner comes *silly* (*sael-ig*) from *sael*, another English word for *time*, meaning first *timely*, then *lucky*, *blessed*, *innocent*, and lastly, *foolish*. *Tite*, meaning *quickly*, is seen in the following line from Hampole's "Pricke of Conscience":

"If that tre war *tite* pulled oute."

The dissyllabic *postes* (posts), *nestes* (nests), *beastes* (beasts), still heard in rural districts, were regular at the beginning of the modern English period.

"An' he's been a hangin' 'roun' me," says Major Jimmy Bass, "off an' on, gittin' his vittles, his *clozes*, an' his lodgin'."

"What d' ye bring the savage *beastis* home fur, out'n the woods whar they b'long?"

With these compare a line from Chaucer:

"I wol not tell of *textes* never a del";

and a passage from "Renard the Fox," printed by Caxton in 1481:

"Alle the *beestis* grete and smale cam to the courte sauf reynard the fox, for he knew hymself fawty and gylty in many *thinges*."

Wiclif has "foure fotid beestis." An older form of the children's *goodies* may be seen in this passage from Wiclif's translation: "But crist beynge a bischop of *goodes* to comynge."

Gyarden and *garding*, for *garden*, are both a little old-fashioned.

"Air old Mis' Cayce's *gyarden*-truck suf'rin' fur rain?"

The initial guttural passed, by palatalization, into *gy*, which, finally, in *geard* passed into *yard*. In *gyarden* the development was arrested, and the pronunciation became fixed until it went out of fashion. *Gardinge* is found in Coverdale's Version, and *gairding*, in Dunbar's "The Thistle and the Rose."

"And enterit in a lusty *gairding* gent" (pretty).

The ending *ing*, for *en*, is an inheritance from the Northern dialect, as the following examples would seem to indicate:

"All those quhilk *funding* (funden) bene on lyve." (All those which be found alive.)—*Sir David Lyndesay:* "The Monarche."

"And sum were eke that *fallyng* (fallen) had so sore."—*James I. of Scotland.*

"This gud knycht said: deyr *cusyng* (cousin) pray I the."—*Henry the Minstrel.*

It survives in "I am much *beholding* (beholden) to you."

"Lady Jane Grey to whom I was exceding moch *beholdinge*."—*Roger Ascham:* "The Scholemaster."

Nor after a comparative, for *than*, as, "Good nussin' goes furder *nor* physic," is a Northern idiom. I have found it in King James' "Essayes in Poesie": "Lest my preface be longer *nor* my purpose," and elsewhere in his writings.

In the "Lay of Havelok the Dane" (about 1300) there is an expression in common use among the illiterate, *that there* (*ce-là*), used attributively:

"Hwan Godard herde *that there* thrette."

A curious idiom is found in "Genesis and Exodus" (1250):

"Laban toc and wente and folwede on" (Laban took and went and followed on).

For these two examples I am indebted to Mr. Oliphant ("Old and Middle English").

Another colloquialism, sometimes heard, is found in Chaucer: "What did Eolus but toke out hys trumpe?"

Ef for *if*, *sence* for *since*, *yit* for *yet*, *git* for *get*, *tell* for *till*, etc., were common in literature, as the following examples show:

"*Ef* thou art trewe of dedes."—*King Horn.*

"*Ef* he be the man I think he be."—*Bishop Gardner's Letters.*

"But this much I dare say that *sence* lording and loytring hath come up, preaching hath come down, contrarie to the apostell's time."—*Bishop Latimer's Sermons.*

"Nedes must rennynge be taken for a laudable exercise, *sens* one of the moste noble capitaynes of all the Romans toke his name of renning, and was called Papirius Cursor."—*Sir Thomas Elyot:* "The Governour."

"What dreden ye? Nat *yit* han yee feithe."—*Wiclif.*

Mr. Lowell finds *git* in Warner's "Albion's England." The old verb was *gitan*, with past part, *giten*. *Tell*, for *till*, he finds in the Chester Plays:

"*Tell* the day of dome, *tell* the beames blow," that is, till the trumpets blow.

The old forms of the verb have held on with wonderful persistence. *Axe* and *axed*, for *ask* and *asked*, were once classical.

"Ye didn't *ax* me that word," said Dorinda.

"*Axe* and it shal be geven you."—*Tyndale.*

Even *ast*, for *asked*, can be matched in literature:

"An' when he know'd you was a comin' here, he sort er sidled up an' *ast* you for to please be so good as to tell Miss Babe he'd drap in nex' Sunday."

The substitution of *t* for *k* is not unusual.

Compare Wiclif's *backe* (A. S. *bakke*), now *bat* (*vespertilio*); *make* (A. S. *maca*), now *mate*; as,

"The turtle to her *make* hath told her tale."—*Lord Surrey*;

and the child's *loot* for *look*. *Drap*, for *drop*, in the quotation above, all are familiar with in the "Cotter's Saturday Night":

"Belyve the elder bairns come *drapping* in."

Het for *heated*, *shet* for *shut*, *come* for *came*, *clomb* for *climbed*, *seen* for *saw*, *sawn* for *seen*, *growed* for *grew*, *driv* for *driven*, *ris* for *rose*, are common in literature, and colloquial examples are easily found:

"We must ollers blow the bellers
Wen they want their irons *het*."

"Limping Vulcan *het* an iron bar."—*Percy's "Reliques."*

"D' rindy *shet* the door!"

"To wayve up the wiket that the womman *shette*."—*Piers Plowman.*

"And the gate was *shett* up."—*Tyndale.*

"There *com* a kyte, while that they were so wrothe."—*Chaucer.*

"We don't go an' fight it nor ain't to be *driv* on."

"The wood-god's breed which must forever live;
Others would through the river him have *driv*." —*Spenser.*

"And thei camen to Jhesu, and thei *seen* hym that was traveiled of the fend, sittynge clothid, and of hoole mynde."—*Wiclif.*

"The youngest on 'em's 'mos' *growed* up."

"Where corall *growed* by right hye flockes."—*Stephen Hawes.*

"But then the landlord *sets* by ye,
Can't bear ye out of sight."

"He lette bringen hire bivoren him to his heh seotel as he *set* in dome as reve of the burhe" (and he had her brought before him to his high settle as he sat in judgment as reeve of the burg).—"*Life of St. Juliana*" (about 1210).

"Into his sadel he *clomb* anon."—*Chaucer.*

"I remember two fellows who *rid* in the same squadron."—*Addison.*

"We were *holp* hither."—"*Tempest.*"

"For on his visage was in little drawn
What largeness thinks in Paradise was sawn." —*Lover's "Complaint."*

"Thanne alle the virgynes *risen* up."—*Wiclif.*

"And up they *risen*, a ten other a twelve."—*Chaucer.*

"Out of bedde they rise (riz),
And came down blive." —*Occleve.*

"For if ihesus hadde *gove* reste to hem."—*Wiclif.*

Ris for *rose*, *rid* for *rode*, *writ* for *wrote*, are traceable to the change of vowel in the old English preterite; as "*he ras*," but "*we rison*." "*he rad*," but "*we ridon*," "*he wrat*," but "*we writon*." In this way many strong verbs have come down with two forms for the past tense, the distinction between singular and plural having been forgotten after the loss of inflection.

Hes for *has*, is quite common in the literature of the North, as in King James' "Essayes":

"The other cause is, that as for thame that *hes* written in it of late."

The king—he of the *Counterblaste*—makes no mistake here in grammar, since the Northern dialect has *s* in the plural, as well as in all persons of the singular. One of Chaucer's scholars from the far North says:

"I is as ill a miller as is ye."

You was is doubtless due to Northern influence. Bentley uses it in his "Dissertation On the Epistles of Phalaris," "when *you was* a boy"; and Vanbrugh, in his comedies, puts it into the mouth of the *élite*. *War*, for *was* or *were*—for it is found with both singular and plural subjects, just as in the Tennessee Mountains—is a common form in the northern dialect of middle English:

"For he likend man's lyf til a tre.
That *war* growand."—*Hampole* (1340).

"For some time when thai *war* bright angels."—*Ibid.*

From this comes our colloquial *warn't*, as, "he *warn't*," "they *warn't*." The inflection of the North dialect is frequent in Shakspere, as in "King Richard II.":

"These high wild hills and rough uneven ways
Draws out our miles and *makes* them wearisome."

With which compare:

"I've noticed, tu, it's the quack med'cines gits (an' needs) the greatest heaps o' stiffykits."

Went as a past participle, as in *is went*, *had went*, was correct before usage substituted *gone* in its place; it is common in Chaucer:

"I would that day, that your Arvigarus
Went over see (sea) that I, Aurelius,
Had went ther (where) I should never come again."

When a boy, I frequently heard *cotch*, for *catch*. I was delighted to find this old pronunciation the other day in "Gammer Gurton":

"Then I to save my goods, toke so much pains as him to watch;
And as good fortune served me, it was my chance him for to *cotch*."

Roil (to vex) conformed its spelling to the old pronunciation, and is now *rile*; while *bile* (A. S. *byle*) has changed its spelling to suit the modern pronunciation. *Boil* (tumor) is the only word in the language of direct Germanic origin that has *oi* (Sweet). The verb *boil* comes from the old French *boiller*. I will venture the suggestion that the pronunciation of *neither* sometimes affected, comes from a dialectic form *noither*, once common.

"*Noyther* grave ne ungrave, golde *noither* silver."—"Piers Plowman," iv. 130.

"Whether thow shalt be our kyng, *oither* we shall be undirloute to thi bidding."—*Wiclif.*

Wiclif has "that the bodi of synne be *distried*" (destroyed). All are familiar with the vulgar pronunciation of *going*.

Ventur', *natur'*, etc., Mr. Lowell says, "The Yankee still persists in."

"I recollecten thet 'ere mine o' lead to Shiraz Centre,
That bust up Jabez Pettibone, an' didn't want to *ventur*.'"

John Lyly, in his "Euphues," a classic—in prose, the classic—of that age, shows us what the pronunciation was: "be valiaunt but not too *venterous*."

Like *Darby* (Derby), *clark*, (clerk), *parson* (*persona ecclesiae*), so *sarvant*, as we still pronounce its doublet *sergeant*, *sarpent*, *sarmont*, (compare Wiclif's "and *Symont* suede hym," Simon followed him), *varmint*, (vermin), *Hanry* (whence *Harry*), *chaw*, are common in the literature of North England; so too, *thar* and *whar*.

"Leastways thar's whar he started to go."

"Till (to) thaim that sinful cumes *thar*."—"*Homilies in Verse*."

"Than saw thai *whare* Cristofer stode."—*Lawrence Minot.*

"Ne *nowhar* in non other stede."—*King Horn.*

This recalls Mr. Biglow's use of negatives:

"No, never say nothin' without you're compelled tu,
Nor don't leave no friction—idees layin' loose."

Where there are only three to Chaucer's four: "Ne never for no wo ne shall i lette to serven hire, how fer so that she wende."

The good and wise King Alfred goes even further. The school-boy who exclaimed on rising from a losing game of "keeps," "You needn't never say nothing no more to me about no marbles," was giving vent to his indignation in true Alfredian prose; and there are times in the life of every true-born Englishman, when he would like to wreak his vengeance, as his children are sure to do, on the modern importation from the Latin grammar forbidding double negatives.

Hit (it) and *hem* ('em) were once aspirated. "*Hit's* been now a'most forty year ago."

"*Hit* snewede in his hous of mete and drynke."—*Chaucer.*

"That *hem* hath holpen whan that they were seeke (sick)."—*Ibid.*

Year, for *years*, was quite regular. *Years*, at one time, was as much an innovation as *deers* would be now.

"Of twenty *year* of age he was I gesse."—*Chaucer.*

A better example of *guess*, in its expletive sense, is seen in Spenser's line:

"Now it is time, I *guess* homeward to go."

This exactly matches,

"An' one is big enough, I *guess*, by diligently usin' it."

The etymology of *chore* recalls the time when English was derived from every thing but English. Happily now, in the study of our language, we no longer turn

our backs on ourselves. "*Chore* is also Jonson's word, and I am inclined to prefer it to *chare* and *char*, because I think I see a more natural origin for it in the French *jour*—whence it might come to mean a day's work, thence a job—than anywhere else." The French *jour*, through its derivative *journee*, gives us *journey* and *journey-man*, a man who works by the day, but *chore* has its origin in *English* itself, that is, it is not a borrowed word. Shakspere has *chare* as in "Anthony and Cleopatra":

"the maid that milks,
And does the meanest *chares*."

The oldest English is *cerr*, a turn, a job—from the verb *cerran* (Ger. *kehren*), to turn—the middle English forms of which are *cherre*, *chare*, *chore*, I find the verb in the version of "Genesis and Exodus" (1250):

"He bade hise kinde to him *charen*." (He bade his kindred to him turn).

A form of the noun is seen in *char*-woman and in a-*jar*, which is for *achar*, on turn.

"An' bein' as it air named arter D'rindy, she *sets store by* it."

This expression has fallen, I know not why, into dishonor in America, but it is not unusual in the best literature of the past, and in the works of the best writers of the present in England. I find it in Sir Thomas Wyatt's "Sonettes" (about 1540):

"Taught me in trifles that I set no store."

As to *arter*, *after* used to rime with *slaughter* and *water* in classic poetry, as well as in the *Jack and Gill* of *Mother Goose*.

In Wiclif we find *stidfast*, *yistirday*, *pore* men, *aferd*, *turmtid* (tormented), *sperit*.

Even the *gooder* and *badder* of childhood I have been glad to hail again in the best literature: "*godere* lore" is in "Ancren Riwle," and "*badder end*" in Chaucer.

Much of the slang of the present day is not modern by several centuries. When Mr. Sawin wrote, "An' Rantoul, tu, talked pooty loud, but don't put *his* foot in it," he was probably not aware of Tyndale's proverb,

"The bishop hath put his foot in the pot."

In the first English comedy, "Ralph Roister Doister," published about 1553, Ralph says:

"Nay dame, I will *fire thee* out of thy house," which certainly requires no gloss for those of us who sometimes hear the vernacular in all its vigor. It is no strange thing to hear that the president of a bank has *skipt*, but it is a little startling to read in Wiclif that "whanne barnabas and poul herden this, thei *skippten out*."

These colloquial survivals of what was once a part of the standard language prove the soundness of Horace's doctrine:

"Multa renascentur quae jam cecidere, cadentque
Quae nunc sunt in honore vocabula, si volet usus,
Quem penes arbitrium est et jus et norma loquendi." —"*Ars Poetica*";

and the folly of Swift's "Proposal" for fixing our language forever . . . . that no word, which a society shall give sanction to, be afterward antiquated. If the examples cited show any thing, they show that in respect to colloquialisms and so-called vulgarisms,

"Ther nys (ne is) no newe gyse that it nas (ne was) old," in the language of Chaucer, or, in other words, whatever is, *was* right.

LIGHT-HOUSES AND OTHER AIDS TO NAVIGATION.

BY WILLIAM MOONEY.

THE various aids to navigation and guides for the direction and safety of the mariner, which our Government bestows gratuitously upon the people of all nations, form a subject which is rarely brought to the notice of the average reader. The arriving or departing traveler who from the ship's deck views the numerous twinkling and flashing lights which dot the shore, or the light ship which marks the grave of some ill-fated vessel, gives only a passing thought to their usefulness and value. Their necessity, however, is brought forcibly to his notice when a dense fog settles around his vessel as she nears the land, shutting out of sight every thing beyond his immediate vicinity, and he notes the anxiety with which the officers look for the friendly lights or beacons which shall show them their position and also locate the rocks and shoals which were it not for the warning beacon, would strew the coast with wrecks. Probably

no other department of our Government is of more importance to ourselves, and to the world than this.

Commerce stays longest where it is most welcomed and best entertained. Where there are light-houses there come ships; some may come where there are no lights, but with the welcome rays come the many and the richly laden. Light-houses, beacons, bell-buoys, whistling buoys, fog-bells, sirens, and trumpets, are the guide-boards, which by being properly described and located on the charts issued by the government, enable the mariner when near the coast to keep in the safe road to his destination. With the steady increase of commerce attending the civilization of the world, light-houses and beacons have multiplied until every civilized nation has its coasts more or less perfectly lighted—the lighting keeping pace with the increase of its commerce.

Light-houses are of very ancient origin; it is claimed by some that the Colossus of Rhodes held a signal lamp in its uplifted hands; this was erected about 300 years B. C. The famous Pharos of Alexandria, built by Ptolemy Philadelphus about 285 B. C., is the first light of undoubted record. Other ancient lights shown from towers are mentioned by Pliny, Seutonius, and Byzantinus, at Ostia, Ravenna, and Apamea. The light-house of Corunna, Spain, is believed to be the oldest existing light-tower. This was built during the reign of Trajan, and rebuilt in 1634. The finest light-house in the world is the Cordonan tower, at the mouth of the river Gironde in the Bay of Biscay. It was built by Louis de Foix in 1611, having been twenty-six years in course of erection. It is 197 feet high and is rich in architectural ornamentation. A circular building 134 feet in diameter surrounds the base, in which are the keeper's apartments, and which also serves as a defence to break the force of the waves against the main building. The tower itself contains a chapel and numerous apartments. It has been adapted to the modern system of lighting, and after a lapse of more than two hundred and fifty years it is still considered the finest light-house in the world. England and France each have towers built by their Roman conquerors, which were used as light-houses.

Examples of modern light-houses which have been erected at great expense, and in spite of natural obstacles, are the Eddystone light-house, celebrated in song and story, and situated off the coast of England near Plymouth; the Bell Rock light-house also on the English coast; the light-house on the Skerryvore Rock on the coast of Scotland; and the light-house at Wolf Rock off Land's End, Cornwall, Wales. The latter is a comparatively new structure and cost £62,726. Between its commencement in March, 1862, and its completion July, 1869, there were in the eight working seasons only one thousand and ten hours or one hundred and one working days of ten hours each, when work could be done.

The Eddystone light-house was once totally destroyed, and the present structure replaces a former one rendered unsafe by the undermining of the rock on which it stood.

In modern stone light-houses, subject to the action of the waves, the courses of stone are dovetailed into each other, both horizontally and vertically, making the stones when cemented together, almost equal to the solid rock. A peculiar cutting of the outer joints also makes the joints impervious to the action of the waves.

On our own Atlantic Coast is the Minot's Ledge light-house, near Boston, Massachusetts, which ranks, by the engineering difficulties surrounding its erection, and by the skill and science shown in the details of its construction, among the chief of the great sea-rock light-houses of the world. The structure was designed and constructed under the directions of General Totten, Chief of Engineers, U. S. A., by Colonel B. S. Alexander, Lieutenant of Engineers, U. S. A. It was completed in June, 1860, five years from its commencement, at a cost, including the keepers' houses on shore, of $300,000.

The whole number of light-stations in the world is about 6,000, of which some 250 are shown from light-ships. Of these light-stations Europe has 3,309, North America 1,329, Asia 476, and the rest of the world about 811. The United States has within her boundaries an eighth part of all the lights of the world. The cost of maintaining these lights including beacons, buoys, etc., is sustained by the Government, the Secretary of the Treasury being *ex-officio* president of the Light-House Board, the other members being officers of the Navy and of the Engineer Corps of the Army. The idea of the Government is that light should be as free as air; that the lights and other aids to navigation are not only for

the interests of commerce, but for the benefit of science and humanity, as are the sister institutions of the Coast Survey and the Life-Saving Service.

Great Britain, notwithstanding her boasted free trade, imposes a tax, called light-dues, on the commerce of the world. These dues differ with the importance of the lights passed, the size of the passing vessel, and the nature of the cargo. Payment of these dues is made to and enforced by the revenue officers. The light-dues paid by American vessels in the year 1856 amounted to $160,000. In the same year the United States Government maintained on its 64,000 miles of coast-line (including bays and inlets) 700 light-houses, 238 fog-signals, 388 day-beacons, and some 4,300 buoys, besides 250 lights on the great lakes. Great Britain stands almost alone among the great nations of the world in the imposition of this tax on commerce for coast lighting. Austria, Mexico, and most of the South American States, also collect light dues; but the general tendency, particularly on the part of Great Britain, is toward a reduction, and ultimately the total abolition, of this tax.

It has been suggested that retaliatory steps should be taken in this matter, by taxing the shipping of those countries where light-dues were maintained, but this has not been done and probably never will be.

The stand was taken in early days, that civilization required that the United States by her Light-House Establishment, her harbor improvements, her Coast Survey, and her Life-Saving Service should do what she could as a duty to humanity at large, to insure safety to those who sought her shores. France and Spain, both of which countries have ever been foremost in the lighting of their coasts, stand with our country in charging no light-dues. Belgium while charging light-dues on the shipping of other countries, by treaty exempts the United States.

The great extent of territory and coast line under the adminstration of the United States light-house board, cannot be set forth here, but, stated briefly, there are sixteen light-house districts: The first eight districts include the coast from the head of navigation on the St. Croix River, the eastern boundary of the United States, to the mouth of the Rio Grande, the southern boundary of Texas, including navigable rivers and Lake Champlain. The ninth, tenth, and eleventh districts include the great lakes and their connections. The twelfth and and thirteenth districts include the Pacific Coast line from the boundary line between Mexico and California to the northern boundary line of the United States, including also the Columbia and Williamette rivers, the Straits of Juan de Fuca and Puget's Sound. The fourteenth district includes the Ohio River from Pittsburgh, Pennsylvania, to Cairo, Illinois; also the Great Kanawha and Tennessee rivers. The fifteenth district includes the upper portion of the Mississippi River to Cairo, Illinois, the Missouri River to Kansas City, Missouri, and Illinois River from Peoria to its mouth. The sixteenth district includes the Mississippi River from Cairo, Illinois, to New Orleans, Louisiana, and a part of the Red River.

There are no light-houses on the coast of Alaska. The light-house districts are each under the charge of an inspector who is an officer of the Navy, and an engineer who is an officer of the United States Corps of Engineers. Under these officers is the corps of intelligent light-keepers, who entering the service in its lowest rank, after examination are eligible to promotion in grade and pay according to merit, as vacancies occur. The tenure of office is practically during good behavior, and their physical and mental welfare are carefully looked after by the Board, which aims to make its keepers contented in their responsible and isolated situations.

The Light-House Service like the Coast Survey has come to be regarded as a training-school for young officers, and as a field for the best efforts of those higher in rank. The roll of light-house inspectors contains the names of the flower of the Navy, and the service has its choice from among the best of them in times of peace. On the list of light-house engineers will be found many of the names of army officers who have given our military establishment reputation, if not fame. The civil service has been well represented on the Board itself, in connection with the Army and Navy, by such men as Professors Bache, Pierce, Hilgard, Henry, and Morton, who have acted as the scientific advisers of the service.

As an evidence of the rapid extension of the light-house system, the yearly appropriations for this department have increased from $22,591 in 1791 to $3,503,994 in 1890.

The theory of the Government in the matter of coast-lighting is that each coast shall be so set with towers that the rays from their lights shall meet and pass each other, so that a vessel on the coast shall never be out of sight of a light. Hence from year to year the length of the dark spaces on its coasts is lessened or expunged entirely, and the day will come when all its coasts will be defined from end to end by a band of light at night, and be well marked by beacons and buoys by day.

Some portions of our coast are already perfectly supplied with all the necessary guides and aids; thus a vessel bound from Liverpool to New York, nears our coast at the extreme point of Long Island, and sights the light on Montauk Point, which is a revolving light, showing a white flash every two minutes; it is visible 19 miles and is 169 feet above the sea. Then the light at Ponquogue, called the Great West Bay light, is sighted and then in succession the Fire Island light, and the twin lights on the Highlands of Navesink, which latter are 248 feet above the sea, and can be seen at a distance of 22 miles.

Light-houses are distinguished at night by flash lights of different periods of duration, and also by different colors; and by day they are known by different methods of painting, being generally black stripes on a white ground, which are either placed horizontal, vertical, or spiral. The principal rivers of our country are lighted by portable lanterns, hung on posts of uniform construction and color, so that they also serve as land-marks by day. They are cared for by regularly appointed residents along the river banks; of these river lights there are 1,557 and the number of miles lighted is 4,477.

The illuminating apparatus and material used by the Light-House Establishment have varied with the date of their use, and have kept pace with the improvements in artificial lighting for other purposes than navigation. The earliest lights were simply fires kindled on the ground or suspended in iron baskets, the fuel being pitch and oakum. Such an one was illumined on Point Allerton, Massachusetts, in 1673. The first light-house on this continent was built at the entrance to Boston Harbor, on Little Brewster Island, in 1715-16 at a cost of £2,285.17*s.* 8½*d.*—a large sum in those days. The light-house on Little Brewster Island was first lighted by tallow candles.

In 1812 the Government purchased a patent magnifying and reflecting lantern. This is described as a roughly constructed lamp of the Argand style, with a reflector of silvered copper, which did not reflect. Before the lamp was the so-called lens of bottle-green glass from 2½ to 4 inches thick through the axis, and 9 inches in diameter. The effect of the whole was characterized by one of the inspectors as making a bad light worse. A poor light was the rule, and a good light the exception, until the year 1852, when the Board adopted the Fresnal lenticular system, which had been found successful in France and other countries.

The lenticular apparatus consists of a central powerful lamp, emitting luminous beams in every direction, around which is placed an arrangement of glass so formed as to refract these beams into parallel rays in the required directions. A first order lenticular apparatus is a most beautiful object. It stands nearly 12 feet high, and is 6 feet in diameter, and involves in its structure some of the highest principles of applied science. The cost of the lenses alone varies from $4,250 to $8,400. As before stated, the illuminants used have been changed as the science of artificial illumination has been improved, and experiments looking to new discoveries in this direction are carried on continually. When by reason of the yearly diminution of the whale catch, and the increased use of sperm oil as a lubricant, this material became more and more expensive, experiments were made with shark, fish, seal, colza, olive, lard, and mineral oils. Analyses of these oils, chemical and photometric, were made by Professors Maffit and Alexander, and published by the Board in 1855. It was found that colza, a vegetable oil, largely used in France, would comply with the required conditions, but it was not a home production, and it was displaced by lard oil, which after 1861 became the established illuminant.

As early as 1807 the Light-House Establishment entered into a correspondence with the owners of the good ship *Corlomande*, from Rangoon in the kingdom of Ava, relative to 5,000 gallons of earth-oil which was commended as the "best article known for burning in light-houses, making a very strong, clear, and bright flame, emitting at the same time a great volume of smoak"; this "great volume of smoak" probably prevented its use. In 1855, the price of lard-oil having

greatly increased, experiments, unsuccessful at the time, were made with the various forms of petroleum.

The matter was approached with much caution, as the volatile, inflammable, explosive nature of mineral oil was well known. The keeper of one of the Lake Michigan lights in 1864, on his own notion, had substituted for the usual lard-oil lamp, one burning kerosene. In attempting to extinguish it by blowing down the chimney, an explosion occurred, which blew off the top of the light-house and destroyed the lenticular apparatus. But as mineral oil was in successful use in European light-houses, the Board set about solving the problems connected with its use: these were its uniform and economical combustion, its tests as to purity, and the degrees of heat at which it should burn and flash, the degrees of cold at which it should remain liquid, methods for its transportation and storage. The flashing test was fixed by the board at 140° F., the fire test at 154°F., and the freezing test at which it should remain limpid, at zero. At present prices, it may be roughly stated that mineral oil, as compared with lard oil, gives one-fifth more light and costs only one-seventh as much money.

Gas as a light-house illuminant is used to some extent. The lights at Alexandria, Virginia, Cleveland, Ohio, and Newburyport, Massachusetts, are supplied from the city gas mains. Compressed gas is used in lighting the ten lights at the northern entrance to Currituck Sound, North Carolina. This gas is compressed in iron cylinders, holding a ten days' supply, the tanks being carried to the beacons in a scow towed by a steam launch. The iron structure, located on the Dry Romer Shoal, New York Harbor, also is lighted by compressed gas, the iron tank holding a 90 days' supply. This is a most important light, and the cost of maintenance is much less that it would be for a light-house.

At some of the stations on the Northwestern lakes the lights are supplied by gas-machines, which work automatically, making the gas from gasoline; they burn according to size, from 30 to 90 days without attention. They are mostly situated on exposed stations which may be inaccessible for days during stormy weather, and are attended to by keepers who live on the main-land.

Electricity has been used to some extent for light-house purposes, but progress in this direction has been retarded by the refusal of Congress to make appropriations for the purpose. The electric light tower at Hell Gate, Astoria, New York, was 255 feet high, and 54 feet square at the bottom. It was built in 1883–4 and cost about $11,000. It showed 9 electric arc lights, each of 6,000 candle-power. It accomplished all that was intended and more, for the light was so brilliant that it dazzled the eyes of the pilots, and prevented them from seeing objects beyond the circle illuminated. The shadows were so heavy that they took the form of obstacles. The light was discontinued in 1886 at the instance of those who had obtained its establishment.

The celebrated statue of Liberty in New York Bay is lighted by electricity and is under the control of the Light-House Board. There are 9 duplex electric lights in the torch held in the hand of the statue above its head, at a height 305 feet above the sea level, and the light is visible 24½ miles at sea. There are also 5 single arc lamps on the salient angles of the fort inclosing the statue, designed to light the statue itself. In this respect they are a total failure, as they hardly light the stone structure supporting the statue.

The main entrance to the harbor of New York is lighted in addition to its well-known light-houses, by a system of buoys lighted by incandescent electric lamps, operated through submarine conductors, connected with a generating system on Sandy Hook. The channels, which are the only entrances possible for deep draught vessels, are lighted by these buoys, allowing these vessels to enter and depart at night. These lamps are rated at 100 candle-power each, and are protected by light, strong iron cages firmly secured to the wooden buoys.

All lights being useless in a dense fog, sound signals are used for the guidance of mariners, and important coast and lake stations are supplied with these signals, with the means for operating them. In some cases the sound signals are made automatically, as is the case with bell buoys and whistling buoys. The sound signals in general use are sirens, trumpets, rockets, steam whistles, bells struck by machinery, and gongs. Sirens and trumpets are operated generally by steam. Cannon fired by powder or gun-cotton are also sometimes used as sound signals. The trumpet, siren, and whistles are

capable of such arrangement that the length of blast, and the succession of alternation, are such as to identify the location of each, enabling the mariner to determine his position by the sounds.

A few words relating to the personnel of the light-house system may not be out of place here. The appointment of light-house keepers is restricted to persons between the ages of 18 and 50, who can read, write, and keep accounts, are able to do the requisite manual labor, to pull and sail a boat, and have enough mechanical ability to make the necessary minor repairs about the premises. While there are numerous light-stations located on sub-marine sites, the greater number of lights have a little land connected with them, which the keepers are encouraged to cultivate. Keepers are forbidden to engage in any business which can interfere with their presence at their stations, or with the proper and timely performance of their light-house duties; but it is no unusual thing to find a keeper working at his station, as a shoemaker, tailor, or in some similar capacity, and there are light-keepers who fill a neighboring pulpit, who hold commissions as justices of the peace, and there are still others who do duty as school-teachers, without neglecting their light-houses. They are, however, excluded from the business of keeping boarders under any circumstances.

In the matter of comfort, they are supplied with dwellings for themselves and in some cases for their families, and when so far distant from market as to make its carriage too expensive, with fuel and rations; suitable boats are furnished at stations inaccessible by land; and at those stations on shore, distant from markets, barns are built for their cattle and horses.

Something has also been done for the intellectual needs of the keepers and their families, by supplying them with libraries, which are put up in cases easy of transportation, and are exchanged every three months.

The class of men from whom keepers are selected is so good that the punishment of dismissal is seldom inflicted. Intoxication and an unlighted lamp are crimes punished by instant dismissal. Keepers are trained to consider the care of the light and the light-house property their paramount duty beyond any personal consideration; and the *esprit du corps* is such that instances have happened where the keepers on duty have gone down with their light-houses, and died at their posts, when they might have saved their lives by desertion. There are also repeated instances where a keeper has saved the light-house property and lost his own. Many heroic deeds in connection with the service might be related, did space permit. The well-known story of the rescue of a shipwrecked crew by Grace Darling, a light-keeper's daughter, and the saving of several lives by Ida Lewis are prominent.

The care of light-houses has sometimes in past years been intrusted to women, but it is believed that Miss Ida Lewis, who is in charge of the Lime Rock Light in Newport Harbor, Rhode Island, is the only one now in the service. The light-house on Fairweather Island, Black Rock Harbor, Connecticut, was for many years in charge of two sisters who lived alone on the island and seldom visited the main-land.

As before stated the light-house inspector for each district is an officer of the Navy, the detail being changed as a rule every three years. He is the disbursing officer, and is responsible for large sums of money. The Government exacts no pecuniary bond, and has never lost one cent intrusted to any of these officers. The same will also apply to the Engineers who are often required to disburse large sums of money.

A very thorough and complete report is published annually by the Light-House Board containing full details of the work in progress and completed during the year, also all particulars relating to the removal of lights, buoys, and the conditions and needs of the different stations, their apparatus, boats, and machinery.

When we consider that the total commerce of the world amounts to 21,048,704 tons (vessels under 100 tons, and yachts, also the lake and river tonnage of the United States not included) and is increasing at a rapid rate each year, it will be seen that this department of the Government is of great importance, and worthy of more extended notice than has been given to it in this paper.

OBSERVATIONS ON GREENLAND.

BY CHARLES M. SKINNER.

GREENLAND is a country that is much misunderstood. How many people know that garden sauce has been raised there? that flowers bloom in the valleys? that butterflies flit through fields of herbage? that mosquitoes are as bad as they are on Long Island? that there are comfortable houses with glass windows and lace curtains? that many of the inhabitants go to church? that there are teachers and mechanics as well as fishers and hunters among the people? and that Lars Moeller publishes and illustrates an Eskimo newspaper with a plant given to him by the Danes?

Yet these things are true, and when the summer tourist acquires a more adventurous spirit, or a more implicit faith, and the Danes will give him permission, he will think no more of skipping up to Greenland than he does of scrambling over the Rocky Mountains, where the climate is equally severe, or of coasting Norway, where the scenery is not so fine. It is quite possible that a big summer hotel at the head of some of the southern harbors may be a thing of the future and that the heated and weary New Yorker may loll about its verandas in his tennis suit, inhaling the freshest of breezes and delighting his eyes with one of the grandest of mountain panoramas.

The fact is, people in thinking of Greenland usually have in mind the Greenland of Dr. Kane and Lieutenant Lockwood—the Greenland a thousand miles north of the settlements. They forget that the island extends well below the Arctic Circle and that Cape Farewell is in the latitude of Christiania and St. Petersburg, while Bergen, Iceland, the Faroe and Shetland Islands are still farther north. The settlements are mostly on the west shore, between latitude 60° and 70°, and are occupied by Eskimos, Danes, and half-breeds, the foreign intermixture amounting to substantially nothing. Beyond the inhabited district stretches a line of noble coast, rocky capes, tall mountains, stony beaches, deep fiords with glaciers touching sea-water at their heads and breaking off into icebergs that, as the currents wear them, take on the shape of fantastic and beautiful architecture. Greenland is as long as the United States is wide,—perhaps a little longer, for its upper extension is not determined,—and to base our idea of its climate and conditions wholly on those of the bleak regions above the settled strip is obviously as wrong as it would be to judge the climate of Florida by that of Maine.

The interior of the continent, or island, is buried in ice, thousands of feet thick: a solid mass overtopping mountains 8,000 feet and more in height, and is therefore like a great glacier, of which the enormous ice streams that find their way to sea through the fiords are mere offshoots. On this ice cap there is, of course, no life, but during the summer there are magical effects of light and color. The Danish explorer, Naussen, recently marched across the continent, dragging his supplies on sledges, but Lieutenant R. E. Peary, of the United States Navy, had previously traveled over the ice cap for more than 200 miles, climbing upon it in the neighborhood of Disco, and before reaching the desert of crystal having to get over a number of crevasses that were deeper and uglier than any in the Alpine glaciers. Here the snow and ice frequently were softened by sun and rain, so that he had often to wade through ponds and slush, the heat so increasing as he descended from his highest point, 7,500 feet, to the lower country, that when he reached the coast he found it less a luxury than a necessity to strip to his undershirt and loll under a mosquito netting, for the thermometer was up in the seventies. He took his tent, sleeping bag, instruments, camera, and a supply of pemmican, hard bread, cranberry sauce, baked beans, and tea on a narrow sledge that also served as a toboggan in descending slopes, and that sped over the ice like a locomotive when a sail was raised to catch the wind. He wants to go back and complete the survey of north Greenland in this way, traveling along the edge of this ice cap, 2,000 feet above the sea.

Lieutenant Greely while exploring Grinnell Land, only a few hundred miles from the pole, suffered greatly from heat; and the moss, the flowering shrubs, the butter-

flies gave a summer tinge to the wild landscape. Mosquitoes are a nuisance along the coast, breeding in myriads in fenny lands beside the streams, but sea captains declare that while these pests swarm over their decks they refuse to descend into the forecastle: a circumstance that proves the mosquito to have some sense of smell and self-respect. The summer temperature at the settlements averages about 65° and does not often fall below 50°, though chilly fogs sometimes hang about the coast, but the sun is always warm, and as the people are thickly dressed it is oppressive at mid-day. The trees are too small for either shade or timber, but this is less the fault of the climate than of the soil, which is dry and stony. In fact, most of the soil used for yards and gardens is earth from other countries, taken there in ships as ballast, and containing vegetable mold. At Fiskenaes, however, there are plains well covered with grass and moss, on which deer like to feed, and they are, therefore, a favorite hunting ground. The musk-ox, which is found as far north as men have traveled, probably scratches through the snow in winter to browse on the herbage beneath it, as cattle do on the Western Plains.

There are birds by millions, some bears, wolves, and foxes heavily clothed in white fur and countless seals and whales; salmon and other food fish abound, and there are no snakes or poisonous insects. The cows in the villages find grazing in the warm season and their stables are well stored with hay for the winter. A number of goats and sheep have been domesticated here, and at Ivigtut there is an immense piggery that supplies the populace with all the pork they want, the pigs feeding on refuse from a large boarding house, and on a variety of chick-weed that grows profusely in that neighborhood.

In the valleys is a luxuriance of plants that burst into bloom as soon as the ground begins to clear, so that flowers are often seen but a few feet from snow-drifts. A number of these plants yield berries for the table, the huckleberry growing in great abundance. When these valleys are in full leaf they offer a beautiful contrast to the stern and craggy mountains that environ them, especially when a brook of clearest water sprays along the bottom of the hollow, fed from the ice cap, whose reflection throws a weird white glare into the sky and touches the edges of passing clouds as with the blaze of an electric light.

Apart from the seal and whale fisheries and some coal mining, the industries of Greenland are not extensive, though one deserves mention, namely, the quarrying of kryolite. This name, from two Greek words, meaning "ice stone," is not applied because it is found near an icy country, but because of its appearance, which is snow white and translucent, although siderite and pyrite (forms of iron) and galenite (an ore of lead) are scattered through it in sparkling masses. The export of this product from the mines at Ivigtut, which are the largest, and, indeed, the only ones of consequence in the world, amounts to many thousands of tons and dollars every year, and employs about one hundred workmen besides a fleet of a dozen ships. The workmen are engaged for two years, but are allowed to go home to Denmark or to come to the United States to spend the winter. All the kryolite is taken to Philadelphia, where it is transformed into alum and soda, materials in which it is especially rich. The ships employed in the carrying trade make two, and in very open summers, three trips from Philadelphia to Ivigtut, every year. They are owned by McKay & Dix, of New York, and are known as "the chemical fleet," as they bear names like *Chlorine*, *Sodium*, and *Kryolite*.

Excepting the whalers and the government steamers that visit the settlements to carry mails and supplies and take back furs, these American ships are the only ones that make regular trips to Greenland. Any others would require a permit from the Danish authorities to make a landing, unless they were engaged in exploration, or were driven by accident, loss of supplies, or stress of weather to touch at some of the stations, and this is probably the only part of the world where such a rule is carried out in time of peace. The reason of it is the anxiety of the Danes to protect their wards, the Eskimos; for their government of these people, though selfish, is enlightened and kindly, and as a result, the Eskimos are good-natured and tractable. No sailor or traveler may go ashore unless he presents a doctor's certificate or is examined by a physician at the settlements to make sure that he has no contagious illness, and when a communicable disease appeares in Ivigtut the patients are promptly sent to Denmark to await recovery. Liquor is denied to the natives, and they are not allowed to mingle with the Ivigtut miners,

while they always can look to the governors and store-keepers of the districts for food, medicine, and fuel, even when they have no skins to barter for them—for all furs belong to the government, and the natives are forbidden to sell them to foreigners. The governors sent out by Denmark are gentlemen of executive ability and of culture, usually army officers and college graduates, who speak three or four languages. The infrequent stranger on their coasts is a welcome surprise and he enjoys their marked hospitality. Local business is also attended to by a little body of representatives, but these gentlemen seldom have much to do. Crime is substantially unknown, for the Eskimos are singularly peaceable and law-abiding. But one murder has been committed within this century, and that had some provocation. Churches and schools flourish, their influence being stronger than when the Moravians planted them "on Greenland's icy mountains," as their hymn hath it. In Upernavik, known among sailors as "Pennywink," there is a printing establishment and a famous school. But in spite of all the care bestowed on them, the Eskimos are decreasing. A census would probably show not more than 15,000 of them. This is largely due to the ravages of consumption, and this in turn, is caused by their mode of life in winter, hived, forty or fifty together in lightless cabins of stone and mud, where the air is unchanged, and where the cooking of fish and blubber fills the single apartment with rancid odors. When they leave the heat and closeness of these huts to fish, shoot, or travel during the brisk chill of the Arctic night, they are more liable to coughs and colds than they would be if they occupied roomy or ventilated houses, such as the Danes are building and such as the better class of natives are beginning to put up.

Ocean currents run southward past both coasts of Greenland, carrying every spring, quantities of the floe ice that covers the northern seas in winter and bringing bergs down as far as the latitude of New England. This belt of floe ice, six or eight feet thick, ten to a hundred miles wide, is the only hindrance, besides ordinary perils of the sea, to the Greenland voyager, and that is not as serious as it sounds, for the floes are loose and they grow "rotten" as the summer wears on. Then, too, vessels made for Arctic travel are heavily sheathed and timbered, so that a collision, or even a "nip," would damage them but little. The polar currents and floating ice keep the sea-board of Greenland cooler than it would be otherwise, but a spray from the Gulf Stream that enters Davis Strait is a slight offset and does service in melting floes. The icebergs continue in the current, some grounding on the shores of Labrador, others floating down to the junction of the Gulf Stream and Arctic current where the warm water flows over the colder, so that they are quickly destroyed, and the stones and gravel that they as glaciers have torn from their mountain beds in Greenland, are strewn over the bottom of the sea, forming the Grand Banks of Newfoundland.

As these bergs are often met in great numbers by steamers plying between America and Europe, the risks of a journey to Greenland are hardly greater than those of a voyage to Liverpool. To get there, however is not so easy. The kryolite fleet is forbidden to take passengers. You might go as a sailor or a whaler, if you could endure a dog's life, or you can form a party and charter a vessel, in which case, after obtaining permission of the Danish government, always willingly granted in such an event, you will receive every courtesy from the officials except that while they will allow you to buy a suit of furs for your own wear they will not permit you to take any seal skins home to your wife. But you can have your suit made over after you go back, if she likes the style. Greenland is nearer than Alaska, and, as soon as the Eskimos are sufficiently advanced in civilization to withstand the temptations that white men are apt to throw in their way, the restrictions against travel will be removed and the beauties of the continent will be seen and admired by thousands.

HENRIK IBSEN'S GREATEST WORK.

BY HJALMAR HJORTH BOYESEN.

Of Columbia University.

IT was the dramatic poem "Brand," published in 1866, which made Ibsen a power in Scandinavian literature. He had during the years immediately preceding, written historical dramas for the stage, and had reaped a fair degree of success. But it was "Brand" which revealed the fact that here was a new and bold spirit, capable of penetrating to the deeper depths of existence.

The problem in "Brand" is one that has universal application—and it recurs, in one shape or another, more or less emphatically, in all Ibsen's later writings. It is not exactly Hamlet's categorical proposition "to be or not to be," but it is the question of being wholly and completely that which you are; and being guided wholly and completely by a definite norm and principle of conduct. Ibsen's constant accusation against the race is that it is mean and pusillanimous; that it is neither wholly good nor wholly bad; but rather good or rather bad. We yield a sort of half-hearted allegiance to a code of morality which we dare not wholly disregard; nor do we have the strength of character to incorporate it unflinchingly, in all our actions. We choose the middle way—the golden mean—showing outwardly respect for what we inwardly neglect and violate; or we compromise with God at twenty or thirty or fifty per cent, avoiding great and outrageous sins, but indulging with a soothed conscience in the smaller. We comfort ourselves with the despicable reflection that we are, on the whole, better than the average of men; and that God cannot in fairness demand more of us. Otherwise He would be under the necessity of admitting that His creation was a failure.

Now, to Ibsen this spirit compromise—this *halfness*, as he calls it—is contemptible beyond expression. It constitutes the *gravaman* of all his charges. The only curious circumstance is that (to my knowledge) he nowhere states that it is a direct consequence and inevitable concomitant of modern democracy. I do not for a moment question that he sees the connection quite plainly; and his aversion for democracy is, therefore, from his point of view, perfectly rational.

Brand, the hero of Ibsen's dramatic poem, is a clergyman who accepts the ideal demand of Christ's Sermon on the Mount, and determines to live in absolute accordance with it. He is resolved to be wholly and absolutely true to the call which he believes to be from God. The opening scene which I have translated from the Norse original will place the situation vividly before the reader. Brand is represented as being on his way to his native village, which lies on the other side of the mountain. The Peasant and his Son have been engaged as his guides.

ACT FIRST.

(*Long stretches of snow on the mountain plains. Dense and heavy fog; it is raining, and dusk.*)

BRAND (*dressed in black, carrying a staff and knapsack, crawling westward*).

A PEASANT *and his half-grown* SON (*who accompany him, some distance behind*).

(*The Peasant shouts to Brand*).

The Peasant. Hallo there, stranger, not so fast!
Where are you?

Brand. Here!

The Peasant. In snow and blast
You'll go astray. The fog's so dense,
I scarce can see a staff's length hence.

The Son. And here are cracks!

P. Yes, deep crevasses!

B. And every trace of path we've lost.

P. (*Yells*) In God's name, stop! No man here passes;
Frail is the ice from recent frost.

B. I hear a cataract's dull thunder!

P. A brook has hollowed out its bed!
Here is a chasm, dark and dread.
It'll swallow us and whirl us under!

B. I must go onward, as I told you.

P. No human power can here uphold you.
Frail is the ice—thin as a sheet!
Stay, death is yawning at your feet.

B. A great man sent me. On I plod.

P. What is his name?

B. His name is God.

P. And what are you?

B. I am a priest.

P. Well that may be, but I, at least,
Do know, that if you were a dean,
Or bishop, at the dawn's first sheen,
Stark you will lie, with eyes, grown dim,
If you dare tread the glacier's rim.
(*Approaches warily; with persuasion.*)
Now listen, priest, if e'er so wise,
No man can do what is too hard.
Turn back. Now heed what I advise!
One life you have; if lost, or marred
It is, then pray what have you left?
'Tis seven miles to nearest hut;
So thick the fog crawls from the cleft
That with a knife it could be cut.
B. The less the risk, if dense the fog,
That jack-o-lanterns make us stray.
P. But round about are tarn and bog
And ugly customers are they.
B. We'll walk across.
P. On water walk!
You do that first, and I'll believe it.
B. If faith be perfect, naught can baulk.
One showed, at least, He could achieve it.
P. In ancient times, sir, happened that;
Now He would perish like a rat.
B. (*Walks on.*)
Farewell!
P. You'll lose your life!
B. If God has need that I shall die,
Then welcome cataract, chasm, knife!
P. (*To his son.*)
Nay, he is madder than a loon.
Son. (*Half weeping.*)
Oh, let us turn, the lowering sky
Betokens storm and that right soon.

This is sufficient to indicate the style of the poem which is uncompromisingly harsh, stern, and realistic, but full of a daring both in thought and language which is extremely impressive. The Peasant and his son leave Brand who, with death before his eyes, pursues his journey alone. Presently the threatening clouds clear away; and the clergyman safely begins his descent on the other side of the mountain. Here, as the morning breaks, he meets Einar, a young artist and Agnes, his betrothed, who come dancing, hand in hand over the mountain plain, finding life all laughter and roses. They chase each other, like two children, find infinite amusement in every thing, and in their heedless mirth are just about to dance out over the precipice, when Brand calls to them. These two represent the thoughtless, happy-go-lucky gayety of youth which takes life easily, as a merry game, without troubling itself about its serious problems. Brand recognizing in the artist a former schoolmate enters into conversation with him, making him unfold his plans for the future and satirizes keenly his shallow levity and incapacity for serious thought and action. The stern judgment here pronounced upon the race (primarily the Scandinavian, but no less applicable to all other civilized peoples) is full of trenchant sayings, and sounds the key-note of Ibsen's philosophy:

That which thou art be it completely;
Not only piecemeal and discreetly.
Heroic, bright stands the bacchante—
The sot is but a dilettante.
Silenus, as a thought, is fine;
Not so the toper, drunk with wine.
Now in this country, try the feat
To question every man you meet,
And you'll find, in word and action,
He is of every thing a fraction.
On holidays a little serious;
A little true; a bit imperious,
As were his fathers; somewhat clamorous
And towards eve a trifle amorous.
Enthusiast a little bit
About "the little rock-bound nation,"
When song is heard, as does befit,
On each convivial occasion.
. . . . . .
But, as I said, of each a little;
His faults are dwarfed, his virtues brittle;
In great and small, in good and bad
He is a fraction; and it's sad,
Each fraction's part, the more you dole,
Will kill and waste the fraction "whole."

This is indeed a formidable indictment; but no one will deny that it applies to modern man in general rather than to any particular nation. The conditions of modern life are peculiarly favorable to the production of these fractional men; and if the greatest good of the greatest number be the aim and test of civilization, we ought to rejoice that such is the fact rather than deplore it. Nature is not lavish of heroes; and the men born with that splendor of mental equipment which constitutes a potentiality of greatness, are at all times, in a vanishing proportion to those who are but moderately endowed, who count but numerically—who are but one more and very little else. To require heroic sentiment or action of this latter class is a manifest absurdity. And it is this which Ibsen in "Brand" is continually doing. The very demand itself is to nine-tenths of humanity incomprehensible; and

the man who propounds it is judged little better than a lunatic. But for all that, there is, to my mind, something wholesome and morally purifying in this stern spirit holding up to a paltry and pusillanimous world a mirror of an impossible perfection.

But to return to the plot. The power and dignity of Brand's personality make a deep impression upon Agnes, who cannot help mentally contrasting him with her *fiancé*, to the latter's disadvantage.

Brand continues his descent into the valley, and meets the wild and reckless gypsy girl, Gerd, who is engaged in throwing stones at a hawk. Gerd is an utterly untutored pagan creature who follows nature's promptings, without a moment's reflection. She has a certain fine affinity with the sky, sea, and the mountains in their fiercest and wildest aspects; and as she is wholly herself, Ibsen evidently intends her for a foil to the tame and cautious every-day creatures which he later introduces. She is nobler to him in her mad and savage unrestraint than is the Sheriff, for instance, with his paltry prudence and his lax and slipshod notions of right and wrong. She seems to represent the old paganism, the powers of darkness against which as a minister of Christ, Brand is to wage war; but even in this capacity she has the dignity of her wild completeness which knows no hesitation between opposing standards of conduct.

The second act opens impressively with a public distribution of provisions to the famished peasants. This gloomy valley, pressed in the cold embrace of cloud-capped mountains, is subject to frequent failure of the crops, and famine is then the result. The greed, the barbaric passions which hunger arouses, and the dark, squalid misery are depicted with terrible vividness. Einar touched by the distress of the people has emptied his pocket-book; and the Sheriff who is checking off the names in his ledger, as the recipients of the gifts come forward, calls upon Brand to make his contribution. Brand, however, refuses. He regards the famine as a judgment of God, intended to rouse the people from their spiritual apathy. With this stern discipline he will not interfere. The Sheriff, irritated by his harsh words, incites the peasants to attack him. Brand is in danger of being mobbed. But at this point, a terrific storm which has long been threatening, breaks over the fiord; and a woman who has just landed startles them by the horrors which she relates. She wants a priest to shrive her dying husband, who in a savage frenzy induced by hunger, has killed his child, and then attempted to take his own life. Brand, though all the people declare that it is sure death to attempt to cross the fiord in such a tempest, steps into the boat and asks the woman to accompany him. But her heart fails her; she refuses. Brand then calls upon any man present to hold the tiller, while he manages the sail. But no man will risk his life on such an errand. Then at last, on his repeating the challenge, the young girl Agnes steps forward and takes her seat in the boat. Her lover implores her to abandon so dangerous an enterprise, but she scorns his counsel. They put off from shore, and amid the breathless sympathy of the crowd finally reach their destination.

In the next scene a deputation of peasants comes to Brand, urging him to become their minister. Since famine, dearth, and poverty have brought them low, there has been a dearth of clergy, too, in the parish. The deed which Brand has accomplished before their eyes has thrilled them and convinced them that he is the man they need. He will not refuse them spiritual comfort because of their poverty. This is the hour of sorest trial to the heroic soul. He always has thought of himself speaking words of thunder that shall resound through the world, arousing thousands to repentance. Like a giant he will stand in the great arena unfolding in all men's sight the powers which he feels that God has given him. His work is to be for the glory of God and for the benefit of his fellowmen. But now he recognizes for the first time that there is a subtle vanity in this noblest purpose of his life; and he trembles lest the spokesman of the peasants shall convince him that it is his duty to abandon it,—for that would be to him like tearing his heart out of his breast. He shudders at the thought of that martyrdom of obscurity to which he would be condemned in this dark and remote little valley whence no word spoken and no deed done will ever reach beyond the ridge of the all-inclosing mountains. At the same time he recognizes that to the strong man this sacrifice (because it would be the greatest of all) is the fiery test of his sincerity. But he feels himself unequal to it, and the men depart sorrowfully.

Agnes, who still clings to him, fascinated

by his lofty strength, brings a dawning clearness into his troubled mind; and by her promise to share his life with him, wherever and whatever it be, facilitates, perhaps, the resolution which, however, surely would have ripened even without the sunshine of her presence.

While they are yet talking, Brand's mother, a hard and avaricious old woman who has spent all her life in sordid saving and accumulation of wealth, comes hobbling up over the hills, seeking her son. Besides her passion of avarice, she has one predominant sentiment, very common among the peasants of Norway, viz., pride of race. Brand is her only child, and she has scraped together, by hook and by crook, her hard-earned pelf, in order that he may become rich, and by his wealth sustain the dignity of the family. Like a blow his declaration therefore stuns her, that he cares nothing for her riches; he may indeed scatter the inherited gold to all the winds of heaven. He tries vainly to convince her of her vanity and the sordidness of her ambition, and repeats in effect the demand of Christ to the rich young man: "Go, sell all that thou hast and give to the poor."

The old woman, however, is not to be moved. She is distressed; but she clings with her whole soul to the only value which life has taught her to respect. And in the end she declares her conviction that God will not demand so much of her. He will be more merciful to her than her son.

The painful discussion tends to reinforce the conviction which is irresistibly taking possession of Brand—that here lies his duty, here is his work:

Ah, my festal song is sung;
And my winged horse has thrown me:
But a greater goal is shown me
Than a flashing falchion swung;
Daily drudgery, duty's toil,
Consecrate on native soil.

. . . . . .

For no boastful deed of might
Lifts the race unto the light.
Not the arousing of rich powers
Raises up the soul that cowers.
'Tis on the will that all depends;
The will enthralls or freedom sends—
The will entire—in small and great
In trifling things and deeds of weight.

The next scene in which Einar comes and demands back his beloved, may be passed lightly over. Brand gives her the choice, and she chooses gloom, privation, and sorrow with the strong man rather than sunshine and thoughtless enjoyment with the weak one.

The third act represents the parsonage plastered like a swallow's nest up under the mountain wall. Three years have elapsed. Agnes is Brand's wife, and a son, Alf, has been born to them. A messenger arrives from Brand's mother, asking him to come and comfort her in her dying hour; but on being informed that she is but willing to give up half her property, as a condition of receiving the sacrament, he refuses to go. It is not hardness of heart or needless cruelty which prompts his refusal. The agony which he endures is more than indicated in his exclamation to the messenger:

The half? the half? nay all was meant!

After a while a second messenger arrives and offers nine-tenths. But Brand remains immovable. You cannot bargain with God. Give him your whole heart, without reserve, or give him nothing. This is Brand's ever-repeated demand. His mother dies but he is not shaken in his conviction that he has been right in withholding from her the sacrament.

In the next scene the worldly-wise and slippery Sheriff appears and after some polite preliminaries urges Brand to leave the parish. All this religious awakening appears to him unwholesome, because it arouses a spirit of exaltation and "other worldliness" which is alien to him and with which he does not know how to deal. Heroic deeds, he says, were well enough in the olden time, but nowadays that sort of thing is out of place. "The war of God" which Brand preaches appears to him the wildest absurdity. "God's war and the cultivation of potatoes you wish to combine!" he exclaims, and Brand boldly answers, "Yes."

Amid all his stern and uncompromising warfare, Brand has an unfailing source of happiness in his wife and child, whom he loves with all the ardor of his strong soul. A secret anxiety, however, preys upon Agnes' mind. She sits for hours at the cradle watching her sleeping boy and fancying that he does not thrive as he should. A visit from the doctor confirms her apprehension. The child is death-doomed unless he is removed to a milder climate. Here the breath of the glacier and the long, sunless

winter will soon kill him. The mortal agony which Brand now undergoes is most touchingly expressed. His first impulse is to flee, and he bids Agnes wrap up the child in its cloak and prepare for the journey. But then the terrible thought occurs to him that he who is so stern to others is instantly ready to forsake his work when that which is dearest to him is at stake. What is to become of the people if he abandons them? The vigorous spiritual life which now is being kindled round about him, what will become of it if he himself proves unfaithful? The victory of the powers of darkness which then will result, is foreshadowed in the interview with the gypsy girl Gerd who wildly exults in the parson's expected flight. Now Brand sees his duty clearly, and with a breaking heart bids Agnes re-enter the house.

In the opening of the fourth act the child is dead, and the mother sits disconsolately at the window, on Christmas Eve, staring out into the church-yard, shuddering at the thought which she cannot shake off, that her little boy must be cold in the dark, frozen ground. She opens the shutter and puts a candle where it may throw its friendly light out upon the lonely little grave. Brand, returning from a journey, finds her thus nursing her sorrow; and rebukes with affectionate sternness her idolatrous worship of her dead boy. God demands her undivided allegiance, and the sacrifice which she has made would be unavailing if she cannot (in the knowledge that little Alf lives in heaven) break the bonds of her earth-bound sorrow. To all this Agnes answers most touchingly:

> God as thou hast bade me know Him
> Is a mighty king or chief,
> How can I dare go unto Him
> With my little mother grief?

Believing that sternness is the truest mercy, he pronounces unflinchingly the words which seem to tear open her bleeding wound—though they hurt him scarcely less than they do her. Then he bids her close the shutters and remove the candle. But her mind with a pathetic persistence revolves about this same idea that the child is cold:

> Let me mourn, oh, let me weep!
> When I've wept, then bid me climb
> Duty's path, so rough and steep.
> Brand, last night, at midnight's time,
> Came my child up to my bed;
> And his cheeks with health were red.
> In his little shirt I saw him
> As with toddling steps he came
> And I yearned to touch him—draw him
> To my breast. He called my name,
> As if begging me to take him
> In my bed and warm to make him,
> For I saw it—do not scold!

In the next scene the Sheriff, recognizing Brand's popularity, comes to propose a compromise with him, so that they may work together for common ends; but Brand repulses him and does not disguise his contempt for his cheap and undignified shilly-shallying. Agnes, in the meanwhile, being deprived of the consolation of worshiping the grave, seeks a refuge for her sore and yearning heart in the mementoes of the child, which are still left to her. She pulls out the drawers in which his toys and clothes are kept, and in a tender soliloquy revives each blissful memory of how he looked and what he did:

> Here's the veil and here's the cloak—
> At his christening they were new—
> This his dress, with pointed yoke!
> (*holds it up, gazes at it and laughs*)
> Oh, my God, how sweet! what joy!
> Lovely was my little boy,
> As he sat there in the pew!
> Here's the shawl and in this packet
> Are his dress and little jacket
> I put on him, when preparing
> First to take him for an airing.
> Then too long it was—I knew it—
> But my boy quite soon outgrew it.
> That I'll hang up on these pegs,
> Mittens, socks—how sweet his legs!
> And his hood I here will fold,
> Which he got, lest he be cold.
> It is wadded, new and clean,
> And the silk has kept its sheen.
> Ah, there lies his traveling cloak
> In which I wrapped him tightly,
> That he journey warmly, lightly,
> On that day—my heart it broke,
> When aside I had to lay it.
>
> (*Brand wrings his hands in anguish and says*)
> Oh my God, I cannot slay it—
> Her last idol! Spare me, spare me!
> Send another!

At this moment a squalid gypsy beggar woman enters with a half naked child; and Brand sees in this an answer from God, enforcing the painful duty. He now demands of Agnes that she shall give all her tear-

drenched treasures to this repulsive wandering beggar. After a heart-rending scene she yields; and the last links that bound her to the dust are broken. In a brief ecstasy of celestial joy she thanks her husband for his sternness which has helped her win the last and hardest victory; but she adds significantly:

> Lift the Word before thine eyes:
> He who sees Jehovah dies.

Then the reaction follows, in which she implores him to give her back again the symbols of her sacred sorrow. But Brand, though the fiery sword pierces his heart, dares not yield. The death of Agnes follows.

In the meanwhile the thought, first suggested by Agnes, has germinated in Brand's mind to apply all the wealth he has inherited from his mother to the building of a new and larger church for the parish. The old church is a miserable ramshackle concern which has neither beauty nor any other dignity than that of age. With all his energy he applies himself to this task, and builds at his own expense a beautiful, new edifice, the lofty grandeur of whose proportions shall lift the soul toward God.

At the beginning of the fifth act, the church is about to be dedicated; and Brand, who (though he has never sought it) has gained a great popularity by his munificence, is the hero of the day. A great concourse of people, including all the notabilities of the district has gathered about the parsonage, and the festivities are to be opened, in the usual manner, with a procession and speeches. But amid all this festal clamor Brand feels unhappy and alone. The church which he has built fails to give the elevation to his spirit for which he had hoped. What is it, after all, he has tried to do, in substituting the new church for the old, but to compromise with God? His soul revolts at the praise and the honors which are about to be showered upon him, and when the crowd presses about him and cheers him, he locks the church door, throws the keys into the river, and denounces as futile and worthless the work which he has done. The remonstrance of his ecclesiastical superior, the dean, who (being himself a little man of compromise) is completely at a loss to comprehend Brand's meaning, contains a keen satire on the Norwegian state church—or in fact any official religion. He tells Brand that his business as an officer of the state, is to save souls by wholesale, as it were, but not to bother about individuals. A clergyman is an ecclesiastical corporal who is to maintain a moderately religious tone, in a certain parish which the state has allotted to him; and as a sergeant conducts his soldiers to church by companies, so the parson is to conduct the souls to paradise by parishes.

Brand is of course filled with an unutterable scorn of such a vocation; and maintains his uncompromising attitude. In a kind of religious ecstasy he addresses the people, bidding them follow him out into the great church of life. He climbs up the mountain-side and the crowd, full of religious enthusiasm, follows him. This perpetual yearning for higher and still higher heights is symbolic of the whole tendency of Brand's spirit. Such a yearning is in its nature unsatisfiable. Brand continues this symbolic flight higher and higher until the crowd, growing impatient, curses and stones him, and in the end he is buried by an avalanche.

This is perfectly consistent. No man can fathom the infinite; no man can see God and live. The man, of heroic mold, who ventures upon an Icarian flight toward the sun with the wax wings of mortality, will and must perish. This is the truth which seems to have impressed the ancient Greeks more than any other; and which Æschylus and Sophocles are never weary of embodying in beautiful symbols. It seems that modern men have long since been weaned of this desire to measure strength with the gods—to rise to the infinite. Brand, however, is such a man—and he interprets Christianity (which in his opinion has been toned down to suit a petty and unheroic race) in the grand spirit of the old heroic paganism.

He that is not for Me is against Me, said Christ, and a better motto could not have been chosen for "Brand." The baneful spirit of barter and compromise which makes one good deed counterbalance so many bad ones—which makes religion consist in a barren conviction and a little cheap emotion on Sundays—that is the spirit, in the church and out of it, against which Ibsen wages his relentless war.

The atonement, it must be admitted, he leaves entirely out of the question.

A lack of power, of ability, may be pardoned, according to Ibsen; but a lack of will, never. Your spiritual life is either nothing, or it is every thing. A half-hearted inten-

tion which shrinks from the last and extreme sacrifice (even though it be life itself) is worse than nothing. This is stern doctrine, no doubt, and I cannot believe that it is greatly modified by the Voice from Space, crying amid the roar of the avalanche which buries Brand:

He is *deus caritatis.*

For the charity which is here predicated of God is, clearly, manifested toward deficient ability, not toward the shortcomings of the will. If it were otherwise, the last line of this poem would involve a contradiction of its whole spirit and tendency.

SILK INDUSTRIES IN FRANCE.

BY ALBERT DE LA BERGE.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

OF all the textile industries of France, that of silk is the one which does most honor to the country and contributes in the largest measure to maintain abroad the renown of its manufactories and its workmen. Its silk empire is universal, the products having for a market the entire world, and not one of the European rivals denies its supremacy.

And its silk manufacture is not only a glory to France, but it furnishes the means of living to a considerable part of the population, nearly six hundred thousand workers finding employment in the different departments. The word silk evokes for the great world outside of France only the names of Lyons and Saint-Etienne, and it is commonly believed that these two great centers are the only representatives of this industry; but this impression is wrong.

The raising of silk worms in spite of its decadence for the last few years still gives employment during at least a month and a half of the year to one hundred and fifty thousand persons—chiefly women and young girls—in the departments of the southeast. In the same region and in some departments of the center, of the north and east, reeling and throwing occupy more than fifty thousand workers. As to the weaving, there are engaged in it an enormous population of whom Lyons and Saint-Etienne furnish scarcely one-third.

The number of looms for weaving the silk, ribbons, passementeries, braids, and all the other productions, has been estimated at two hundred and thirty thousand, of which the greatest number are to be found in the valley of the Rhone and the Loire, but besides these very many are scattered around Paris, Calais, Lille, Amiens, Tours, and many other cities. If there are added to the weavers, the workers who prepare the thread, the pattern-drawers, the dyers, the dressers, the merchants, the clerks, the mechanicians, there would be formed a total of three hundred and fifty thousand. It is not an overestimation, then, to rate at more than six hundred thousand the number of French engaged in the whole silk industry, from which they receive annually more than one hundred and forty million dollars.

Sericulture in France, which dates from the sixteenth century, is one of the most original branches of its husbandry. A work delicate, contingent, ruinous, or lucrative, according to the variations of temperature, of a short duration, it forms for the greater part of the families who practice it, an accessory or complementary resource. The work which exacts no strength, but great patience, activity, care, and precaution, is carried on by women and girls. As every one knows, it is not a work of the fields, but a sort of agriculture within doors.

The operations begin by the hatching of the eggs preserved during the winter in a cold, dry room. This is done in contrivances called hatcheries, in which the temperature is gradually raised from about 62° to 78°. The hatching takes place at the end of twenty-five or thirty days, in April or May. The caterpillar is placed upon a branch of the mulberry tree and carried into the rearing-room, an apartment filled with shelves, which is kept at an even temperature and well aired. Between the hatching and the complete formation of the cocoon which takes place at the beginning of June, there passes a period of from twenty-eight to thirty-two days, during which the worm, nourished upon mulberry leaves, changes its skin four

times, then makes the cocoon in which it transforms itself into a chrysalis. At the end of eight days the spinning is done and the cocoon can be sent to the market.

Considering the simplicity of the operation, the little capital, and the short time required, one cannot help wondering why sericulture is not a more wide-spread and prosperous employment. It was in France for a long time, and still is in Italy, very lucrative; but then and there the conditions were favorable to it, which is not the case now in France. The sericulturists who remember the ancient prosperity of their industry and the good price the silk cocoons brought, are convinced that the two elements are inseparable. They seem not to care about a new demand for the product unless there is also a rise in the price of silk. They have no idea of what extended production can do, but act upon the formula, "Produce little and sell high," and rest all their hope upon the increase in the price of the cocoons. Silk constantly tends to diminish in price on account of the constant improvement in the means of its production and the increasing employment of mixed fabrics. It is then by some other method than by a higher price for the cocoons that French sericulture ought to seek greater prosperity. One way only is open to it, that of improvement in its agricultural and industrial processes. It has already learned, thanks to the methods instituted by Pasteur, to produce graine (eggs) of the first order. Its silk worms cost it very dear, too dear, but the most of them are healthy and vigorous. France exports annually into Italy and the Orient more than three hundred thousand ounces of graine, and this business has become productive enough to constitute itself a special industrial department in several different parts of the country.

The French in the southeast, like the Egyptians of long ago, have passed through an extraordinary succession of fat years and lean years. It is easy to recall the comfort and even the riches which reigned in the valley of the Rhone forty years ago. The diseases of the silk-worm had not then come to ravage the hatcheries; the discovery of alizarine had not destroyed the madder; the vine, which did not know the phylloxera (an insect which attacks the grape-vine), bore superb crops. The small husbandman possessed fruitful fields and could afford habits of luxury unknown elsewhere.

All the scourges swept down upon them at the same time, the pebrine and flachery (diseases of the silk work), the mildew and phylloxera. The husbandman became discouraged. He cut down many mulberry trees, and neglected planting any new ones. So the comparatively few left are now very old and feeble, and unable to resist parasites and insects, cold and drought. The new plantations set out recently have been used too soon so that the trees are arrested in their development. In short the supply of trees is altogether insufficient both as to quantity and quality so much so that the leaves to-day cost half as much as the cocoons sell for.

The winding and doubling of the fibers is done in reeling establishments called filatures, and form what is known as raw silk. The throwing (twisting) of the silk is the next process, and it furnishes to the weavers threads less brilliant and less elastic than the raw silk, but stronger and more resisting.

The winding of the silk is a very simple process. The cocoon is dropped into warm water, which softens the gummy substance so that the fibers can be released, several of which are reeled together, and form one thread of the raw silk. The work is done by young girls and women who receive very small wages, and consequently the numbers willing to engage in it are small. It is estimated that there are employed now only from eight thousand to ten thousand workwomen. The total production of raw silk in France does not surpass at the present time one and a half million pounds; forty years ago it was about four and one-half million pounds, and occupied about forty thousand persons.

The simple reeled silk does not offer a thread strong enough, homogeneous enough, to stand the operations of dyeing and weaving. In order to make it suitable for this it is necessary to throw (twist) the raw product. The processes which the silk undergoes in the throwing mills are winding, cleansing, doubling, and twisting. If it is only doubled twice or more and twisted, it is called *tram*, and is used for the weft, or filling, of silk goods; if after being twisted, it is again doubled and twisted a second time, it is called *organzine*, and is used for the warp, or chain, of the woven goods.

A *moulinage* (throwing-mill) to be well equipped demands a much more costly and

complicated apparatus than does a filature. Its workers require better discipline and have to exercise greater care in the winding of the skeins. Work in it is carried on throughout the year, while in the filature it is all done in a comparatively short time after the sericulture harvest. Besides, these throwing-mills can buy and work the raw silk of foreign countries. It is owing to these more favorable conditions that they have been able to resist with better success the misfortunes attending silk manufacture than have the filatures. They produce at the present more than six and one-half million pounds of silk a year; the general syndicate of throwers puts the number at more than eight millions.

Have the looms for the production of the silk fabric preserved their old prosperity, or have they, too, experienced a decline? The truth seems to be that while they are working under conditions much more difficult than formerly and with smaller profits, their production has not diminished; they still yield more than one-third of the silk goods of the world. Mr. Pariset, in his recent book, estimates at one hundred and twenty million dollars the total French production, and at two hundred and thirty thousand, the number of looms employed. The Lyons silk works alone employ more than ninety thousand persons. These looms, whose value is estimated at twenty million dollars, are scattered in more than fourteen departments and support a population of nearly two hundred thousand persons, comprising the designers, weavers, warpers, winders, and several other classes needed to carry on all the divisions of the work. The production at Lyons averages in value about eighty million dollars.

Saint-Etienne ranks second in importance in this industry. Its production in 1889 amounted in value to twenty million dollars, three-fourths of which was exported. About twenty-one thousand looms are employed for fabricating ribbons, velvets, and braids, and give employment to more than sixty-three thousand persons.

Saint-Chamond is famous for the manufacturing of galloons, braids, and passementerie. For this there are required one million two hundred thousand distaffs, worked by six thousand persons, of whom five thousand are women. The production is valued at five million dollars, of which only about one-fifth is used at home. Among the flourishing silk industries must be named the manufacture of tulle, blonde, and lace, the chief centers of which are Calais, Caen, and Bayeux. The making of white blonde—done by hand in Normandy—has for its manufacture in Calais two hundred and ninety-seven establishments and supplies work for sixteen thousand persons.

Outside of these powerful industrial centers of the valleys of the Rhone, of the Loire, and the Artois, silk is an indispensable article for a great number of looms weaving mixed goods. We note at Paris gold and silver passementerie, gauzes, and other light tissues which give occupation to nearly three thousand workers; at Roubaix silk and wool mixed goods representing a value of one million five hundred thousand dollars; at Bohain, Crépy-en-Valois, Breteuil, Troyes, Amiens, several thousand looms working at hosiery, and at different goods mixed with silk; at Nîmes, Avignon, Toulouse, Tours, Macon, Beauvais, Ganges, Herault, another thousand of looms weaving taffetas, tricots, waistcoating, and cloth for furniture. A careful estimation of the worth of all these productions, has been made which shows it to be one hundred and forty million dollars.

It is difficult to estimate the wages of weavers in the leading centers of their industry; they vary according to the kind of work demanded, the skill of the workman, and the distance from a city. At Lyons certain exceptional workers can earn one dollar and a half a day in favorable seasons, while at other times they may receive as low as sixty or fifty cents. The women, for warping and reeling the silk, receive from twenty-five to forty cents a day. It would probably be as nearly correct as possible to say that the average daily pay of the foreman is one dollar; that of the assistant fifty cents; while of course the mass of the weavers receive less. And few trades demand an apprenticeship so complicated, or a hand so skilled.

The weavers are happy in their work and are as attached to their native city as a mountaineer is to his mountain home. They are proud of their profession, and treasure up many traditions connected with it. Their ingenuity is surprising; they are constantly inventing improvements in the machinery, which the chamber of commerce at Lyons has the wisdom to recompense by premiums. They excel in discovering and overcoming all the difficulties connected with the different

looms which they are called upon to examine. It is said, and with reason, too, that the handling of silk fiber induces at Lyons and at Saint-Etienne a sort of hereditary skillfulness which shows itself in all departments of the work. As to the designers, one can form some idea of their inexhaustible imagination from the fact that since 1813 there have been registered at Lyons more than one hundred and ten thousand different designs.

The weaver in the great centers of silk manufacture forms a distinct type of the population. Often he is the owner of one, two, or three small establishments and has hoarded considerable savings besides. He regulates his life with great order, reduces the cost of living by co-operating with his fellow-workmen in the purchase of supplies, and in societies for mutual help. He leads a most peaceful life, and carefully raises his family. His character is a little mystical; he has philanthropic and generous tendencies, and inclines toward socialism, but it is to a practical socialism and not one of a violent or partisan character. Since 1848 he has never been known to throw himself into party extremes, and during that time he has been able to pass safely through many stormy financial crises.

French silk manufacturing meets its principal rivals in Germany, Switzerland, Austria, Russia, and the United States. In the last two countries the industry is a comparatively recent one. In a period of less than twenty years the great American republic has succeeded in establishing a silk trade valued at fifty million dollars. It has admirably organized its industry, concentrating in the same place the filatures, the throwing mills, and weaving establishments. The principal manufacturing centers are New York and Paterson.

Thus it is seen that at the present time in France, of the four leading divisions of the great silk industry—sericulture, spinning, throwing, and weaving—two are in a state of decadence and two still full of vitality, combated on all sides, but holding their own with valor. Of the first two it is only possible for one, sericulture, to regain any thing like its ancient prosperity. There is too sharp and unequal competition in spinning the cocoon fiber in several foreign lands—notably in Italy, Asia Minor, Bengal, and Japan—to allow a recurrence of the old success in the filatures. The state might easily come to the help of the sericulturists. It could furnish gratuitously mulberry plants, could institute prizes for the best new plantations, and for the finest crop of cocoons; and, as the crowning step, it might create in all the interested arondissements sericulture stations, at which all wishing to engage in the business would be sure of finding a good market. These measures would amply suffice to render sericulture a profitable business while they would not in any way detract, as would a rise in the value of cocoons, from the earnings of the three hundred and fifty thousand workers who in the great centers of the industry maintain the high renown of the French fabrics.

HOME BUILDING.

BY BYRON D. HALSTED, SC.D.

I.

THE CHOICE OF A PLACE.

THE location will depend largely upon the occupation of the prospective owner. If a farmer it will be upon a farm. A mechanic must locate somewhere near his work and the same is true of all persons who do business in the cities. After these necessities of the case are satisfied, there must be a wide range for individual tastes. Conditions that please and satisfy one person do not another. One loves seclusion and shade and is only at home in a forest. There are, however, certain points that need to be considered whatever the taste of the person may be.

The place selected must be accessible. With our present facilities for travel by rail, steamboat, street car, and carriage it is not difficult to locate the home within convenient distance from some center of business and source of supplies. In a new country like this it is less easy to be near the post-office and the raiload station; but proximity to these is to be thought of by even the pioneer who is intent upon building a home out of the

original materials that this country furnishes him. A bad road and one that is not easily remedied will occasion a vast deal of discomfort to all who may be located along it, no matter how well-favored they may be in other things.

It is often best not to locate the house upon the main avenue but upon a side street a short distance away, where there is freedom from dust and a better opportunity for pleasant views from side windows.

A good road and a proper distance from town are not the only things to be desired. The purchaser needs to look at the surrounding property and note its possibilities. Many a person after the payments are made has found to his discomfort that he is located in a place where tenement houses are thickly placed not a half a mile away and the noise and smoke of a factory come as a daily testimony of his hasty bargaining. Calculation, therefore, must be made for what possibly may spring up around the estate. There is little danger in this direction with one who settles in a new country. He by purchase can control the surroundings and in large measure make his neighbors what he desires.

It must not be overlooked in this connection that any pronounced natural scenery is comparatively permanent. Thus a lake in the distance is quite sure to remain a thing of beauty even though not within your grounds. A mountain or river in like manner belongs to that same common property that is sometimes very hard to "possess." If possible, therefore, locate near some such natural object, provided other more important considerations are not forfeited.

An elevated place is to be preferred to one on low ground. A point inconveniently high for the house is to be avoided. The ascent should be easy,—only sufficient to give a good aspect and secure fine drainage. If the hill is of good size a location only part way to the summit is desirable, though care must be taken to get the best aspect. This should be to the southeast. The importance of careful attention to the matter of aspect cannot be overestimated.

Much depends upon the character of the soil. It should be deep, rich, and mellow so that vegetation will grow luxuriantly. A heavy clay soil is a constant source of discomfort, being sticky in wet weather and dry and cracked in times of drought.

If possible secure a place that has trees—not heavily forest clad because then few if any of the trees will be suitable for the lawn. The best trees are those that have grown singly in open ground and are toughened by the tempests of half a century. A few such trees are the growth of a life-time and it is a great gain if they already grace the building site. A house without shelter is in so far destitute. If there can be a native forest at the rear and somewhat above the house with well shaped native trees upon either side, the home from the beginning will be exempt from sweeping winds.

The size of the place must be governed by circumstances. Where land is cheap it is niggardly to have the surroundings of the home seem close and confined. In a new country there is little excuse for not having spacious lawns. The plantings may not be all perfect, but do not commit the error of failing to provide room for them when time and means permit the adornments.

If only a limited space can be purchased it is best to have it in a somewhat triangular shape, the broader end with a southeastern aspect. Better plants can be grown with a slope toward the east and south. The lights and shadows are pleasing and the rooms of the house are better adjusted. If an old place is in mind look well into every detail before purchasing. Alterations are very expensive and when made are not sure to suit. The whole may look like a refitted garment which has not lost all the indications of its former style. It is frequently cheaper and much more satisfactory to buy land without buildings than to fix up an old place.

There is this, however, in favor of old estates, they may have an historic value. There is a satisfaction in tracing the ownership and line of occupants back to some historic character. This is particularly true of homes in old countries. But even in this land there are places held very dear because of the associations.

THE STYLE OF LANDSCAPE GARDENING.

The next thing after having made the selection of a site is to make a careful plan of every important detail. The character of the site will decide which of the three leading styles of landscape gardening shall prevail. The old formal, or geometrical, style subordinates every thing to the house and treats the whole surroundings as a work of art. It deals with lines and angles, high walls, ter-

faces, symmetrical ovals, curves, raised or sunken areas.

The picturesque, style is the opposite of the geometrical and deals with broken lines, ruggedness, bold herbage, fantastic groups of plants, thatched buildings, dashing water, and every thing that is considered a subject for the artist's canvas. The geometrical style is garden architecture, while the picturesque is the art of picture making and picture forming by means of the varied forms of vegetation and other natural objects.

The third style is known as the mixed or irregular, in which the geometrical and picturesque are harmoniously blended. The picturesque, or a modification of it, is usually most suitable to persons of limited means.

The house should be in harmony with the surroundings as they are to be. A Swiss cottage is much more in keeping on a mountain side or in a rugged ravine filled with the roar of cataracts than upon the level prairie with nothing to break the sky line except a barbed wire fence. A seven story brownstone house all height and no breadth, is unsuited to a well planted lawn—acres in extent. The house must seem in place and be the central point of all ornamental grounds. This does not mean that the dwelling should be placed in the center of the building site. It is usually best to locate the house not far from one side and well back from the street.

A study of the style of landscape gardening lies at the foundation of home-building and intimately associated with this are the different modes of architecture. The leading principles that should be our guide in landscape architecture are, fitness for the end in view, expression of purpose, and expression of some particular style. In a home, comfort and convenience hold the first place. Fitness is the prime essential. The expression of purpose is that architectural character which distinctly points out the use of the buildings. A broad veranda and well exposed chimney tops indicate a home. A spire is expressive of purpose when on a church, but sadly out of taste on a barn. Some costly houses look more like banks, asylums, or even jails than restful homes. The purpose of every important building should be expressed in the structure, "as in literary composition no beauty of language can ever compensate for poverty of sense, so in architectural composition no beauty of style can compensate for want of expression of purpose." Our buildings are sometimes lamentably lacking in this principle. Downing says, "The most common form for an American country villa is the pseudo Greek temple; that is a rectangular oblong building with the chimney tops concealed, if possible, and instead of a pretty, comfortable porch, veranda, or piazza, six or eight lofty wooden columns are seen supporting a portico so high as to afford neither an agreeable promenade nor a sufficient shelter from the sun and storm." The chimney tops should be boldly shown and made ornamental. Much of the home-like expression of the old English house is due to the curious chimney stacks. Next to the chimneys the porch conveys the expression of a comfortable dwelling. A porch is as essential to a dwelling as an introduction and title-page are to a book.

Expression of some particular style is the third principle, and to many persons the only one; for they will violate fitness and expression of purpose to architectural style.

STYLES OF ARCHITECTURE.

Architecture is divided into two schools of design, the classical and romantic. The classical embraces the Grecian style and all its offspring, as the Roman and Italian. The romantic school comprises the Gothic style with its varieties of Tudor, Elizabethan, Flemish, and Old English. In the classical style we are led to admire "simplicity of forms, purity of effect, and grace of composition." In the romantic, irregularity of forms and variety and boldness of effect prevail.

There is an intermediate style of architecture, a variation of the classical, that has lost much of its graceful character. This is the Swiss cottage and the irregular forms of the Italian villa. The Egyptian is one of the oldest styles, characterized by heaviness. The Chinese style is known by its curved lines, as seen in a tent.

The classic style was exhibited in its purest forms in the splendid temples at Athens. The harmony of form was complete and all modern attempts to improve upon those buildings have failed. The Roman style is the introduction of arched openings over doors and windows, "story piled over story," instead of the unbroken line of the Greek buildings. The Italian style has grown up in modern Italy and retains some of the arches and columns of the Roman. The Italian villa has great irregularity of

outline against the sky. The winged roofs project at the eaves and balconies extend from single windows, and the chimney tops are ornamental. From the Italian it is only a long step to the Swiss. This is a bold, spirited style with a low, far-projecting roof and rustic exterior.

The Gothic style is characterized by the pointed arch and came into perfect form about the thirteenth century, a time when the most magnificent churches of England and Germany were built. The Parthenon and the Cologne cathedral may be taken as the two types of the opposing styles of architecture. Both were embodiments of a religious idea and, therefore, primarily adapted to places of worship. There is a lack of fitness for a home in both the Greek temple and the Gothic church. Both styles needed to be modified to suit the demands of home architecture. The Gothic no less than the classic style has been adapted to the wants of many classes. The Tudor style is an excellent modification of the Gothic for domestic purposes. The roof is bold and may be either plain or ornamented. The windows are of many forms and sizes and the sky line is picturesque. The Elizabethan style is a strange combination of the Gothic and the Grecian. It is therefore dangerous unless in the hands of architects of keen taste. Nearly every thing has been worked into this style, sometimes with excellent and quaint effect.

The English cottage is strikingly beautiful and picturesque. The windows are diagonal and latticed. The pointed gable is a striking characteristic, with its projecting molding crowned by a shaft.

STYLES OF GARDENING.

With this outline of the styles of architecture it remains for us to note which of these are best suited to the styles of ornamental gardening as seen in this country. Outside of the formal or geometrical style of gardening we may claim two prevailing modes, the mixed, or what Downing calls the beautiful, and the picturesque. We rarely see the old Grecian garden, in which every thing is reduced to pleasing forms. One-half of the ornamental grounds reflects the opposite half even to the minutest detail of shrub, vase, or well-trimmed walk. It is easy to see that in such grounds the geometrical scale is taken from the dwelling and the garden is constructed upon the same plan as the house.

This style is the most impressive but perhaps in the same sense that a red flag will attract more attention than a gray one. When evergreens are cut into the shape of a bear or a goat they become noticeable if not pleasing. When every thing is in harmony and elegance prevails, the formal style is highly satisfactory. It, however, is not suited to this country and but few gardens are successfully kept in this style. A cheap and unsatisfactory imitation of the formal style of gardening is seen when cobble stones, whitewashed or otherwise, oyster shells, and even old bottles are used as borders for geometrical beds, similarly disposed upon the two sides of a straight, stone-bordered walk. It is frequently called Italian gardening. There are cases, owing to the form of the ground, where terraces, etc., may accompany a Gothic style and with care, skill, and expense a pleasing Italian garden results.

While straight lines characterize the formal, or classic style, the wavy line belongs to the mixed, or beautiful, style. Grace rather than dignity, smoothness instead of grandeur, is sought. The style borrows from every source any thing that yields harmony and beauty. It is a blending of art and nature, an intermediate between the pure in art and the distinctly natural. "It has all the grace of nature without its ruggedness; and the refinement of art apart from its stiffness and severity."

It is evident that whatever is beautiful in architecture will harmonize with the beautiful style of gardening. This style of garden ornamentation admits of a wide range in rural architecture. Some variation of the classical style is appropriate. Downing says, "In a practical point of view, all buildings which have considerable simplicity of outline, a certain complete and graceful style of ornament, and a polished and refined kind of finish may be considered as likely to harmonize best with all landscapes where the expression is that of graceful beauty—where the lawn or surface is level or gently undulating, the trees rich and fine in foliage and form, and the general character of the scenery peaceful and beautiful."

The picturesque style of gardening deals with sharp angles and bold outlines. It is easy to see that harmony demands that the buildings should be a modification of the Gothic type or an exceptional form like the Swiss that belongs to the classical group.

A PLEA FOR HOBBY-HORSES.

BY JULIA C. R. DORR.

OBBY-HORSES are not recorded as going into the ark with the other animals. But that the race has existed in full health and vigor for eons and cycles unnumbered, the folk-lore of many peoples gives undisputed evidence. Listen for instance, to our own revered Mother Goose :

I had a little hobby-horse,
His name was Penny Gray.
His head was made of pea-straw,
His tail was made of hay.
I saddled him, I bridled him,
I rode him up to town ;
There came a little gust of wind
And blew my hobby down.

Let us consider this classic verse. In the first place, the hobby must belong to you, individually. "*I* had a little hobby-horse." It is not enough that there is one in the neighborhood. It must be your own.

Secondly. You must not only own it, but you must love it well enough to have given it a name as well as a local habitation.

Its name was Penny Gray,
Its head was made of pea-straw.

Rather light-headed, it must be confessed. Had that any thing to do with its downfall? Light-headedness is not always an unmitigated evil.

Thirdly. Then you must give personal devotion to your hobby.

I saddled him, *I* bridled him.

But, nonsense apart, what is it to have a hobby, or hobbies? For there is no law against driving or riding as many as one can skillfully manage. It is to have unfailing resources within one's self or within one's reach. It is to have a refuge from loneliness, a panacea for pain, rest from weariness, and surcease from sorrow. It is never to be in the unfortunate predicament of not knowing what to do with one's self, or how to pass the weary hours. Do cares oppress him? Let him mount and away! He will surely forget them in some degree, at least, before he has ridden far.

His head was made of pea-straw,
His tail was made of hay.

It is not necessary, you perceive, that our hobbies should be cast in bronze, or carved from wood, or even molded in clay. The cunning artificer can make his favorite steed of very slight, and some times, also, of very unpromising materials. What can be slighter than pea-straw and hay? Yet his master, or mistress, "rode him up to town" as safely and as gallantly as if straw had had muscles of iron and ribs of steel. But

There came a gust of wind
And blew my hobby down.

Well what of that? It had answered its purpose ; it had accomplished its mission. It does not follow that we must stick to one hobby forever. When it is worn out, or when we have outgrown it, it is well to "whistle it down the wind" and hunt up another one. A boy's hobby, it may be, is a "collection" of cancelled postage-stamps—perhaps the most utterly useless things on the face of the earth ; or a girl's, the gathering together of an enormous family of paper dolls, cut from merchants' catalogues or old fashion-plates. When the right time comes, be sure the "little gust of wind" will blow the pea-straw and the hay to the four quarters of the globe, and the young riders will shed no tears over the catastrophe.

But whatever one's hobby is, to be really useful it must be something outside of one's daily life and work—something apart from the routine of every-day pursuits. It is not necessarily play. It may in some instances be the hardest kind of work. Rest is not always idleness. It is the relaxing of the taut ham-string. A literary man's dearest hobby has seldom any thing to do with literature ; whereas the farmer, the mechanic, the professional man, even, may find in books the one unfailing panacea, the one sure tonic, for mind and body. Clergymen are notable for their fondness for fine horse flesh and the

daintiest of fishing-tackle. The Rev. W. C. Prime is not the only divine who loves to say, with Peter, "I go a-fishing." The Rev. Henry Ward Beecher's love of gems, especially of the sapphire, that bit of heaven's own blue, was one of his many hobbies. He loved to be their possessor, just as he loved to own fine pictures.

I know a household every member of which has his or her own special hobby. The different trails meet and interweave like the mazes of some mystic dance. One takes to sketching and sketch-book, or charcoal-black is always at hand to catch the fleeting impressions of the hour. Another makes a speciality of ferns and wild flowers, finding an Eldorado in every sunny field or rocky hill-side. Another loves birds and butterflies, tracing them to their woodland haunts or taming them with loving care. Still another—paper-dolls out-grown—finds a congenial theme in the study of old Madonna legends and in collecting photographs of the Mother and her Holy Child.

Do you think there is ever any lack of something pleasant to talk about in a family so constructed? or that it ever need descend to petty gossip, or trivial—not to say impertinent—discussion of other people's affairs?

Women, perhaps, need hobbies even more than men do, simply because, as a rule, their lives are more circumscribed. I will not say narrower—for breadth is a word that has many meanings. A circle may embrace the universe. Yet in spite of all that may be urged by "advanced thinkers"—is not that the proper phrase?—and by the confederation of women's clubs sweeping from Maine to California, the truth remains that the woman of to-day must find her chief interest and her chief happiness, just as really as Sarah and Rebekah did, "within the tent of home." She is held there by a thousand ties which she would not loosen if she could, and could not if she would. Let her have a hobby, then, by the aid of which she sometimes may break away from her small cares.

Plants and flowers, especially house plants, a bay window, or a little conservatory, may be to a woman who loves them well enough to take care of them, a very treasure trove of health and happiness. For women on the shady side of middle life, to whom the grasshopper begins to be a burden, and who find long walks a snare and a delusion, I think I should say that some little place under glass, where they could dig and delve to their heart's content, and which they could make beautiful with leaf and vine and bud and flower, was the very prince of hobby-horses. This is emphatically true of brain workers.

All this costs money, more or less, and there are those who cannot afford to keep hobbies.

Haunt the great picture gallery, then, that is open to all, without money and without price. Make a study of sunsets, or of moonrises, for just one week, and if you have not studied them before, you will be amazed at their diversity as well as at their splendor. No Crœsus can buy the pictures with which the pauper's gallery is hung. It is the eyes to see that are lacking. The very best hobby in the world is the habit of finding perennial delight in common things.

POINTS OF LAW WHICH WOMEN SHOULD UNDERSTAND.

BY LELIA ROBINSON SAWTELLE, LL. B.

IT is not of women in law, women who practice the legal profession, that I purpose to write now, though much of interest may be said on this subject, but of the law which all women should know. It seems not to be generally understood that the law assumes that every one, man and woman, is familiar with the general laws of his and her own state, both civil and criminal, and that ignorance of the law is never accepted by the courts in excuse or mitigation of any wrongdoing or of any business error, however serious. *Ignorantia legis neminem excusat*, is one of the oldest and soundest legal maxims, and yet in reality, law is the one subject least studied and least understood, though its fundamental principles are simple and easy to learn if the necessity for such knowledge could only be enforced on the public attention.

It is therefore essential that every woman, as well as every man, should have some idea of the general principles of all-around law—except of course the technicalities of its application in court practice—but there are certain lines of information that are specially likely to be of value to her, and which she naturally looks into first. There is very little law that pertains specially to women, as such, before they marry. Our code of laws, both civil and criminal, applies to men and women alike, and they may hold and manage their property in exactly the same way and bind themselves and their property equally by their contracts, until they marry. Then certain changes take place in the legal status and powers of women, which ought to be far more generally understood than they are. These changes are not nearly so serious as they were half a century ago.

In some of our states the legal disabilities on married women have been almost entirely removed, but in others the burden still continues in greater or lesser degree. I say "burden" advisedly, for while the old English common law disabilities were undoubtedly intended, primarily to protect wives themselves, and secondarily to protect the public, such fragments of the system as now remain in our law, engrafted as it is with statutory privileges and powers newly given to women, only serve as stumbling-blocks in the way of the business world, without at all serving their old purpose of protecting women.

It is impossible within the limits of this paper to give the law itself on the subject of married women, especially since it is now almost entirely a matter of statutory law in each state, no two of which have quite the same code. Further, the law of any state is as shifting and changeful as the sands of the sea, and no lawyer can rely safely on the knowledge which he gained six months ago concerning any point of law in any state; for not only do legislatures sit early and often, making and unmaking law with the most astonishing rapidity, but courts many and various are constantly passing on the laws, construing and declaring them so mysteriously that it is rash to venture a guess what any statute may mean until the Supreme Court of the state has interpreted it.

Nevertheless, every married woman should look into this subject and learn as much as she may of it, and if she gets discouraged because she cannot learn it all, she may console herself with the reflection that it is extremely doubtful if any one lawyer knows it all either—or any judge, for the matter of that. We are all learning all the time, and it is merely a question who knows a little more or a little less, which wins or loses most of the cases tried in our courts.

The points concerning which a married woman should first inform herself may be briefly summed up as follows: Is the property owned by me at the time of marriage, still my own, or is it now my husband's? Does property coming to me since marriage, by will, inheritance, or gift, belong to me or to my husband? Are the wages or other moneys which I may earn mine, or are they his, and can I only collect them or can he? Are the rents of my houses and lands payable only to me or may he collect and use them? Can I give away my property during my marriage, and in whole or only in part? Can I sell or convey my property during marriage, or must my husband join with me in such sale or conveyance, and do I or does he take the proceeds? Can I make contracts in my own name concerning my property, and to what degree, if any, am I restricted in so doing? Can I make contracts for my own labor and time? Can I make a valid contract with my husband, and can I collect on his promissory note made in my favor? Can I make contracts for my own support and that of my family, and to what degree can I make such contracts for support as agent for my husband, so as to bind him and his property instead of me and mine? In other words, is my husband bound to support me and our children, and to what extent may I purchase necessaries and luxuries on his credit? Can I go into business in my own name and form a legal partnership? Can I make a will, and if so, must he consent to it? To what extent may I dispose by will of my property, and what portion, if any, may my husband claim despite my will to the contrary? If I leave no will, how much of my property may my husband take, and how much will go to my children or other kindred? On the other hand, if I should be widowed, what share of my husband's property can I claim, and do I take such share outright, or only the income for my life? Does the law in this respect discriminate in my favor when no child survives my husband? If he leaves a will, what claim have

I on my husband's estate notwithstanding his will? Can I act as executor, administrator, or guardian while married, or after my husband's death? If a worse misfortune than that of widowhood befalls me, what claim have I for support for myself and children from a husband who deserts me, and how shall I enforce it? Can I keep my children, or can he take them from me? Can I apply for a divorce, and if so, on what grounds and by what general mode of procedure? Can I obtain alimony and custody of children?

All these and many more are questions which women are constantly asking of lawyers, and many, alas! ask too late. The "ounce of prevention" is too seldom thought of. I have said that every married woman should have as much knowledge as possible on the subjects which I have indicated by queries, but if every woman would give them some attention before marriage, many misfortunes might be avoided by taking suitable measures in advance. In states where a woman's property goes in part or wholly to her husband at marriage, a pre-nuptial contract should be made, settling it on herself and empowering her to dispose of it by will; and in many other ways wise precautions may be taken, if one is not too much in love to think of any thing so commonplace as property and property rights. But in any case to know what she may do if she chooses, will do no woman any harm, for here as elsewhere, "knowledge is power."

WINTER FASHIONS AND FANCIES.

BY MARY S. TORREY.

IT seems the "most unkindest cut of all" that just as some of us have accomplished our tailor-made gowns and succeeded after many efforts in matching the stripes and plaids, so that our backs as well as fronts can be presented to the enemy, Fashion decrees that seams are out, and busies herself in devising ways of hiding them. She is only too successful, and, alas! her methods can be followed only by a dressmaker or some one who has plenty of time and energy to devote to sewing. Polonaises à la Grecque, garments in which the fullness of the skirt is carried over the waist line and fastened underneath the left arm, are much fancied, but, unless the fit of the lining and the superstructure are faultless, the thing is a melancholy failure.

Another change in gowns is the gradual but sure return of trains for house wear, and certainly there they cannot be condemned, for they add alike to the grace of a sylph and detract from the awkwardness of those who have not profited by the Delsarte lectures. And, by the way, there is much in these lectures and in the Jenness-Miller system that we might read, learn, and inwardly digest, to the great improvement of our figures and health. Even if there is no higher end in view, following their maxims will insure one a better return for what is expended upon the wardrobe. It is futile to expect even Worth to make round shoulders graceful. He will cover them up with some unique decoration, but proper exercises will throw out the chest, and the unsightly protuberances will disappear.

Plaids, made both on the straight and bias, will be much worn as well as striped wools with rough effects and cloths interwoven with a border of Astrakhan. Pretty plaid silk stockings, expensive, but warranted not to fade, harmonize well with the first named goods. Dark blue, navy, matelot, or whatever name it may be called is a favorite color. Long coats and wraps as well as short jackets are in vogue for winter wear, and the latter frequently have short vests, cuffs, and pockets of kid; the collar is trimmed with the same material, and all are finished with a tiny cord of either silver or gilt.

The fancy for feather trimming is on the increase. Bands of feathers figure on the skirts and throats of promenade costumes, round the arm holes and necks of low bodices, and even toques and muffs are made entirely of them. Feather boas, two yards long, and necklets fastened with a clasp or ribbons are in demand.

Ultra fashionables consider glacé kid gloves *de riguer* for the street, but Suède still holds the fancy for evening wear. Castor gloves in tan and gray and the heavy flat-stitched kid are capital for winter use.

The most stylish shoe, for walking, is a high buttoned black kid, or, if preferred, one with cloth uppers. Colored uppers should not be chosen unless one can afford to match each costume. In evening shoes there is something very dainty and novel in a kind of silver kid, which, like the seamless glove, promises to be fashionable. Molière shoes with a large flap and square toes, in black and tan, black satin slippers, showing the open-work front of the black stocking, are to be worn.

Felt hats are shown in all shapes and colors, toques, turbans, and a large brimmed model for young girls. Birds, and a good many of them, are used for decoration. Bonnets are a trifle larger, and very beautiful some of them are, gray bonnets for gray suits, heliotrope for a gown of the same, and black as a base when the bonnet is to be worn with several costumes.

There is a kind of plaid serge, close texture, that makes up very prettily for an *aqua scutum*, and has this advantage over the Mackintosh, that it does not look out of place if the sky happens to clear. They cost, when home-made, one-third the price of a first quality waterproof, and inferior grades are not worth buying. This plaid is warranted waterproof, and from experience I know it will keep out any thing, except the pitchfork and cat and dog rainfall. There are also waterproof gaiters, buttoning high over the ankle, and with these tucked under the overshoes, women ought to be able to face any storm.

Quantities of lace are used on evening and dinner dresses, in cascades upon the skirts, and shell plaiting (coquilles) on the bodice. All have ruffles or plaiting at the bottom, and the great increase of decoration appears to give substance to the harrowing report of the return of the crinoline. We feel relieved, however, by the assurance of the men dressmakers, that the hoop will remain in deserved oblivion, and though evening gowns will be more bouffant, the riding habit style will continue in high favor.

The hair is generally simply arranged, and when the head is prettily shaped, we see the fashions of ancient Greece and Rome reproduced. A comb, made of three rings, has been devised for making the "number eight" twist, and it assists the manipulation of the knot, and keeps it in place. No prettier arrangement for gray hair can be found than the pompadour style, and if there is a natural wave, so much the better; if there is not, even the most refractory locks can be persuaded to curl, without the application of heat, by using "electrine" before rolling up. Too much cannot be said against the practice of tinting the hair; doubtless it would improve many of us to have golden or auburn hair, but as nature has seen fit to give us a common-place brown, let us stick to what is natural, consoling ourselves with the reflection that sooner or later the dyeing will show; for as the roots grow out there is a distinct line of the original shade that stands out in bold relief.

A CO-OPERATIVE EXPERIMENT.

BY HARRIET CARTER.

"WHAT a capital idea! And you made it a success? Now tell me all about it from the beginning."

My friend and I were having our first quiet visit after a long separation. She had come to visit me from a small Western city where for the last few years she had been employed in one of the offices of a large publishing house. In her occasional letters she had told me something of a housekeeping scheme in which she and some of her associates had engaged, and over which she was enthusiastic; and it was of this we had just been speaking.

"A success? Yes, indeed, it is! So much pleasanter in every way than boarding! We all find a freedom in it and a sense of comfort to which one is totally foreign when domiciled in the house of another as boarder, and——"

"Well, but before telling me all the advantages and enjoyments of the plan," I interrupted, "please give me the plan itself. I can't bear to have any one plunge *in medias res*. So start square."

"The same old Miss Methodical as ever, if you are the mistress of a house and the mother of a family," she rejoined. "Well, to suit your fastidious requirements I'll try to lay my story out by line and plummet. Only, this being the case, you must not make me lose my bearings by interruptions. So, no questions, if you please, till I am through."

And my friend detailed the following account:

"There were five of us thrown together in our work. We had already taken care of ourselves so long that each one had grown to be quite a business woman and had acquired that self-reliance and independence which are necessary to make work a pleasure. We proved to be a congenial company and very soon became fast friends. Being members of the same church and entering the same social circle, it seemed as if every thing conspired to unite our interests. In private life alone we were entirely separated, four of us boarding —scattered about in different places—and one keeping house with her mother. Happening one day to read something about co-operation in housekeeping, the happy thought struck one of our number that we might combine and make a practical test of the plan. The first time we were all together she proposed the scheme, which was greeted by the hearty approval of all. It was then just in the time of the holidays, and immediately we began making preparations to put the project in operation the following spring.

"To have the advantages of a well-arranged kitchen, pantry, and dining-room, and avoid the inconveniences which small families requiring little room so often have to undergo, the mother of the one who did not board, had taken a large house and was letting out rooms. It was decided that two of our number should rent these rooms, each taking two, and furnishing them herself. The other two girls found pleasant quarters already furnished in houses near by.

"Combining our possessions, for each had something in the line of decorated china, odd spoons, and other articles both ornamental and useful, we took an inventory, and then together bought what was necessary to finish fitting out the establishment for a family of six. For the furnishings already in those parts of the house to be used in common we were to pay a fair rent.

"And the first of May saw us fully launched in our enterprise. That was three years ago, so we have given it a fair test, and I know whereof I speak.

"By the greatest of good fortune we have been able to secure a most competent girl for the kitchen, one who takes as much pride in her department as we do in the entire house. She manages the whole work, excepting that we hire a woman one day in the week to do the washing.

"The mother simply became the mother of us all. She does the buying, keeps the accounts, regulates the expenses, and looks after things in general; and chaperones, counsels, and cares for us all.

"Yes, I see the question in your eyes, you want to know about the expense. After the extra bills connected with starting the enterprise were met, and we were fairly settled down, the average monthly cost to each one came to about twenty-five dollars, never more than that, and usually less by quite a little. And this includes the whole cost of living,—board, washing, rent, fuel, lights, all the expenses shared in common as well as those connected with our separate rooms. This is at least as cheap as one could live in any good boarding-house where every thing is found, to say nothing of the pleasure in not having to be cooped up in one room.

"We might economize more than we do in many ways; as, for instance, we could make one common parlor do for us all. But in that way we should deprive ourselves of much of our individual independence. As this is for all of us our only home, during almost the entire year, we prefer to make it in every way, at once as cozy, as comfortable, and as free as possible. With common dining-room and kitchen, private parlor and bed-room, each one feels as if she was mistress of quite a house, in fact, has all the room she wants.

"We might increase our number, and in this way reduce expenses. Several 'single women' engaged in teaching and other occupations, attracted by the comfort and enjoyment of our home, have at different times wished to join our number. But to admit them would spoil the family-like nature of the arrangement. As it is now we can at any time talk over interests connected

with our employment with perfect freedom; and in arranging our goings and comings we have to suit only the times and conveniences of our own offices. Any outside member would throw a restraint over us in these particulars. But we say to all of those who have grown discontented with the only home usually open to lone, self-supporting girls and women—the boarding-house—'Form your own little company and go and do likewise.'

"It is a rule in our establishment that any one is at liberty any time to invite her friends to visit her. We occasionally make small tea parties and dinner parties, and more rarely venture on a larger evening company. In this way we keep even with our social duties, and are saved the mortification of always being the recipients of favors which otherwise we could not return. In all of our entertainments the double parlors, which serve as the private rooms of two of our number, are thrown together, and,——well, 'if I do say it as shouldn't,' when all have added their contributions to the decorations, we feel quite proud of our home, though it is very simply furnished.

"Now will you let me finish what I was about to say when you interrupted me? And—we all say that we could not be hired to go back to boarding. Our plan of living is at least the next best thing to being established in a happy home of one's very own."

THE PARAPHERNALIA OF AN IDEAL KITCHEN.

BY KATHERINE ARMSTRONG.

THE kitchen is a vitally important department of the home and of the domestic economy. Its furnishings and appurtenances have come to be quite as interesting to *mater familias* as the more artistic and delicate fixtures of her drawing-room.

We are no longer satisfied to locate our kitchens in the most undesirable corner of the house. We demand ample light, sunshine if possible, and justly, too, for the very light itself is inspiring to the worker, bringing out a bright touch of color here and there, a pretty curtain, or a row of attractive ware upon the dresser; it will stir up cheer and breed content in the minds of those whose lot is cast in this work-a-day room.

If we would look for ready hands and willing hearts in our kitchens we should make them pleasant and inviting for those who literally bear "the burden and heat of the day," in this department of our homes where, emphatically, "woman's work is never done."

We do not believe in large kitchens, nor yet too small, for every "comfort and convenience of life" can easily be had in one of medium size. Nor do we believe any floor covering is quite as satisfactory as the white pine floor itself kept as spotless as the deal tables of our grandmother's time. This may seem to some an old-fashioned idea, but there is no beauty in half-worn linoleum, or an oil-cloth, with mats ever "at sixes and sevens."

First and foremost in the paraphernalia of a well-equipped kitchen is a good range, portable or otherwise, in good order and well fed. There is no real economy in a poor fire at any time. Intelligent management in this matter means a common-sense use of coal, and prevents the waste of it, and, given the materials, there is no emergency of a culinary nature that a bright cook cannot over-ride with the help of this one indispensable.

As to kitchen utensils of all kinds it is needless to refer to the "first law of heaven," or to repeat the worn old adage regarding the trait that comes "next to godliness," but it is no wonder at all that George Eliot "loved a clean kitchen."

Of materials, food, and implements for kitchen use, it is an old, old story, but still very true, that "the best is really the cheapest," will last longest, give the most genuine satisfaction, and in this "fast age" when so much is required and expected from this department, every aid that conduces to ease and rapidity of labor should be liberally provided. If artisans like the builder and the plumber require the best and most approved tools for their work, much more should those who manipulate the affairs of the kitchen.

To come down now, literally and really, to homely, "hard pan,"—copper ware, tin-

lined, is far and away beyond all other material, for pots, kettles, and pans. It will long endure severe usage, is easily kept bright and the shining rows of varied shapes and graded sizes form an imposing part of the paraphernalia of the kitchen.

Costly it is, too costly for some; then the heavy block tin is preferable to the many patent wares found in the market. It looks like silver when well cared for, and can be renewed at little expense. A marble top pastry table, of good size, is one of the kitchen necessities, and we need, too, a generous supply of the smaller yet important implements,—ladles, strainers, parers, corers, graters, French knives and knives that are not French.

As a good cup of coffee is the prime item of our breakfast, the roasted Java beans should be ground in the home kitchen to be sure of no admixture of roasted oats and peas. To this end we must have a coffee-mill, simple and substantial in construction, screwed in a convenient place to the wall. This is better than most of the new patent arrangements. At all events, "there is a place for it, and it is always in its place." And then our "Eureka" which seems to combine the good points of all other coffee pots, gives the pure article, a delicious morning cup, "fit to set before the king."

There are few new inventions of kitchen utensils that after continued trial, prove worth using. Now and then some new device comes to the front, but it gets out of order easily, is apt to be short-lived and is gotten up only for pecuniary gain. A notable exception is the "Dover" egg-beater, a simple contrivance that has been many years in the market. It will froth the whites of eggs in three minutes, perfectly, while the old way of using a fork requires twenty. It will bring a batter at once to feathery lightness, will whip the cream for our coffee, berries, and puddings, beat our sauces, and help to make ready our creams and ices for the freezer. Indeed there are few more useful little helpers in the paraphernalia of a well-furnished kitchen than this diminutive tool, this simple, unpretending little "Dover."

But even with the assistance and benefit of the many every-day conveniences and appliances, the duties in even an ideal kitchen are laborious at best, and all possible aid and advantage should be extended to those who are responsible there.

These plain domestic matters are homely but important; for well managed, they conduce in a wide degree to the healthfulness, the comfort, and the happy atmosphere of the home.

THE PRO AND CON OF THE CHURCH SUPPER, BAZAR, AND FAIR.

PRO

By Mrs. S. M. I. Henry.

CAN the church supper be a "means of grace" or must it stay among things so profane as to defile the House of God? One delightful memory of a church with which I was connected for years, is that of the regular Friday evening tea in the church dining-room, and the social hours that followed in the parlors. No occasion furnished better opportunities for practical Christian work.

This supper was not a money making device, nor was the social a mite society arrangement. The purpose of it was the cultivation of acquaintance and of social gifts, for promoting harmony, for extending hospitality to strangers, and last, but not least, making an opportunity for that personal Christian work which is essential to the success of the pulpit.

With other announcements on Sunday morning always came ours, and every new pastor soon learned the importance of it.

Six ladies provided and served the tea, each time; a reception committee dispensed whatever of formality the courtesies of the evening required, and the active working force of the church was expected to be present, alert, full of tact, consecration, and zeal for Christ and souls, to do whatever the occasion permitted in starting the life of some guest toward the right.

A new church was built, and in the plans of the architect, just as special reference was had to this arm of service as to the Sabbath-school or choir.

Our rooms were at the top of the house, over the Sunday-school and class rooms, on the same level with the galleries. First you entered a reception room furnished with accommodations for retouching the toilet, and rows of compartments for wraps and hats. From here you passed to the large parlor and galleries,—the pastor's study, library, and reading room. Pictures were upon all the walls, easy chairs scattered everywhere, a fine piano in a corner, and just across was the dining-room.

Supper was served from 6 to 8 o'clock for which a price was charged, alike to all, sufficient to cover the actual outlay, but small enough to be, in itself, an inducement to a shop-girl or newsboy.

The partition between kitchen and dining-room was fitted with closets and drawers, opening from either side, in which were aprons for those who served, towels, and table linen,—in fact every thing that would be found necessary in preparing and serving supper for a large company.

The larder had always in stock such supplies as have good keeping qualities,—flour, sugar, vinegar, spices, salt, pickles, canned goods of all sorts, coffee, tea, soap.

The milk-man had a fixed habit of stopping these on Friday morning, and always found a clean pan standing turned down on the table waiting for him. And when the janitor put the rooms in order on Saturday he laid the coal fire in the kitchen range ready for lighting.

Cold meats and bread and cake were brought from home, so when the ladies came on Friday and had hung their wraps in the closet, all they had to do was to open the drawer, take out aprons, consult as to the menu, and make use of the supplies which were at hand, just as in any well-ordered kitchen and pantry.

These Friday evening arrangements were in harmony with the fact that the house was the dwelling-place of the Eternal Father of all, that the children who were staying at home and taking care of things should not forget the rights of the prodigal son and daughter, nor the hospitalities that were to be dispensed IN HIS NAME. Further, in view of the fact that we had been created with instincts which led us naturally to desire to eat and drink, to talk and laugh and sing together, and as so much of evil comes from indulging these propensities amid unprofitable surroundings, as man can no more live alone by the Spirit than he can live by bread alone, because the saloon and house of sin tempt men and women, by the things which they can eat and drink, and say and sing,—because of all these facts it behooved us then as a church, and it behooves all churches everywhere, to take advantage at least once a week, of the necessities of eating and drinking, and of the cravings of the social nature, to use this ministry which may give the opportunity to lead the uncouth and impure to refinement of manner, and on to purity of thought and habit, by the way of the church tea and social, to the pew, the altar, and the table of the Lord.

The order of human development seems to be first the body, then the spirit;—and any system of ethics which ignores the physical and social nature, and those things by which appetite may be made a source of weakness or strength, is unsuited to the needs of a race like ours.

We have an increasing class of floating humanity, those who must eat at hotels and restaurants; whose society is such as they can pick up from among those who are not afraid of being contanimated by "questionable people"; and any church methods which fail to recognize these, are both too short and too narrow to cover the demands of our time.

It is not beneath the dignity or sanctity of the church to enter the lists with the saloon, the billiard hall, the theater, or the dance, in the race for purity of thought and custom, to say nothing of the salvation which is at stake. "But," says one, "cooking and eating are so gross, so sensual!"

And what shall we do then?

Because they may become so gross and sensual and vile, it is the duty of the church to move out into the kitchen and dining-room, with the whole power of the gospel; and by the influence of religiously prepared food, and tables set with the dainty touch of a spiritualized taste and beauty, and by the example of correct and cleanly habits of eating and pure social forms, teach that part of the Gospel which shall help make the homes about us an auxiliary of the church.

"But to take such things into the church!"

exclaims some one. "Our weapons should be spiritual, not carnal."

True, but it is the motive which is back of our cooking and eating which decides whether they be spiritual or carnal. If the church supper is for the purpose of making money, the service becomes drudgery,—of the earth, earthy; but if it is all that we may thereby start a soul in the way of life, or keep a tempted one from falling, it is as truly spiritual as the utterances of the prayer-meeting.

We may cook religiously, or pray sinfully. One may "backslide" in revival work or grow in grace all the year round over a hot cook stove or a blacksmith's anvil.

The inheritance of the church is being filched from her by the vices of the day.

The souls of humanity are hers. She must hedge them about; must go out of the usual routine of service to win them, or become the victim of a system of robbery which will leave her bankrupt as to men and money, intellectual and spiritual power.

God has so ordained that if Christ gets out to the restless, fevered, heart-sick masses to teach them the true way to the things they are dying to find, the church must prepare the way before Him; and among the best of these preparatory devices is the church supper and social as I knew it in that dear old House of God.

By Mary Lowe Dickinson.

FROM the old-fashioned donation party, whose purpose was to help the church funds by increasing the salary of the pastor, to the modern church bazar the stride has been a long one. The donation party was generally an unmixed blessing to the donors, whose gift, whether of dollars or doughnuts, brought the happy consciousness of a debt well paid. If the donation party was not an unmixed blessing to the pastor's family he had the satisfaction of knowing it was "more blessed to give than to receive," and, as the rest of the year he had most of the giving and little of the receiving to do, turn about is fair play and he ought to be grateful that his parishoners could take their share.

We are all looking for that good time coming when the privilege of supplying the financial needs of the church will be so appreciated that the periodical necessity for women to rouse themselves to aid in this direction will no longer recur, but, until the day when piety reaches even to the pocket, we question whether there are better methods by which women can increase the church funds than the so-called church supper, the summer picnic, and the winter bazar.

Certain advantages apply equally well to all three, and, chief among these may be named the fact that they afford such opportunities for the entire membership of the church to become acquainted as no other social reunion is likely to bestow. It is quite possible to carry on the religious, missionary, and charitable meetings, the occasional receptions and other social entertainments, and yet to allow each little set and clique in the parish to keep itself largely to itself. In all of these there is a purpose either to secure or to give individual benefit and enjoyment, but it needs the united purpose,—that all should be bent on accomplishing some *one* object in order to secure genuine good-fellowship and sociability. Mrs. Smith who, perhaps, would never have been invited to eat Mrs. Jones' cake in Mrs Jones' own house would be invited by Mrs. Jones to bake unlimited cake for the church supper.

In the supper or bazar the only road to success is a genuine co-operation. Everybody then wakes up to the fact that everybody else can do *something*, and every one, of however little consequence, must be persuaded to do her utmost and her best. The women who put on their aprons and stand behind the screen and butter sandwiches or wash dishes for half a day, have a common meeting ground thereafter, though one lives in the brown stone front on the avenue and the other in the little wooden house in a back street. The women are drawn together in preparation; drawn together still more closely on the occasion of the supper or the fair, and the sense of joint effort and joint success in a common cause makes often the strongest tie between the women of the church.

The same thing may be claimed for the young people. The bazar is an occasion of special sociability. The summer picnic or the excursion affords exercise for courteous gallantry on the part of everybody who would like to show a kindness. The best qualities lying dormant in unneighborly church-members are brought into play. From loving the cause they learn to love each other, and the sum of money raised by the united efforts of the women of the church helps just

as much in the fund and a great deal more in the heart than the same amount subscribed by the members or collected from the pews.

Aside from the growth in acquaintance and sociability and the advantage to the fund, we must claim for the bazar and the picnic and the supper the advantage of being an educator to the women of the church. As we said before, those women who are timid or too poor to feel that what they can do is of any importance, and who ordinarily do nothing, are led to make such efforts as give them the prominence which they deserve. It is worth a great deal to a woman to be made to try to do her best, especially if she has been in the habit of thinking she could do nothing. This applies equally well to timid and sensitive girls or to young men who would always keep themselves in the background, unless dragged forward by being put upon one or another committee when, stimulated by the confidence reposed in them, they surprise themselves and everybody else by accomplishing so much more than could have been foreseen. It is the drawing out of the helpful energies of the women of the church, that is of quite as much importance as the drawing out of the money from the pockets of those who may be beguiled by womanly devices to give money for church purposes which otherwise would be withheld. It is in human nature to love the thing for which we take some trouble, and whether it be pin-cushions and crazy-quilts or some higher object that occupies our energies, the highest value of the effort is that hearts as well as hands are interested in supplying the church's need.

If it is true, then, that love of the church, and love of each other, and the discovery of unused powers, and their application in unaccustomed lines of doing good, and genuine sociability and good feeling may *all* be counted upon as the results of efforts of this class, and if besides all this we can feel that, rightly conducted, they prove a most valuable addition to the revenue of the church, we may legitimately turn our attention to the practical methods of conducting church suppers, fairs, picnics, excursions, so that the church may reap these beneficial results in the largest measure. Many hints as to different methods pursued in different communities might be added had we not reached the limit of our space.

CON

By Emily Huntington Miller.

MEN ask, very reasonably, where the profit of the church supper or fair comes in when a woman, who would not think of subscribing a dollar, bakes a cake that costs seventy-five cents, and makes herself ill in doing it, and then expects her husband to pay fifty cents for a bit of it and a dish of ice-cream that some other woman has donated, that out of the whole the church may receive twenty-five cents. The man declares he would sooner pay five dollars out of his pocket than have his wife earn it in this fashion, yet when it comes to the test it usually happens that he does *not* pay it out—he means some other man's pocket, having already done what he considers his fair share. Moreover this same good man and his fellows will vote for new carpets and cushions, or church and parsonage repairs, and blandly ask the Ladies' Aid Society to furnish a certain amount of the money. Pray, how are they to get it except by this very costly method whose fallacy he ridicules? He does not attempt to say; he eats and drinks heroically and submits to his part of the imposition.

The woman is not so deluded as to prefer this hard, unsatisfactory way of raising money. She sees better than any one else how hard and unsatisfactory it is, but she sees that it does bring the money, and having no fixed income of her own, she is driven to make use of it. Her generous husband pays his household bills without question, so she donates her material, the cost of which duly makes its appearance in the grocer's bill, and adds her own labor, which too often comes in, also, in the doctor's bill, and this transaction, repeated by other women, makes up the profits of the affair.

The whole scheme is a delusion: a mischievous way of paying debts or raising income, and as undignified on the part of a religious society as it would be on the part of an individual.

1. It is a wasteful way, because of the large outlay for the small returns; wasteful because it "lays heavy burdens and grievous to be borne" upon women who are not able to bear them; wasteful, because it usually takes the best material of the church—its young people's society—and turns it into a machine for making money, instead of an association for spiritual growth and social

helpfulness. "I cannot afford to belong to our Young People's Union," said a young man in a popular church; "if I do I must take part in the entertainments they are continually getting up, and I cannot spare the time; I must patronize them with others, and I cannot afford the expense. A quiet social evening with the others would be restful to me, but I am too tired to work at building booths, rehearsing tableaux, or dishing ice-cream."

2. It is not an honorable way of carrying on legitimate church work. It places the church in the unworthy position of the beggar at the street corner who makes the wretched pretense of giving you music in return for your charity. The carrying on of a church is as purely a business enterprise as the renting, heating, and lighting of the stores and offices of its members, and the expense ought to be met by sound business methods, without being regarded as either charity or benevolence.

3. It is a dangerous method; it opens the door for much that dissipates and dishonors; first questionable methods, then what once would have been condemned without question, and at last in too many cases it is any thing to get money. It is dangerous to the harmony of the church; many a personal quarrel, hosts of jealousies, hard feelings, and unkindly judgments have had their beginnings in these wearying, absorbing struggles. It is dangerous to the social interests which it often professes to serve, for when once the passion for turning all its opportunities into gain takes possession of a church, it has no time for any thing that "does not pay."

4. It is a wholly unnecessary method. The time, the labor, the persistence required to make it even a seeming success would secure and collect weekly or monthly individual subscriptions of small sums by which all ordinary church expenses could be met. This is no doubtful scheme but one which has been tried by more than one church with perfect success. It can be carried out in any society that will take hold of it with determination and follow it up with patience, and it has the advantage also of requiring no argument after a fair trial of its merits.

I have considered this matter wholly upon its business merits, without alluding to its influence upon the spiritual interests of the church; but a church has no other than spiritual interests, and to these are closely related all questions touching its policy and management.

Are not Christians almost ready to settle this difficulty by accepting in practice the simplicity of the gospel rule,—giving not grudgingly, or of necessity, but from deliberate conviction that a tithe of all their substance belongs to the Lord, and cannot honorably or honestly be withheld; that this tithe is not to be left to chance or good fortune, or paid from what remains after all their own wants are met, but regularly and sacredly set aside, to be always ready for legitimate uses only? When that day comes the only question of church finance will be, how wisely to administer the gold and the silver with which the treasury will overflow.

Old Matthew Steadfast, coming out of his corner and raising his voice in his earnestness, said:

Brethren, you've heerd me talk till you've got kind of tired of me, and some of you think I'm a sort of a fanatic about my ideas; but I tell you, brethren, when ideas have got the word of the Lord and the 'rithmetic to stand on, they'll bear a good many hard knocks. I won't be hard on ye, brethren, I won't say a word agin yer idols, or ask ye if ye don't think ye could glorify the Lord Jesus better if ye should throw 'em to the moles and bats altogether. I know some of ye would be 'mazin bad off without 'em, and so I'll be forbearing with yer infirmities, but I want ye to consider a fair proposition.

I've calc'lated that there are at least twenty men in this church who smoke, who could get along just as comfortably with one less cigar a day; in fact, wouldn't really know the difference—and there's a clear income of over a thousand dollars just from those twenty men. Then there are at least twenty more who smoke cheaper cigars who might do the same thing at a saving of over seven hundred more. No hard work, you see, brethren; nobody's comforts taken away so far.

Then I am sure there are thirty families in this church who could save a dollar a week from their table expenses, and never miss it. Why, it's only a matter of a loaf of cake and a couple of pies less and a plainer sauce for a pudding, or even no desert at all for a couple of days There are plenty of families who could cut off five times as much, and be all the better for it; but I'll only ask for the dollar a week, and there you have fifteen hundred more from just those thirty families. Now it does 'pear to me,

brethren, it wouldn't be so hard on the women folks, as wearing out their souls and bodies making fol-de-rols, and trying to sell 'em to folks that don't want 'em.

Then there are fifty people who could save five dollars every year from their own and their children's garments, just by putting in a little less cloth, or a little less trimming, or saving a few cents a yard on the goods, and nobody on earth be the wiser.

But I was talking about saving, brethren, and here you have two hundred and fifty dollars more, and you haven't begun to touch this matter of dress.

Add to this twenty people who spend on amusements and entertainments for themselves and their families an average of a dollar a month, that they could profitably dispense with, and you have a total of over four thousand dollars a year that this church might apply toward the payment of its debt without laying the smallest burden upon any of its members, but simply gleaning a little from its luxuries and indulgences. I tell ye, brethren, I'm just amazed when I think about it. There it is, all figured out, and nobody can say it isn't a moderate showing of the case, but you'll all go away shaking your heads over the debt, and if you remember any thing I've said, it'll be the two hundred and fifty dollars the women folks might save on their dress, and not the three thousand dollars for cigars and high dinners. Human nature, brethren, is perverse and perplexin'.

By Lilian Whiting.

THAT a certain method always has been followed is, to many people, an argument that it always should be;—a presumption in its favor based on the authority of tradition. No example offers a more universal illustration of this truth than that of raising money for the church by means of bazars and fairs. Several causes unite to popularize the practice. A potent consideration is that many people who would give nothing directly will, by means of an appeal to their selfishness, aid the work in hand to an appreciable extent; another argument in its favor is the pleasant ripple of social excitement, especially in the smaller towns and villages, and the furnishing a social focus to young people. It is also believed that many women who could not give money because they do not have it, in this way may give time and energy that shall be transmuted into current coin for the exchequer. All in all, the plan has gained a very wide adoption. And it must be conceded that it holds many pleasant possibilities.

There are one or perhaps two evenings when all the church and its contingent society come together socially, and there is a charm of light and movement and gaiety, and if the most unfair bargains are driven with a pertinacity from which there is no appeal, and the most bare-faced—shall I say cheating?—is pursued with the energy of making vice into virtue, is it not indeed all for the benefit of the church? Who dare avow himself so unchristain, so ungenerous—ah, so unpopular, as to criticise? Does not the end justify the means? When a young man pays a dollar to the pretty girl in charge of the fancy-table for the privilege of putting his hand into the grab-bag, and brings out a tin toy that cost three cents, it is a subject for mirth. There is the strongest rivalry among the fair maidens in attracting the largest number, and the most rash and reckless of purchasers. Girls who would scorn deceit and hypocrisy and misrepresentation at other times, now, apparently, strive to outdo each other in ways that are simply shocking—if we pause to scrutinize them.

But there are still lower depths. To descend into tricks of trade that really outrage honor is by no means the worst phase of these enterprises. If everybody is playing at cheating and jugglery, and it is perfectly well understood, and the cause is a noble one, and all are full of love and good will and generous enthusiasm—if this alone were the aspect, adverse criticism might be regarded as on the whole, Puritanical and hypercritical. But is there always universal good temper? Does good feeling and wholly generous rivalry prevail? By no means. I fear it would not be an extravagant statement to assert that no church fair was ever carried through without a lamentable proportion of jealousy, annoyance, offense, and indignation. The best places are captured by beauty and diplomacy, endangering the breeding of selfishness in the successful, and envy on the part of the defeated. Ill-feeling is bred by the very conditions, because they are conditions to sow the seeds of discord. If we were all ideal people and living in an ideal world; if each preferred another and not himself; if we all had that love which is the fulfilling of the law, it would be quite another affair, but we can only reason from what is, and not from what is not.

Again, rich women waste their substance, and poor women are compelled, by the pressure of opinion, to give time, strength, and thought which they cannot afford to give and which is withdrawn from duties more immediate and responsibilities more personal. Public judgment becomes a sort of censorship, and women contribute, in various ways, not joyfully, as of the service of love, but from motives of diplomacy, policy, and pride.

Again, if the actual cost of a church fair were estimated it usually would be found that for every hundred dollars made, more than that sum has been expended by some one. The merchant is perhaps asked to donate certain materials; he does so, not joyfully, but under a certain very actual though invisible compulsion, as he fears to offend patronage. A dozen other trades or professions are practically forced into assisting in the same way, if it be in a village where life is more intimate and more closely related than in a city. The dragon's teeth are sown in seeds of discord, and they spring up again in a thousand subtle forms. The entire elaborate mechanism of church fairs and bazars seems to be calculated to appeal far more to vanity, self-assertion, petty jealousies, and envy, and tends to a certain familiarization, however playfully assumed, with methods not quite equitable and honest. And all this differing merely in degree, seems to me an almost inevitable accompaniment and result, while I do not forget the many charming and pleasant aspects of vivacity, cheerful zeal, social festivity, and the always beneficial influence of uniting in common cause for a noble end.

But the question arises, Is there not a better way? Should not the appeal be made to the spiritual rather than to the material side of life? Is not the education of personal sacrifice a higher thing than that of personal self-indulgence in a frolic? Should not the young people be taught to look to that world of the unseen, of the aspirations of souls seeking for good, of duty to their fellowmen and responsibility as children of the Lord to the solemn professions they have made? Should not the sanctuary be held as too sacred for a lottery? Religion is a reality; spiritual happiness is the most actual thing in the universe, but its attainment, we must all of us learn, comes only through spiritual acts and aspirations. If the women of a church can unite and plan and execute the plans for helping the needy, each giving of her materials, her time or strength, as seems fitting, there is a union of both social pleasure and practical aid. But if garments made or food prepared must be "raffled" off, if the complicated machinery of the bazar must be involved, the entire aspect and spirit is changed. There is a great education in learning to do good, or to contribute what is possible for us, for its own sake rather than to buy ourselves a festivity or frolic. Because of this it seems a higher act to put a dollar in the treasury than to purchase a pincushion with it at a bazar, even though the dollar is destined, all the same, to find its way to the treasury at last. One great mission of the church is to educate us into the development and the higher use of our spiritual qualities that we may so live "as seeing Him who is invisible."

COMPETITION BETWEEN MEN AND WOMEN IN BUSINESS.

BY ELLA WHEELER WILCOX.

(*Concluded.*)

NDER the surface of the buoyant tide whereon woman is now sailing in seeming serenity toward business success, any one who will look will find much to ponder and think over. Buoyant tides sometimes overflow and cause devastation and disaster; and they often cover with smiling waves bodies and wrecks which they have hidden beneath a fair surface. I think the great tidal wave of "Careers" for women hides the wreck of many a once happy home and much domestic happiness.

Women without talent, force, or brain, are neglecting the sweet and simple duties which would render a household comfortable and happy, and are rushing to and fro and up and down the earth seeking to distinguish themselves in a public career. Wives who

are well cared for and well loved, are permitting themselves to be swept away by the tide, and are periling happiness and peace of soul, in a wild and foolish desire to be one of the "advanced women" of the day. Mothers are permitting their daughters to grow up with ambitions for a career outside the home rather than an ambition to make home the most desirable place on earth.

There is so much for a womanly woman to do in these days, within the borders of her own kingdom. If she is poor she can learn how to make poverty beautiful by dainty devices, by an economical and at the same time artistic cuisine, and by the touches to the home and to her wardrobe that only a woman understands. She can learn how to take care of her person, how to keep young and attractive through trial and hardship, how to be a thing of beauty and a joy forever to man, her rightful protector and provider.

If she has any talent or skill by the cultivation of which she can furnish herself with pin-money or a charity fund, well and good. Let her use it and rejoice in it, so long as she does not neglect her first duty to her home and person. But let her remember that woman's *true* realm is the *home*, and her first duty is to make that home attractive, and to make herself beautiful.

During my residence of several years in New York City, I have had occasion to study with more care, and with more opportunities for observation than ever before, the direct bearing upon the world at large of woman's influx into all departments of work.

While I see a number of women individually benefited by this co-partnership of the sexes in trade and business, I see women as a class injured and men effeminated by it, and the manners of the masses woefully degenerating. Every day I live I grow more and more opposed to seeing girls and women in public buildings which are the provinces of men of business.

While it is of course understood that a true woman will never in word, act, or look, lower her standard of respectability or refinement however much she may mix in trade or business and associate with men, yet it is an undeniable fact, that men do not continue to treat with that high courtesy and reverence upon which the true relation of the sexes depends, a woman who is constantly mixing in the business affairs of down-town offices.

An exceedingly pretty and refined young lady of my acquaintance has occupied the position of stenographer during the last six or seven years in one of New York's most elegant business houses. Her salary was excellent, her employers respected her, and her duties were made as light as possible, yet a few weeks ago she resigned her position and took that of governess in a private family at small wages. "I could no longer bear it," she said to me. "I would rather a sister of mine should cook in a restaurant or scrub floors than work in a building full of men, and be obliged to talk business with them like a man. I was never insulted or rudely spoken to during all the years I was in the office; but the men grew to treat me like 'one of the fellows,' and often when there were five or six men in the office they talked in a rude, brusque sort of way as men in business often do among themselves, which grated upon my nerves beyond description. I felt my pride and self-respect lessened in a thousand intangible ways while I worked among those men, although I am sure they all meant to treat me with respect."

At least a score of girls and women have told me similar stories during the last few years.

The marked decline of politeness to women in public conveyances is a subject of constant conversation in the East. It seems to me that it dates directly from the time when women began to crowd into places of business usually occupied by men. That the woman who takes a man's place in business, must accept a man's treatment in cars and omnibuses, seems to be the prevailing idea in large cities. Again as women are becoming more and more ambitious and industrious in masculine occupations, men are becoming less so.

Men have less respect for themselves when placed in competition with women, and they do not feel the pride and courage to fight the business battle with woman as a rival, which they felt fighting for her as a dependent. Wherever in a community women are noticeably prominent in business affairs, you will find men noticeably lax and ambitionless.

Perhaps, however, in the next generation, or in the next century, this process of evolution will have brought forth a stronger race of beings. The present craze of women for activity in business ought to produce a race of active and ambitious men, men who will again take their places as rulers and directors of homes, communities, and nations, as

they were intended to do by the Creator, and men who will find in woman a companion, a counselor, a helpmeet, but never a business rival or competitor. Yet there is a psychological question connected with this subject which I think worthy of attention.

In Massachusetts where the movement for woman's advance into the world of business was first started and has been most actively pursued, the women now exceed the men to the number of 17,000. Place side by side with this fact, the one equally well known, that in times of war in all times and lands male children predominate to a remarkable degree in the birth census reports, and decrease as peace is restored.

Now this would signify to a thoughtful and analytic mind that where men are nerved to great responsibilities and vital action, male children predominate; and that where, as in the state of Massachusetts, men are in a measure emasculated by the influx of women into business, and their responsibilities and duties are lifted from them by the weaker sex, female children are the result.

The advanced woman will tell you that it is the predominance of numbers of women over men in the Eastern States which makes it necessary for the husbandless surplus to enter into business vocations. I would like to call the attention of the advanced woman to the foregoing facts and ask her if it is not barely possible that this very predominance of her sex may be caused and promoted by the methods she is pursuing! May not the *disease* be caused by the *cure* she is attempting—to use a paradox?

It is a question which I believe the most learned physicians are not able to determine, but as the advanced woman is so superior to man, possibly she can solve the problem satisfactorily.

VISITING CARDS.

BY HELEN A. CORNWELL.

II.

LL Carlyle's bitterness toward "paper constitutions" as he calls those of one hundred years ago in France, is heaped by a class of social critics on what they call "paper visiting," that is visiting by cards. "Do you call it civil," they rail, "to permit a piece of pasteboard with one's name printed on it to pass for a meeting face to face, interchange of courtesies and of kindliness?" If life had no limitations like time, trouble, weariness, I, for one, might be willing to join the cry, but since it has all these limitations, and innumerable more, I am sure I sympathize with our caller of last month if she be thankful that she can go forth on her social duties armed with a case of passports made sacred by social sanction and which permit her to do what without them, both strength and time may forbid.

Our caller keeps up her circle principally by visiting. She does not as some do, give large receptions once a year to which she bids all her list and thus frees herself from calling. She believes in social visiting and she preserves her acquaintances by means of it. If she lived in a large city and had a great number of friends, she would not attempt to go the rounds oftener than once a year. Living in an ordinary town she tries to see everybody at least twice a year, besides making special calls, like those I talked of last month. If she had no cards to help her in her visiting and was obliged, in order to have her visit count, to see her friend, she would have an impossible task on her hands. As it is, her card is as good as her person, and if her friend is out, or engaged, or if she herself is hurried or it is stormy, a card left counts for a call. In large cities many ladies send by messengers or through the mails the cards which keep themselves alive in other people's minds, but this is a poor practice in the ordinary town.

Her visits will begin with first calls. A peremptory matter is a "first call." She knows only a week of grace is allowed after it, though most people do violence to the law. She tries for the sake of the kindliness in the rule, to live up to it. She never indulges in that supercilious treatment some-

times given first calls made by persons whom she has known slightly for a long time but with whom for some reason she has never been on visiting terms. It may be that she feels a slight resentment when Mrs. A of the *bon ton* set first leaves her card. In her heart she perhaps does say, "She has been in no hurry in calling, I shall be in none returning the call." But she reasons correctly that to follow this feeling would be to place resentment above kindliness, a policy fatal to all social life. She knows a courtesy as a courtesy whether it come soon or late and that it demands immediate recognition. She does not, either, return the call by sending a card, as I have known of those who wished to compromise between courtesy and pique doing. She returns calls by calls, cards by cards.

Not a small part of her duty will be visiting the guests of her friends. When a lady expects a friend to visit her, she should at once invite to call as many of her circle as she wishes to introduce to her friend. People are not expected to call on strangers unless invited, and a guest very naturally feels neglected or is suspicious of her hostess' social position if she does not receive calls. Our caller will go at her earliest opportunity to pay her respects to visiting strangers. If the visitor is obliged to leave before she has opportunity to return this, she sends a return card by her hostess.

There is a long list of special calls of which she will take particular care. A friend has been bereaved: unless they have been intimate she will not enter the house but will simply leave her card with an inquiry after the friend. If any of her acquaintances are sick a card should be left with an inquiry. When families have suffered financial disaster or disgrace a Christian woman in society will immediately call; she must ask if she will be received, and leave cards if not. After weddings and births and good fortune of all sorts it is kind to call, and in these cases the personal visit should be made if the family is in, whatever the degree of intimacy.

It may be that something will interrupt our caller's social life for a time. If she leave town for a year abroad or for a long visit, she should send to or leave on all her calling-list P. P. C. cards as they are called. P. P. C.'s (*pour prendre congé*, to take leave) are prepared by writing the letters in the corner of the ordinary visiting card. They may be sent by mail.

If she be sick for a long time or in mourning, she should, when she recovers or her period of mourning ends, make known her return to visiting-circles by calls on all her friends.

But it is not only when on her rounds, card case in hand, that the pasteboard representative is useful. A friend is sick or in trouble, a bunch of flowers or a basket of fruit sent with her card is a delightful reminder of her friendship and it does not weary the patient like a personal visit. Our caller is a wise woman and knows how welcome are the friends who never weary one.

She has been invited to a party, a banquet, a wedding out-of-town and cannot go. All that good form demands is that she should mail her little representative to the person or persons extending the invitation, so that it will reach the place on the date of the affair, or the day following. Her card, too, is all that is necessary for declining an ordinary invitation at home. She will not write the word *regrets* on the card, but send it as it is. If it is a dinner invitation or one to an elaborate gathering of any sort which she is declining, she will write a formal note of regrets.

Suppose now that she is spending a few days in a strange city and wishes her presence known to Mrs. A, B, or C. In the corner of her card she writes her temporary address and sends it by post. In doing this she merely does her social duty and does not as I have heard it urged place her acquaintances under obligation to do something for her entertainment. All that the card signifies is that a call will be welcome. It counts for no more than a verbal invitation.

The card is useful for informal invitations. By writing above her name the word *at home* and below at the right the date and hour, and at the left *music*, *readings*, or whatever word expresses the character of the entertainment, she has an invitation entirely correct. It is not necessary to even use the words *at home*.

There are many other uses which our caller will find for her pasteboard representatives. It will permit her many times to show courtesies and kindnesses which otherwise would be impossible, but which could not be enumerated in any article. Individual circumstances alone will suggest them. If she handles her visiting card wisely and kindly she will have no more powerful social ally.

A SONG OF REUNION FOR THANKSGIVING-DAY.

BY FLORA BEST HARRIS.

THE long years come and the long years go,
With their sad or sunny weather;
But never more on sea or shore
(We hide our tears as we say it o'er)
Are hearts all glad together.

The royal life of the roses fled
With the radiant summer's going;
Red leaves lie cold in field and wold,
And autumn winds are blowing;
But lights lean out from the olden home
Like out-stretched arms of greeting,
Till the autumn-gray fast fades away,
In the summer-joy of meeting!

Old forms are grouped by the homestead hearth,
And sit in the old home-places,
Yet they see in dream by the firelight's gleam,
The shadow of vanished faces;
And we hush our hearts in the merry din
Of song and laughter flowing,
To think how fair in heavenly air,
The heart's beloved are growing.

But though in our laughter tears may blend,
No absence stirs our sadness;
For the crownéd brow bends nearest now,
And glad with a higher gladness.
So the days may come and the days may go,
With their sad or sunny weather,
But we needs must say, "Thank God, to-day,
We are all once more together!"

And the words shall soar into song, O Loved
In the Home of the ever living,
When the last light dies in our autumn skies,
And your joy shines into our unsealed eyes,
As we join the great "Thanks-giving"!

MY WIFE'S GREEN-HOUSE.

BY C. P. WOODRING, M. D.

EVERY good boy, like good vinegar, must have a great deal of mother in him. Unfortunately, of the many good qualities of about the best mother that God ever blessed the earth with, I inherited only one, namely, her intense love of flowers. Upon my first acquaintance with my wife, I soon discovered that she, too, had a wonderful liking for flowers; that the shortest way to her heart was by the floral route; that bouquets would remove the thorns of my pathway in that direction; and that potted plants would bridge over most of the chasms. If any one ever deserved arrest for false pretenses, it was I; for as she slightly opened her heart for a basket of flowers, I slipped in behind them and took possession. As all intruders know that possession is nine points in law, I insisted on holding the fort, and was finally so permitted on condition that I would give up for her exclusive use the best corner of my house for the culture, shelter, and protection of her floral favorites. Accordingly she wisely chose the southeast corner of her new home, where her many colored beauties could expand their velvety petals to the earliest and best rays of the morning sun, and where they could bask in his smiles and breathe in his health-giving brightness, during the longest and most favorable hours of the day. On this corner of the house I had built a porch; and this her majesty accordingly ordered transformed into a green-house, or as she chooses to style it, a window garden.

Her demands were reasonable, and the transformation was easily effected by siding up the porch with ordinary window glass, and putting an extra floor under the floor proper, leaving several inches of space between these floors, as an air chamber, which

was filled in with saw-dust, thus securing a perpetual sun bath for her pleasant faced pets, from the sides, and guarding against any sudden invasions from below by that irrepressible floral enemy, Jack Frost. The larger and heavier plants and those requiring the most moisture are arranged in large zinc pans upon tables of a convenient size for the little woman whose miniature kingdom this is. The bottoms of the zinc pans are covered with a thick layer of sand, upon which the flower pots rest, and which guarantees a good and constant supply of moisture accessible at all times. The smaller plants are distributed on shelves higher up, and next to the glass sides.

Plants, like man and other animals, must have a carefully regulated supply of food and drink. In like manner, as the latter need a variety of food so also do plants; and in order to have them attain to the utmost their wonderful possibilities, their bill of fare must have more in it than can be found in good, common garden ground. As no one but the patient husband is ever trusted to scour forest, field, and stream for these dainties, sympathy for other patient husbands forbids me to mention what said dainties consist of.

As water is the best drink for all living things, including man, so it is also for plants; but it makes a vast difference how they get their drink. The foliage as well as the roots must have it if the best results are expected. Nature must be imitated in this respect as much as possible, as well as in all others in the proper management of plants; the best counterfeit is to make it rain on them. This may be done by spraying them from above so that the leaves may catch and hold the moisture; and as the most beneficial showers for vegetation are warm ones, the water sprayed should be of the temperature of summer showers.

Our—or rather her green-house, for I sustain pretty much the same relation to it that a janitor does to a church—is heated from the sitting-room; and although there is nothing but a pane of glass between the most delicate flowers and the coldest winter air, and although the sitting-room is kept at a lower temperature than any other room in the house, nevertheless no plant, leaf, or blossom of my wife's own rearing was ever even nipped by Jack Frost in his severest moods. Still on any very cold night the thermometer will register 50°, and often less, farthest from the windows or in the warmest spot among the flowers. However if some of our—I may say *our* in this connection—friends give us a plant in mid-winter, it is almost certain to be frozen during the cold snaps. Here again the parallel between the animal and vegetable kingdoms holds good. People relax and enervate their plants, just as they do their well-bred domestic animals; they surround them with too much warmth, and withhold from them the toning and bracing influence of cold air. Many peop'e start in the fall with a fine assortment of rare and costly plants and look forward to a rich return in blossoms and flowers, for their care and expense. But as well might they expect to find water lilies in the desert of Sahara, as to expect success with flowers in their over-heated living rooms. Their plants will droop and go into mourning for the poor, blighted buds, and their disappointed owners will growl that they have no luck with flowers. Some finding themselves thus vanquished, kindly offer their dilapidated and sorry looking charges to my successful floral partner, who generally very sensibly declines them until next season, when in the fall, among other prerequisites, she gradually gives them all the good, cold, bracing air they can stand, and before mid-winter their former owners would no longer know them in their almost tropical luxuriance of foliage and wealth of blossoms.

Of course not all lovers of flowers can attain the highest success in their care and cultivation, any more than can all lovers of music successfully conduct a musical concert. After one has the theory pretty well mastered, and after he has the hands so well educated to handle plants that he may almost be said to have the florist's *tactus eruditus*, he may still lack a something which only nature can supply. But a careful observation of Nature's ways of coaxing plants to thrive and blossom, will teach what can not be gleaned from books, and which, like the telling of the age of a horse by an examination of his mouth, is easier done than telling others how it is done.

HOW TO WRITE A LETTER.

BY D. M. MORRELL.

FIRST of all forget that you are writing a letter. In the days of boarding-school the hour for writing home was one of wails and biting of pen-holders. Probably the teacher grew tired of it for at last she said, "Could you girls find any thing to say to your mothers if you saw them now?"

"Why, Miss Smith, of course we could. Girls can always talk to their mothers."

"Very well. You have only to imagine that sheet of paper your mother's proxy. Put on it whatever you would say to her, and your letter hour will be only too short."

Talking with a pen is largely a matter of habit, and, like all other things, grows easier the more it is done. A letter is not a little thing. It is the bit of cheer to a homesick soul, the tie which unites absent friends. It is asking too much of your friends to love you tenderly when you excuse your neglect of them only with "you know how hard it is for me to write a letter." Unless you can consider those who care for you enough to send them tidings of your good or ill, you can but blame yourself if their and your interests grow in different lines, and your affection becomes more of a memory than a living reality.

Answer your letters when they are fresh, and you are in accord with the writer. If pen and ink are at hand, as they should be in a well conducted household, you can sit down and tell the bits of news, the books you have read and liked, the funny things you have heard or seen, the thousand little things which come so easily to the lips and which make a letter a part of one's personality. If your letter is laid away with others to wait for a more convenient season, that season will not come. It is we who make our opportunities, not they which come to us.

You can use to advantage a plan which one mother-loving girl took. She had a note-book and in this she put the topics that occurred to her between letter times, and when her regular day for writing came, a glance over the note-book brightened up her memory, and her letter, too. Her mother and she had no dropped threads to pick up when they met again. They had lived together, though their bodies had been miles apart. To keep one's self in communion with home people is worth thought and care, is it not?

In all articles of advice to girls about letter writing it is usual to say, "Be very careful what you write to your lover." That is a miserable speech. If you have promised yourself, your life with its infinite hopes and possibilities, do not fear to add your confidence with it. A refined, modest girl is not apt to suffer from letters which are the exponent of her nature. Every man or woman is made better by being trusted and loved, and worse by being suspected. If you have learned to love a man, trust him. Do not write love speeches, but let your letters have a current of strong feeling under the surface talk. You cannot hinder it if your affection is strong, unless you constantly guard your words. It is the letter which carries one's self with it which finds the warmest welcome, and which bears the greatest influence.

When one is away from home the habits and restraints of home life become lax. Things seem trifles that once seemed faults. One feels that he is out of the family circle, of no special importance to anybody, and that is the time when temptation steps forward. Your letter may be just "the word in season." Unless you have been a stranger in a city, with four narrow, bare walls, the comfortless shelter of a cheap boarding-house to cover you, you cannot know how dreary and discouraged it is possible to feel, nor how readily temptation comes. People do not tell the dark side of living when they have been forced into the world to make a place. One does not care to sadden the mother left behind, but only one who has been through such an experience knows the comfort of letters which show that there is a little niche in a heart which only he or she can fill.

Make your letters of friendship full. Put in them a part of every day. Indirectly, you

help yourself to write a good letter when you read a good book. Whatever develops you, makes you broader in your outlook upon life; any experience which gives you sympathy for others' troubles, or adds to your own culture, serves to round out your character, and your individuality you will give unknowingly, unintentionally to all with whom you come in contact. Then your letters will be not only interesting, but a help—and there is nothing better than to help another upward.

Have you a business letter to write? Cut it short. Say what you have to say in the fewest possible words, and as directly to the point as you can. In matters of business time is literally money. Do not take more of it than is your share. Inclose stamp for a reply, if you need or wish one. Write your address plainly. In mentioning a sum of money inclosed, write the amount in words and figures. Then there will be no mistake. A good business letter is concise and exact. A friendly letter should be pithy, strengthening, and sympathetic.

Perhaps a good rule for you who wish to write letters well is to love your neighbors as yourself. Seeking their happiness, you will make your letters interesting.

SOME TENDENCIES OF HIGHER EDUCATION.

BY ANNE H. WHARTON.

HE better trained women of the future will have their sorrows, but half the misery of our generation goes through lack of pursuit, unfitness for any because of the defective mental training we have had. . . . . There is a better time coming—I shall not see it, but I am glad to have seen its dawn."

So wrote Mrs. William Smith, more than twenty years ago, from her own stand-point of loving, helpful wifehood and self-supporting, reliant womanhood. Since these words were penned, so many college doors have been opened to women in both England and America, and so many industrial avenues are being opened out upon those paths that men, especially those of the Mr. Grant Allen order of mind, fearing that their untried eyes may be dazzled by the sudden flash of light, are crying out in dismay that this brilliant vista may unfit women for domestic life with its humbler cares and joys.

It does not seem to have been admitted in any court of justice that a man is a better husband, father, or citizen because he is ignorant, yet this theory with regard to woman seems to lie at the base of most arguments against her superior education. One person states that the cultivated woman has less health than the uncultivated, as if *health* were a quality to be trained out of people as the green color is bleached out of head lettuce; another claims that she has lost her taste for domestic pursuits, while a third urges that she is less likely to marry. And this, while educated women all over the land are entering heart and soul into schemes for the improvement of the race, are reducing housekeeping to something approaching a fine art, while those interested in colleges for women are deploring the fact that useful and well beloved presidents and professors will allow themselves to be drawn into matrimony to the manifest detriment of the institutions over which they preside. Rather should we find cause for rejoicing in this fact, that higher education is not opposing itself to nature but joining hands with it in its nobler demands, proving that it means not simply preparation for college or school teaching, but training for life with all its varied duties and interests. Doubtless such education, by rendering women self-reliant and self-supporting, prevents their marrying for a home or a living, which ignoble motive has been a more or less potent factor in promoting marriage; but while thus interfering with some marriages, does it not immeasurably raise the plane of married life?

An age that demands something more of its male geniuses than that they shall go through life with their eyes on the stars, or on a folio, while their feet tread ruthlessly upon the conventionalities of life, or upon the sensibilities of their fellow travelers, should grasp the equally pertinent truth

that any one-sided education of women, whether purely intellectual, or solely domestic, or exclusively ethical is unsatisfactory and incomplete. Men should be quite as intolerant of winsome Doras and Noras who serve badly cooked dinners to their households and forge checks, as they are of feminine philanthropists and blues who dine upon Africa, with ten envelopes in the gravy, and sup upon sonnets to the moon, while neglected husbands and children browse at large. The principal reason why men are more lenient toward the former class than the latter, is that they are conscious of being, to a certain extent, responsible for the fact that Dora and Nora are ignorant play-things, the outcome of a time-worn masculine theory that prettiness is all, while with regard to the evolution of the female philanthropist and blue, men have had nothing whatever to do, never having in their wildest dreams of progress wished them to be. They know that they have like David Copperfield kissed away the tears of their doll wives when the accounts would not come out right and that they have sneered and quizzed when they have seen women trying to learn how the accounts could be made to come out right.

While I write, the picture rises before me of a home whose mistress reaches out a helping hand toward many schemes of philanthropy, guilds for working-women, neighborhood guilds, and clubs for the enlightenment of woman in her own sphere of life, yet who finds the highest work for hand and brain in the sweet inclosure of her own walls, where character and health are being built up for future usefulness and enjoyment. A woman who is capable of solving abstruse mathematical problems, or of grasping still more involved questions of social reform, yet who brings her trained mind to bear upon small and great questions of household economy, who studies the hygienic properties of food and insists that her children shall have no pudding until they have eaten a certain amount of meat, who reads political economy because her daughter is studying it at college, who teaches her children noble lessons by means of mottoes painted upon the walls by her own hands, and whose playful fancy decorates the wash-stand of her little girls with a grewsome dragon whose mission is to remind them of their morning and evening duty to their teeth, surely combines the ideal and the practical in her daily life in a manner that would be quite impossible to a woman of less breadth and culture.

Much of woman's service is severely practical, dealing as it does with the constantly recurring necessities of the hour. The ordering of dinners and suppers, the cleaning of silver and the dusting of furniture, the making and patching of garments, seem to fill up the *repertoire* of many a woman's days, but she who by her wider outreach and her higher mental training is able to make of her home a seed bed of aspiration rather than a mere haven for rest and a granary for food is working toward the truest development of family life. Not toward the destruction of the home, but toward the development of such homes as this, is the higher education of woman tending; homes where the food will not be less savory, or the beds less comfortable, or the floors less highly polished because the woman who presides over its material interests brings into their arrangement a mind trained by habits of study and thought, to use and value time, who so prizes culture that she cheerfully foregoes some superfluous flounces and embroidery upon her children's garments for the sake of gaining coveted leisure for reading, yet who does not grudge time to the minutest details of the domestic economy because she realizes, with her larger mental vision, their outcome in health and character, and recognizes that in the humbler links of the chain of daily service lie heaven's evangel to the race, as truly as in such ministry as that of the Elizabeth Frys, the Florence Nightingales, and the Sister Doras.

RUGS *vs.* CARPETS.

BY ROSE LATTIMORE ALLING.

THE conflict between rugs and carpets has lasted for years, but at last the carpets have been beaten and rugs have the floor.

To those still in doubt, the advantages of the rug over the carpet may be thus set forth :

First, cleanliness, and last, cleanliness, and all the way through, *cleanliness*. That is a foregone conclusion, for it stands to reason and it stands to sight that there is no place for dust. Its old haunts know it no more, for the corners and edges of the floor are now the cleanest parts of the room, which condition of things is almost as soothing to the scrupulous housewife as a conscience void of secret faults. Under the reign of the rug, housecleaning loses its terrors, for any fine day the whole thing can be rolled up and pitched out of the window, to be beaten on the line, while the floor can be wiped with a damp cloth—and John suspect no upheaval when he comes home to dinner. The weekly sweeping is now reduced to a going over with the carpet-sweeper, turning the edges toward the center if the rug is too large to be taken on the porch, and a wiping of the edges of the floor with a damp cloth. And under the head of cleanliness, if there is to be but one rug in the house let it be in the nursery. In case of illness there need be no sweeping, or better still, if a contagious disease is suspected the rug can be put safely away in the attic until the final fumigation is over. Just here it may be remarked that in rooms where children play about on the floor the rug ought to be a large one, just escaping the bureau and wash-stand, and would better have carpet-paper laid under it for warmth. The next consideration is the carpet bug. But where *is* the carpet bug? Gone to the happy hunting grounds of our neighbor who still clings to darkened rooms and carpets. Occasionally the champion of rugs with wicked glee observes the progenitor of carpet bugs wandering disconsolately over the polished floor, doubtless meditating on the misleading expression,

Snug as bug in a rug.

Next, the economy of the rug is fast becoming a matter of experience. While it may cost more than the carpet to begin with, yet the saving in money, time, and trouble can be demonstrated. The wear and tear of tacking and untacking need not be dwelt upon, while to this must be added the stretching, as tension on a laid carpet greatly taxes its durability, and the especially vigorous treatment it must receive if only beaten once a year. In considering durability it must not be forgotten that a rug can be turned about at pleasure to equalize the wear and fade, and that escaping all irregularities, such as bay-windows, fire-places, and registers, it may serve equally well for a succession of rooms, which is certainly a great advantage to one living in a rented house.

But as soon as the practical housewife is in a general way convinced of the desirability of rugs she confronts the questions, What kind of rugs? What kind of floors? How are they treated, and how much does it all cost?

The purse of most housekeepers is not as bulbous as it might be, so this question of cost is, after all, of prime importance, while most articles on house-furnishing are either exasperatingly silent as to that phase of the subject, or airily fling off edicts of art or fashion with a lofty assumption of universal wealth. However, *we* all know that there are many limitations over which the professional house decorator skips with fairy grace. The woman with an old house faces one problem; the woman about to build, another; while the safety and comfort of the dear old father or mother and the baby must not be ignored.

Perhaps some reliable figures may clear the air for action. Taking a room 15 x 15 feet as a basis for our calculations we find that a good, ordinary pine floor costs $10.00; a plain oak, $17.00; while the best, that is a plain oak floor with a sub-floor of hemlock, costs about $23.00. Quartered oak is still

more expensive, the single floor costing $28.50, but it does not offer any especial advantage over the plain oak, the latter, indeed, showing a prettier variety of graining.

The methods of treating such floors are many, but all cost about 30 cents a square yard, whether stained and varnished, as for new pine, or painted and varnished, as for an old floor, or "filled" and polished, as for hard wood; or, to put it another way, an old floor can be prepared for a rug, and made to look very well, too, by treating a strip two feet wide all afound with plenty of putty, to fill cracks and tack holes, then with a coat of brown paint, and finally two coats of varnish; all of which can be done for about $3.50. Staining and varnishing costs about the same. Hard wood floors are first treated with some good filler, any wood-finisher can suggest one, and are then rubbed with a polish, "Butcher's Boston Polish" being a good one, the amount of smooth finish depending on the amount of rubbing given the floor. This treatment gives a satisfactory mean between the simply oiled floor, which catches the dust badly, and those highly polished surfaces which make it difficult for even the wicked to stand, to say nothing of old people and children. But for the benefit of those who are neither young nor old, and who feel equal to skating along, or jumping like chamois from rug to rug, it may be mentioned that this extreme of polish is produced by melted bees-wax rubbed on with cloths, or patent affairs that are run like carpet-sweepers.

The comparative cost of rugs and carpets will now complete the number of factors in the problem.

An ingrain carpet for a room 15 x 15 would cost about $18.75, while an ingrain rug, called Kensington Art Square, which comes all in one piece, 12 x 12, costs $16.00, to which add $3.50 for treating the border of the floor, and we have $19.50 over against $18.75 for carpet.

Comparisons of this sort may be made with the following list of prices, all calculation being made for a room 15 x 15.

Tapestry brussels carpet without border,	$35.00
Tapestry brussels carpet with border,	$40.00
Tapestry brussels rug (12 x 12), rugs being always made with borders,	$28.00
Body brussels carpet without border,	$43.00
Body brussels carpet with border,	$50.00
Body brussels rug (12 x 12),	$35.00
Wilton carpet without border,	$70.00 to $97.00
Wilton carpet with border,	$80.00 to $110.00
Wilton rug (12 x 12),	$56.00 to $77.00
American Smyrna (9 x 12),	$40,000
Misapore (12 x 12),	$58,000
Coola (12 x 12),	$72,000
Bahndurr rug (12 x 12),	$100.00
Persian rug,	$150.00

Moquette carpet ought never to to be made into a rug as it is too stretchy, and cannot be made to lie well. The Bahndurr rug is the cheapest foreign rug that comes in large sizes, and it wears almost forever.

Given all these estimates, which would vary at different seasons and in different parts of the country, and any variety of combinations can be made.

Many pretty houses have no rug in hall or dining-room, and although the polished oak is handsome, and has an artistic effect, still it is noisy, and gives an unfurnished feeling. But the possibility of doing without at first may be a welcome suggestion to the planning house-keeper, for she can then indulge in solid oak floors, which would not cost nearly so much as a pine floor and an ingrain carpet, and wait until the time comes for the rugs.

Many furnish with a general scattering of small rugs, but the effect is scrappy.

In the more pretentious houses the idea seems to prevail that the *parlor* should be carpeted, just why it is hard to say, even if the rest of the house be given up to rugs. As to the care of the floor people again differ, many never using water on them, but the weekly application of a damp cloth proves that there *is* dirt that the frequent use of dry cloths or brushes does not remove.

On this point it must be frankly admitted that floors *do* need almost daily attention, and this may discourage the house-keeper at first, for she will realize that a room with a dusty floor looks twice as unkept as a carpeted room with twice the amount of hidden dirt, but when she has once accepted the fact that the floor border must be treated like the furniture in the daily dusting, she will change her point of view, deciding that a clean, polished floor is and looks twice as clean as the most scrupulously kept carpet.

EDITOR'S OUTLOOK.

CALIFORNIA'S FIRST FORTY YEARS.

JUST four decades ago the people of the United States were wrestling with a singular epidemic. The *auri sacra fames* of the Roman poet is, in its milder form, such a constant factor in human affairs that we do not ordinarily pay much attention to it; at this time, however, it had become an acute disease affecting an entire people with a mad desire to get rich on short and easy terms. It was especially the young and adventurous spirits who were attacked by the gold fever. In every part of the Union restless youngsters just starting out in life, middle-aged and even elderly men who had not got on as well as they had hoped, and with these a fair sprinkling of vagabonds, just forty years ago, were leaving their Eastern homes and haunts en route for the Pacific Coast, over the plains, across the isthmus, around the cape, through all sorts of dangers and privations on the way. American pluck and shiftiness, with a measure of American shiftlessness also, were pouring in vast quantities into the new Eldorado and there, mingling with the native stock and with the motley foreign population that had been blown together by the gold excitement, were laying the foundations of the modern state of California.

From the aggregation of mining camps of 1850 to the California of 1890 it is indeed a far cry. No other state of the Union can look back on a similar development. Many others, all perhaps, can point to thrilling incidents of pioneer hardihood, of hand-to-hand struggle with the wild woods and wild men. But in these older commonwealths, as also to a great degree in the newer ones of the West, the elements of civic strength and virtue, possessing the land gradually with the pioneers, grew slowly with the growth and strengthened with the strength of the young community. No other state was peopled so rapidly as California, or peopled with such a heterogeneous and seemingly immiscible population. No other can boast of having evolved in less than one short decade out of a chaos of selfish greed an orderly civilization fit to take a place, and a high place, in the sisterhood of states. That this should have been achieved, and achieved with so little friction, is one of the most remarkable testimonies afforded by history to the political capacity of the Anglo-Saxon race.

But these reflections are suggested by events already remote, so remote as to be beyond the recollection of men now in middle life. If we glance at the more recent history of California we find little that is strikingly exceptional in comparison with other states, but much that is honorable and worthy of note. The early predictions which foretold for the new country a splendid future quite independent of the gold mining industry have been strikingly fulfilled. The state is still pre-eminent as a producer of gold, but its output is small in comparison with that of the great days of 1850–53, and it has formidable rivals in other Western states. On the other hand its vine, fruit, and grain growing interests, imposing as they have already become, are very certainly only at the beginning of their development. Here California is in no fear of successful rivalry. Its great extent of latitude, its wonderful variety of climate and soil, fit it to be permanently the garden of the West as it has already become the vineyard of the whole country. In connection with these material elements of prosperity, too, we should not forget the high stand taken by the people of the state in the matter of public education. Its excellent system of common and secondary schools is crowned by a university of growing power and influence; and for this university the people tax themselves the generous sum of one mill to the dollar. (In Michigan, which has long had a reputation for generosity to its university, the tax is one-twentieth of a mill.) The Lick Observatory is already an accomplished fact of world-wide significance. What the new Stanford University will achieve with its splendid endowment cannot yet be foretold; at any rate its opportunities are boundless, and the care with which each step is taken shows that the authorities appreciate the responsibility upon them. On the whole, if the Californian of to-day is disposed to indulge in golden dreams of the future, who shall say that he has not far better ground for so doing than had the Californian of 1850?

TOWN LIFE.

TEN years ago when the last census was taken, there were about 4,000 towns in the United States having less than 10,000 and more than 500 inhabitants. These towns in one grade or another of virtue, prosperity, and refinement are a leading characteristic of the United States. They are miniature representations of average American life, political, social, moral, and industrial. If it be true that America is the best country on earth, then these towns ought to be the most desirable places in the world in which to live. They have not the isolation of the country nor the crowding and vulgarity of the city. They are neither so large as to be unmanageable nor so diverse in interests as to be inharmonious. The fullest liberty is theirs. Their disadvantages are plain to the inhabitants and ordinarily the correctives needed are as patent. Yet there is a common feeling that living in a small American town is to be commiserated. People gladly escape to the city and many prefer the out-and-out country. There are reasons for this. The idea, for which Americans are abused so much, that only that life is successful which is growing richer and busier, is partly at fault. Unless there is a rush of business, a boom in building, and a constant inflow of population, there is a tendency to conclude that the town has "had its day" and that the quicker one escapes, the better. The opposite is true. When the booming of a town ceases, then comes the real opportunity of making it a desirable place, of putting ideas into it and of building up a social life, of refining its manners and correcting its crudities.

It is impossible to make a town without a keen sense of individual responsibility on the part of each citizen, man or woman. Each person is a town factor and it will be better or worse, according to his individual merit or demerit. There cannot be one drunkard without the level of the whole being lowered. The early New England villages had a lively sense of this importance of the individual which, unfortunately, we have lost. They attempted for the sake of the town to compel decency on the part of every person. Hence they provided carefully that only proper persons should be allowed to become citizens; thus Weeden tells how Dorchester ordered that "no man within the plantation shall sell his house or lott to any man without the plantation whome they shall dislike off." They arranged affairs so that no man should be deprived of learning at church all that the parson taught; thus Cambridge provided that the town cow-herd should have two Sabbaths of every three, at the town expense. They believed family life to be essential to the highest character, hence everybody must be under the government of families. Dorchester at one time tried sixteen young men for not living "as the law enjoyns," that is in families. Happily we have escaped from this excess of paternalism but we have not acquired as yet the large and deep sense of individual responsibility in all that concerns the community in which we live, which must be substituted for paternalism if as good results are obtained.

Loyalty to the town interests is frequently defective. There is always a large number of citizens who in talking of any public movement say "*they* are doing so". not *we*. Other towns appear to them superior to their own. They compare them not for the sake of improving their own but to show their contempt for their home town. If the citizens in a community have not sufficient loyalty to appreciate its attractions, to develop its possibilities, and to strengthen its weaknesses, it is certain that outsiders will not come in to do the work. Loyalty to one's own was vigorously enforced in settling the colonial villages. So necessary was it thought by these stern and clear-headed Puritans that every thing pertaining to the well-being of the community be respected, that any contempt was promptly punished. "Leading citizens" were especially cherished. The story is told that the Saco authorities fined a man for saying that "Major Phillips' horse is lean as an Indian dog." The major was a light of the town. Neither he nor any thing of his could be spoken of lightly without detriment to the community. More of this respect for the ablest people would improve most American communities. The strongest men and women not infrequently cease to take active part in town affairs because of the contempt and inappreciation which they meet from the masses of the citizens. It seems to be part of the gospel of democracy to nag and irritate them. All individual superiority contributes to the general tone. To fail to appreciate and to encourage the efforts of the intelligent, the rich, the good, is to deprive the community of development and uplift.

Another unheeded drawback of our villages is the lack of reserve. It is intolerable to people of dignity and character to have everybody anxious to know the particulars of their business, the details of their life. It is unpleasant to them to have family matters confided to them, to hear other people's business discussed. Yet the conversational outfit of towns most often contains nothing but neighborhood personalities. Anybody who wants to render his own town a service can do nothing more substantial than to throw his influence constantly against curiosity and for reserve in all personal matters.

These are the matters in which American townsmen make their greatest mistake; they are mistakes which every individual, man or woman, young or old, can do something to correct. In the future the *Outlook* hopes for an opportunity to consider some of the more special problems of town-making.

PROHIBITION IN KANSAS.

ON November 4 the question of prohibition will be submitted to the people of Nebraska. One cry worthy the consideration of thoughtful people is raised against the state adopting the prohibitive policy. It is that in Kansas, the twin sister of Nebraska, prohibition does not work. Can the claim be sustained? From an examination of a large amount of evidence gathered from those who have studied the case candidly and thoroughly we feel justified in advancing the counter-claim that the Kansas policy is a success. The Ninde Chautauqua Circle of Topeka, numbering many leading citizens, in a recent communication to us on the subject, says:

Topeka has not a single open saloon or dramshop. We witness in this city of forty thousand people the beneficent effects of prohibition. Business is greatly benefited. Taxes are gradually lessening. Crime and criminal prosecutions are sensibly reduced. Pauperism is almost unknown. Prohibition has had a perceptible influence in making of our people a self-respecting and law-abiding community. The same statements may be made in general terms of the entire state. Only in a few places is the law disregarded, and even in these exceptional cities there is a steady growth of a wholesome public sentiment which will soon drive the saloon from its last stronghold. Indeed the growth of public sentiment under prohibition has been remarkable and most satisfactory to the friends of this great reform. Yet this has been accomplished in the face of many difficulties. Our borders are flooded with intoxicants from neighboring saloon states. The entire power of the liquor interest is put in motion to belittle and discredit us in financial and in moral lines.

Mr. La Salle A. Maynard, who went to Kansas some time ago with no preconceived notions on the subject of prohibition, to make a study of its workings, has written for THE CHAUTAUQUAN his observations:

I could give, if necessary, the names of scores of men who frankly admitted to me that while they had formerly opposed prohibition, some of them bitterly, they were now as strongly in its favor. It was useless to deny, they said, that the law had been a great benefit to the state, in a moral sense at least. That it had resulted in a decrease of crime, pauperism, and public immorality were facts patent to every one and beyond all dispute. We were honestly opposed to the law in its origination, but now we see that we were mistaken and we are willing to own the fact.

I made a special effort during my tour of Kansas, to ascertain the effects of prohibition upon the condition of the laboring classes and the poor, and to this end I sought interviews with dealers in groceries, clothing, and coal, with manufacturers and other employers of labor. It was the unanimous opinion of these men that the laboring classes had been greatly benefited by the law; that they did better work, had better homes, saved more wages, and were better men in every way than they were when the saloons were in operation. It was a general expression that wage-workers bought a better class of goods and paid their debts more promptly than they did in saloon days. "The dead-beats," as a coal dealer in Topeka remarked to me, "seemed to have moved out of town." The president of the Kansas State Bank, at the capital, told me that he could take me to a score of families in that city who before the saloons were closed lived in wretched hovels, but were now in comfortable homes which they had provided for themselves and were paying for. The former president of a relief society in Atchison told me that the organization had disbanded because there was no longer any work for it to do. A justice of the peace at Manhattan and another at Atchison spoke of the great falling off in garnishment cases, a legal process for securing payment of a debt out of a man's wages.

As for the reduction of crime in Kansas under the prohibitory law, the statistics and other evi-

dence bearing upon this point are so abundant and so easily obtainable, that it is not necessary to repeat them. I shall only say that my inspection of the police records in various cities, my interviews with judges, county attorneys, and police officials all tended to the confirmation of the claims that are made on this score by the advocates of prohibition.

The feeling of aversion toward the saloon and of abhorrence of all that goes with it is a feeling, as I found, which has grown stronger and deeper among the people of Kansas as time has gone on and they have come to realize more and more the true character of the liquor traffic and the benefits which have resulted from its abolition. The people of Kansas are beginning to look back upon the saloon system as many of us now look back upon Southern slavery, as something so utterly at variance with civilized and Christian ideas of government as to be hardly creditable. The liquor traffic in Kansas is under the ban of public sentiment as well as of the law. It has literally been driven into holes in the ground. The only places where liquor can be obtained in the state, outside the drug-stores, are in the "joints," or of the "boot-leggers."

It would be unjust and untrue for me to represent that I found things all one way in Kansas, the arguments all on one side; it would be untrue for me to represent that prohibition had made an earthly paradise of the Sunflower State. I do not seek to convey any such impressions. All that I claim is, that prohibition has fully justified itself in its practical workings in Kansas, has accomplished fully as much as could be expected of it, if not more, considering the tremendous opposition which it met at the outset in the state itself, the malignant attacks which are continually being made upon it now by the liquor men of other states, and all the other disadvantages under which it must operate as long as it is surrounded by liquor territory and the traffic in intoxicants has the sanction of the Federal Government. To expect that a prohibitory law will be a perfect success under such conditions is to expect what is contrary to the commonest of common sense. As for the opposition in Kansas I must frankly say that I heard very little that could be dignified by the name of argument. The most reasonable and conscientious opponent of Prohibition that I met and interviewed was Judge John Martin, of Topeka, the Democratic candidate for governor a year ago. Judge Martin is a Democrat of the true Jeffersonian school and is firmly opposed to prohibition on theoretical grounds. He believes that it embodies a principle dangerous to the liberties of the people. He freely acknowledged to me, however, that the law had worked well in practice and that it had undoubtedly reduced crime and pauperism.

Such statements as these, which we might multiply indefinitely, cannot be gainsaid. Prohibition has done in Kansas all that its friends believed it would. And in face of this fact we can repeat as our own the following appeal of the Ninde Chautauqua Circle:

We appeal to the readers of THE CHAUTAUQUAN, to the C. L. S. C. of the nation, to bring to bear all possible personal influence upon the thousands of their relatives, friends, and acquaintances among the young men of the West. Make them feel also the power of public sentiment. To these young men of the West we also directly appeal. Throw yourselves into this contest for sobriety and purity. Let your votes and your influence be felt in favor of prohibition. In Kansas and Nebraska we assure you, THIS is the one great issue. It overshadows all else. The friends of the saloon, within these states and without, have, by a gigantic scheme of indirection and jugglery, diverted attention to other issues, worthy enough, perhaps, in themselves, but of infinitely less moment than the great and overwhelming issue—prohibition. In Kansas there is no danger that the policy of the state on this question will be reversed at the impending election, but it is of supreme importance that the result shall absolutely destroy the hopes of the liquor power. In Nebraska the issue is the banishment of the saloon. Our appeal is for them as well as for ourselves. Let the Christian sentiment of this nation be felt.

YOUNG PEOPLE'S SOCIETIES IN THE CHURCHES.

THE most pronounced form of activity in the orthodox churches just now is the young people's society. In the last two years these organizations have been formed in almost every village and city of the land. The Epworth League now numbers 3,662 chapters and has a membership of nearly 200,000. The society of Christian Endeavor has more than 11,000 representatives with a total membership in the United States of 700,000. Effectiveness in prosecuting Christian work is the main object with them. The "faith *and* works" character of St. James is their ideal.

Now there can be no permanent effectiveness in an organization unless it recognizes and adapts itself to the peculiar conditions

of the people for whom it works. Are these societies adjusting themselves to the present needs of the young people in their respective towns? The first condition they meet is that the young men of the town and even of the church congregation are not reached. The moral and intelligent young men are at clubs, at lodge rooms, "in society." The loafers and immoral are in the attractive haunts furnished them. It is the evident business of Christian workers to use methods which will draw these persons into the church. Are they doing it? If not, how shall they go to work to accomplish it? It cannot be done by tunes or testimonies or prayers alone. These young men will go where they can find life, activity, the spirit of the day. If the young people can offer them as much to think about, as much stimulus, as bright society, there will be little doubt of their seeking these gatherings. Is it legitimate for young Christian workers to try for these attractions? It is criminal, in our judgment, for them not to try for them. Dullness, cant, flabbiness, are inexcusable in young people's Christian gatherings.

The topics should be the topics of the day. There is a growing feeling among a class of young men that Christianity is not "up to the times," that it offers no solution for the problems which they meet in their every day life, for the street questions, the political questions. It is a phase of skepticism which should not be ignored. If Christian gatherings do not help people in what they must meet every day, then they must go elsewhere for the help. If a society were to take for its topics the problems of a young man of 1890 in the shop, the office, the store, of a young woman in school, at home, at self-support, and show how Christianity meets them; if it were to consider the help the religion of Jesus offers for the young voter, the young society girl; if, in short, the truths of the Bible were applied to conditions and not talked about as abstract ideas or as mere feelings, a vital atmosphere would be established which could not but draw in the thoughtful.

The intellectual tone must be high. The intelligent outsider who goes into a meeting will not care to return if he has no evidence that the persons who form the society *think* on Christianity. Testimonies and prayers which are a medley of stock phrases and which show no signs of sincere reflection cannot convince or even attract those who are not in sympathy with the Christian life. It is thinking on truth by the members, which is necessary if the societies are to be made effective. The hearty co-operation which the movement for serious Bible study begun in the best colleges, has met from the students is an indication of the want which young people feel. The young people's societies ought to be ready to supply this want by showing themselves intelligent students of the Bible, well-informed on all matters of criticism, charitable and sympathetic with doubt and difference of interpretation.

The social spirit, cordial, ready, bright, is a great power. Every organization of the day uses it effectively, why not the church? Light, freedom, music, wit, and smiles, are among God's best gifts. We slight His generous bounty when we use these good things to draw men and women into our homes, into our clubs, into our hearts and ignore them in His service. It is not alone impolitic and short-sighted, it is ungrateful and wrong. Why should the music be less inspiriting at a young people's gathering than it is at the dance-house, or the club around the corner? Why should the inviting light at the door be dimmer than it is before the neighboring saloon? Why should less be done to encourage the at-home feeling than is done by the owner of the billiard parlors? Why, the formal meeting dismissed, should there not always be an hour of the pleasantest friendly intercourse? The hotel-keeper does not intimate to the man who has taken a meal with him that he would better go as soon as it is finished. He provides reading rooms, smoking rooms, parlors for him, free of charge, where he may rest and talk as long as he wishes. The leader of the prayer meeting too often gives the hint that the doxology was the sign of dismissal by immediately turning out the lights or leaving the room.

If the high tide which this movement has reached is sustained, it must be by satisfying the peculiar needs of the day. The splendid organizations are too full of great possibilities to be allowed to dwindle. The young people who form them must realize their responsibility. Consecrated intelligence, skillful adaptation of the meetings to the needs of the communities, a wise use of all that appeals to the social and esthetic nature, are factors essential to the permanency of the present movement.

EDITOR'S NOTE-BOOK.

THREE hundred and three days was the total length of the first session of the Fifty-first Congress, closed on October 1. There has been but one longer session in the history of the body, the first part of the Fiftieth—three hundred and twenty-one days. It has been a period of active legislation. Commerce and finance have been stirred profoundly by the passage of the Silver bill and the McKinley Tariff bill. The cause of public morals has been aided by anti-lottery legislation and by the Original Package bill. Science has been served by establishing a national zoölogical park and by setting aside a tract in California containing the Mammoth trees. The land question has been so handled as to open all the Western public lands to entry save those reserved for reservoir sites, to prevent any one person from entering more than three hundred and twenty acres, and to relieve persons who have been settled for five years on railroad lands without having entries recorded. The health of the country has been further guarded by a meat inspection bill and by new rules for dealing with infectious and epidemic diseases. Two new states have been admitted and Chicago has received the World's Fair. The energy and faithfulness of Congress in this period has been most commendable, and in the main its acts have been well considered and patriotic.

THE history of the change from the tariff of 1883 to that of 1890, if ever written, will be full of entertaining episodes. The new tariff bill went into effect on October 6. The 5th was Sunday, so that importers, whom the old law favored, were obliged to have entries in the custom house before its close on the 4th. From Boston Harbor tugs were out after belated vessels, some of them laden with wool from South America. Thousands of dollars were to be saved by getting the cargoes in before the old law was out. One sharp captain bound for Boston, when he found he was going to be too late for that port put in at Eastport, Maine, and paid duties on his cargo there. At the New York Custom House the receipts of the last week were double the usual amount, because of the rush to take advantage of the old law. Along the Canadian line apple-seeds, potatoes, barley, eggs, in vast quantities were hurried in.

THE wholesome effect of the law forbidding lottery matter in the mails is already evident. Several papers have had editions containing advertisements confiscated, and the business at the New Orleans post-office has fallen off thirty per cent. The efforts of the company to circumvent the law is the strongest sign of the loss it has sustained. The express companies are used as fully as possible, and it is probable that an attempt to use foreign papers will be made, though it is claimed that the law will be applied against them unhesitatingly. Popular vigilance in reporting any violation of the law discovered will be in order.

HAVE the Mormons given up polygamy? A little time ago proceedings were instituted by certain Mormons to recover church property confiscated under the Edmunds bill. They claimed at the time that polygamy had been abandoned by their people. Gentile witnesses in Utah, however, denied that this was true. The Governor of the territory in his recent report declared, "No change has taken place in the counsels or aims of Mormonism, and the conflict to-day is as clearly defined as ever." "There is no reason to believe that any earthly power can exact from the church any declaration opposed to polygamy." Nevertheless here is the declaration on the very heels of the Governor's report. President Woodruff has issued an edict forbidding in future plural marriages, because in violation, not of the principles and practices of the Mormon church, but of the laws of the land. If the edict is sincere it may be called the fruit of the twenty-eight years of the legislation of Congress against Mormonism.

THE impartial observer of Irish affairs is the one who denounces most severely the arrest of Dillon and O'Brien in September, as impolitic and unnecessary. The potato crop in Ireland is said to be a partial failure. The Nationalist leaders have been advising the tenants who were in danger of famine, if worst came to worst, to

"eat the rent." The government has retaliated by arresting the advisers. This move has strengthened the Nationalists and has deepened the popular impression that England does not care if Ireland does starve. It was a fine opportunity for the government to show that it had, as it claims, the welfare of Ireland at heart by promptly learning the extent of the crop failure and devising means for its relief. But, as usual, it chose to strengthen the hands of the opposition by uncalled-for persecutions and by ignoring the real features of the case.

AFTER nine months for consideration the excitement in Portugal over England's claims in Africa is still intense. Concessions were obtained from England and were read in the Cortes in September, but they were not sufficient to pacify the public. The cabinet was obliged to resign and the new one announced has been overthrown. The Portuguese seem determined to do for themselves what they would like to do for the English, but have realized from the first to be impossible—destroy the government.

THAT "politics makes queer bed-fellows," all history and every modern election proves. But even calloused observers of the incongruities in the personnel of parliaments and canvasses, were shocked by the late revelations concerning the relations of the Comte de Paris and Boulanger in the latter's campaign in France. It seems that the Comte de Paris and his friends gave Boulanger their influence and money. Not because they believe in him, for they thought him, they confess, an adventurer and charlatan, but because they believed his success would help destroy republicanism and so give the monarchists a chance. It is a stain on the monarchial escutcheon which will not easily be wiped out.

WITH the first day of October the po licy of repression of socialism is ended in Germany. For twelve years social democracy in that land has not had the right to form an association, publish a paper, or collect money to aid its movements. Its members have been banished and thrown into prison, its books and periodicals confiscated, the towns where democratic tendencies were strong, in a state of siege by the police. Yet the party has grown from 124,000 at the time Bismarck inaugurated his policy to 1,427,000 at the last parliamentary election. Now the bonds are removed. The Emperor promises to do his utmost to improve the situation of the working men. The party is strong in the Reichstag. Yet it is doubtful if the strength will not soon be divided. Persecution demanded union in the party. Freedom will encourage those who are for social revolution—and there are many such—to break with the old conservative and sensible leaders. In any case most interesting socialistic developments may be expected in Germany.

THE insect-eating plant has for many years disputed with the banyan tree and the Giant Sequoias of California for a first place among teachers of botany. All three were novelties which never failed to arouse the dullest class. But there seems a possibility of the carnivorous plant being withdrawn from the contest. Recent learned investigations go to prove that the fluid which it has been claimed the Venus fly-trap, pitcher plant, and others secreted, has no digestive property and that the insects entrapped disappear because of putrefaction, not digestion. The evidence is so strong that teachers should at least introduce a question of the truth of the statement which appears in most if not all late botanies.

AT the recent convention of florists the difficulty of giving an accurate idea by words of the true color of a flower was discussed. By consulting a few old florists' catalogues anybody, we think, will agree that the florists were well employed. "Yellow orange red," "garnet red tinted with rosy brick," "velvet shaded purple," "black amaranth marmorated chestnut brown," are not much more definite terms than the "sky-blue-pink" of our childhood, yet they are employed by leading florists to describe to purchasers the beauties they offer. The adoption of a chart of shades precisely defined would help, at least, to remove the difficulty.

THE last meeting of the Forestry Association was held in Quebec. The Canadians confessed that the prospect of denuded forests was becoming more evident every year to them and that "something must be done." In spite of such a cry being steadily raised in the United States for a number of years, we still permit the limits of the public forests to go undefined, turn lumbermen into them to cut and burn lawlessly, permit our rivers and brooks to be dried up, and see hundreds of acres swept by fires started by sparks from locomotives, from burning clearings, from

hunters' and campers' fires, without any attempt to compel the locomotives to use spark-arresters, or to hold responsible the careless. Arbor Day in twenty-six states and a starving forestry division are not sufficient for our forestry problem. They only emphasize the inadequacy of our efforts.

FROM the days of the "chimney-viewer" to that of the modern highly organized fire department, the best method of discovering and putting out fires when started has exercised property owners. The public is gradually coming to the sensible conclusion, however, that the isolation of fire is much cheaper in the end than the highest skill in handling. The new congressional library will contain no fire. The engines and boilers will be placed in vaults in the ground and the hot air will be carried to the building by pipes. Many new houses are heated in this way. It is the true plan and in institutions where many people are gathered, like sanitariums, asylums, and hotels, and in buildings containing rare books, pictures, and scientific collections, should be obligatory.

THE Iron Gates of the Danube must open to modern science. For centuries they have been a joy to the adventurer, a terror to commerce, and a wonder to the naturalist. A defile nearly 8,000 feet long confines the river where it tumbles over reefs and ledges at the rate of fifteen feet a second. Of course navigation is shut out completely. In olden times a canal allowed shipping to go around. In modern times the channel has been improved so that boats could pass, but with difficulty. On September 15, however, the representatives of Austria, Hungary, and Servia gathered to watch the beginning of the demolition of the Iron Gates. Soon they will be like Hell Gate, a thing of the past.

THE cotton Centennial celebrated at Pawtucket, R. I., and the gathering in this county of the British Iron and Steel Institute, are signal reminders of the supremacy of invention and of business skill. In older times the Sir John Hawkwoods who wanted an "opening" hied away to some Italy and easily found wealthy cities ready to pay for their services or refusing them, ripe to be plundered. Now great business undertakings, the application of scientific discoveries to industry, invention, exercise adventurous spirits. The heroes of cotton, of iron, and of steel are no less worthy of knighthood for boldness, courage, and services to humanity, than were those who went forth to war in other days.

THE reports of the Birchall murder trial which flooded the papers in September contained no more lamentable line than the one in which in describing the audiences it was said, "two-thirds of them are women." This was in conservative Canada, too. Their love of horror is analagous to that physical mood known among the Germans as *Schmerz Freude*, joy in pain, a condition in which a a patient will endure an operation without anæsthetics because he enjoys the sensation of pain. It is an unnatural and repulsive condition but far less so than the mental condition of persons who will read or worse still, listen to criminal details.

THE scholarship of the world to-day is constantly embarrassed because of the lack of records of the past. It greets every excavation at Karnak, in Assyria, at Rome, in Palestine with delight because of the light the tablets, pottery, monuments, may throw on its undertakings. We have learned the value of accurate records. We have learned what we have by a great expenditure of money and labor. Because of our experience should we not, asks Mr. Frederic Harrison, provide records of our time for future ages? He would have a series of vaults or catacombs built, one for each of the next ten centuries, and into each he would have put a selection of the articles which would represent our century best,—phonographs with a speech by Mr. Gladstone, a poem by the Laureate, a song by Patti, a copy of the "Encyclopædia Britannica," models of great inventions, maps, photographs, catalogues, paintings. The whole to be sealed tight and opened in the last year of the century. When emptied it could be refilled by the current century. Think for a moment what would be our delight if we could open in 1899 vaults containing representations of all that the French, the English, the German, the Italian of 1799 thought worth preservation as typical of their day. Mr. Harrison's suggestion is stimulating to the imagination, if nothing more.

WHEN a great man dies he always leaves behind for the world some one "good word." What is that of Canon Liddon? He was known as one of the greatest preachers of the day. Above every thing else his life says to those who fill the pulpits of the world, prepare for

your work. Give yourself to it. He allowed nothing to interfere with the concentration of thought, the serenity of spirit, which he believed essential to his duty. He even refused invitations to other pulpits than St. Paul's and would not come to America to show his power, lest it interrupt his work. The result was that he kept his force and influence to the end. The effect of holding one's self to a single purpose, of cultivating simplicity of life, of avoiding distractions, is admirably illustrated in Canon Liddon's life.

"WE have dug up Homer and Herodotus; we shall yet dig up the Bible," so says Prof. Sayre, the famous archæologist, in commenting on the recent excavations in Southern Judea. Under the direction of the Palestine Exploration Fund an ancient mound between Hebron and Gaza has been opened and the ruins of Lachish, it is thought, found within. The opening shows city upon city, the lowest being without doubt one of the Amorite cities "walled up to heaven." This is the "first authentic memorial of the ancient Canaanitish population which has been discovered in Palestine." Above this are a poor village probably built by the nomadic Israelites, a city of Rehoboam's time, and another of Manasseh's. It is believed that within the ruins are the archives of different periods which will throw light on hundreds of dark questions in regard to the history of Palestine. The excavation must be suspended now until another spring. Bible students the world over will look with anxiety for the work of the coming year. It should not be forgotten that the Palestine Exploration Fund is in need of funds for prosecuting the work.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR NOVEMBER.

OUTLINE OF REQUIRED READING.

First Week (ending November 8).
"Outline History of England." Chap. V.
"Our English." Pages 102–120.
IN THE CHAUTAUQUAN:
"The Intellectual Development of the English People."
"The English Constitution."
"What Shall we do with our Children?"
Sunday Reading for November 2.

Second Week (ending November 15).
"Outline History of England." Chap. VI.
"Our English." Pages 120–140.
IN THE CHAUTAUQUAN:
"The Tenure of Land in England."
"The Silver Bill."
Sunday Reading for November 9.

Third Week (ending November 22).
"Outline History of England." Chap. VII.
"Our English." Pages 141–163.
IN THE CHAUTAUQUAN:
"The Knight of the Round Table."
"Studies in Astronomy."
Sunday Reading for November 16.

Fourth Week (ending November 30).
"Outline History of England." Chap. VIII.
"Our English." Pages 163–189.
IN THE CHAUTAUQUAN:
"The Religious History of England."
"How the Saxons Lived."
Sunday Reading for November 23 and 30.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Table Talk—The New Tariff.
2. Question Box on the Readings in THE CHAUTAUQUAN.
3. The Lesson.

Music.

4. Paper—The rivalry between king and pope for supremacy in England.
5. Reading—"Reproving Children."*
6. General Discussion—Bryant's position among the nineteenth century poets. (If it is desired to celebrate the Bryant Memorial Day more fully, suggestions will be found in the *Programs* of the former volumes of THE CHAUTAUQUAN.)

SECOND WEEK.

1. Roll-Call—Quotations on speech. (Something pertaining to the correct or incorrect use of language.)
2. Answers to questions on the Silver Bill in *The Question Table* of the present number of this magazine.
3. The Lesson.

Music.

4. Readings — "Overworked Words," and "King John."*
5. Debate—Question: Was Wat Tyler's insur-

*See *The Library Table*, page 277.

rection justifiable? (See page 166 of this magazine.)

6. Report of Critic—This should be a regular exercise at every meeting, whether called for in the *Programs* or not. It needs to be conducted with skill, and then to be unsparing, special attention being paid to all violations of rules and suggestions given in "Our English."

THIRD WEEK.

1. Table Talk.—Current English News.
2. Answers to questions on Astronomy in *The Question Table* of the present issue.
3. The Lesson.

Music.

4. Paper—The telescope: its invention, its description, its revelations.
5. Reading—"A Scottish Chief," and "A Yankee in King Arthur's Court."*
6. *Questions and Answers* on "Outline History of England."

WICLIF DAY—NOVEMBER 25.

The Morning star of the Reformation.

The Avon to the Severn runs,
The Severn to the sea;
And Wiclif's dust shall spread abroad,
Wide as the waters be.—*Webster.*

A CONVERSAZIONE.

To make a meeting of this character a beneficial one, some person must act as leader who, in a most unofficial manner, and as far as possible without seeming to do so, can give direction to the general conversation. By a skillful arrangement made beforehand, certain ones can be appointed to look up particular points which can be adroitly brought out at the proper time and without the least appearance of having been prepared especially for the occasion. The aim should be to give the whole exercise an apparently spontaneous action: "art should be made to conceal art" in this particular. A logical order of topics would be, Wiclif's life, his times and contemporaries, his literary work, and his reform work, the last forming the principal topic. After discussing the general outlines of this life history, the whole movement to which it gave rise must be considered, including the philosophy underlying it, the motives entering into it, and the results springing from it. If certain of the company should question if the pope and his party might not have been conscientious in their acts, if they were not really true to their convictions and loyal to their trusts, all phases of the subject could be regarded.

A few quotations are appended which will be found prolific of suggestions:

Wiclif himself can hardly have suspected the immense range of his intellectual power. It was only the struggle that lay before him which revealed in the dry and subtle school-man, the founder of our later English prose, a master of popular invective, of irony, of persuasion, a dexterous politician, an audacious partisan, the organizer of a religious order, the unsparing assailant of abuses, the boldest and most indefatigable of controversialists, the first reformer who dared when deserted and alone to question and deny the creed of the Christendom around him, to break through the tradition of the past, and with his last breath to assert the freedom of religious thought against the dogmas of the papacy.—*J. R. Green.*

He [Wiclif] erected a sort of theocratic feudalism where each man "held" of God, without the interposition of any mesne lord, and where "grace" or "charity" was the sole indispensable condition of tenure.—*The Dictionary of English History.*

He did not mean to stir up discontent, but he wished to revive true religion and rebuke the tyranny of those who were in power.—*Arabella B. Buckley.*

But such great friends . . . . could not shield him from Romish wrath, when he began to call the pope a "cut purse," and his arguments were as scathing as his epithets, and had more reason in them. He was compelled to forego his teachings at Oxford, and came to new trials, at which he wore an air of great dignity. . . . . This was he who blocked out the path along which England stumbled through Lollardry quagmires, and where Huss, the Bohemian, walked in after days with a clumsy, forward tread, and which Luther in his later time put all alight with his torch of flame.—*Donald G. Mitchell.*

SUGGESTIVE PROGRAM FOR A YEAR'S WORK IN A CHAUTAUQUA UNION.

We have been asked for a *Suggestive Program* for a year's work in a Chautauqua Union. While considering the subject the announcement of the Brooklyn Chautauqua Assembly for 1890–91 came to our table. It is so admirably arranged to fit the intellectual and social needs of unions that we reproduce it in full as the best model of which we know for such work. The program comes with peculiar authority as the Brooklyn Assembly has lived through its days of experimental programs.

VESPER SERVICE AND SERMON,

R. S. Pardington, D.D., Pres. B.C.A.
October 19th.

NEW YORK STATE CHAUTAUQUA CONVENTION.
October 22d and 23d.

SPEAKERS

Bishop John H. Vincent, D. D., Lyman Abbott, D. D., R. S. Pardington, D. D., Mrs. Alice Freeman Palmer, and others.

Lecture. . . . . "Robert Browning."
By Wm. V. Kelley, D.D.
November 13th.

ENTERTAINMENT,
December 11th.

*See *The Library Table*, page 277.

Lecture. . . . . "The Geological Field."
(Illustrated by Steropticon Views.)
By Prof. Frederick Starr.
December 18th.

Lecture. . . . . "Astronomy."
(Illustrated by Stereopticon Views.)
By Garrett P. Serviss.
January 8th.

ANNUAL SERMON TO THE ASSEMBLY.
By Lyman Abbott, D.D.
January 10th.

Lecture. . . . . "Picturesque India."
By J. Benson Hamilton, D.D.
February 12th.

Lecture. . . . "The Rose, the Shamrock, and The Thistle."
By James Montgomery, D.D.
March 12.

VESPER SERVICE AND SERMON,
By W. C. P. Rhodes, D.D.
April 13th.

Lecture. . . . . "A Literary Ramble."
By W. P. George, D.D.
May 14th.

SOCIAL.

THE CHAUTAUQUA CORNER.

SUGGESTIONS FOR SOLITARY READERS.

"YOUR advice about increasing my vocabulary was good, but it put me into a very absurd position last week."

This was the Occupant's greeting.

"How so?"

"Well I tried to use a French word for which I have always had an admiration, *naïvete*. I started it, *na-ī—n-ā-i*—and Mr. J., to whom I was talking had to finish it for me. I was sure I knew how to speak it, but it sounded so odd to me when I began that my courage left me."

"What possessed you to attempt French?"

"Well, I like foreign words in conversation. They sound so—so—so—"

"Stylish?" suggested the Scribe with a sound like a quiz in his voice.

"I fear greatly, Occupant, that there is more sham about you than I ever discovered. You do not speak French, yet you want to parade a knowledge of it. That is a counterfeit sentiment."

"But do you object to foreign words in English conversation?"

"Yes. My first objection is that they are usually chosen to give an impression of knowledge which does not exist. Do you not remember the abbot in Bulwer's "Harold," who knew but one Latin word? Somewhere he had picked up *imprimis*, "principally," "first of all," and how having little or no learning, he soon reduced his one Latin possession to *imprimis*. Do you not remember how he used it proudly on all occasions, much to the admiration of his more ignorant comrades and to the bewilderment of the educated brethren he met. Do not try to use words which study has not made your own. It is a sham, and more often than not the result is as ridiculous as in the poor abbot's case"

"But they are often so expressive," pleaded the Occupant.

"They are more depressive than expressive.

Our poor English striped with foreign phrase
Looks like a zebra in a parson's chaise

is Holmes' description of the practice, and it is an accurate one. The harmony of sound is broken by their introduction. The mind is diverted from the sense to the words. Somebody usually is puzzled by them. It is a fine thing to know foreign languages. It is a finer thing to know one's own language so well that you can express yourself more accurately, artistically, and pleasingly in it than you possibly could by dragging in foreign phrases."

"But a great many highly educated people use such expressions."

"Very well; that is no reason for your doing so. If I understand your object, it is to learn to use good English. You have a large task on your hands. You cannot afford to divert your attention to foreign words which you only half understand. I know it is the custom among many to use words and phrases which are in style, for there are fads in words as in neckties. If a new word, a new bit of slang, an unusual foreign expression becomes the fashion, they use it in season and out and with no discrimination whatever. But that is not helping one's English. It is simply showing that one is familiar with the talk of the day—usually a mongrel and ungrammatical talk, too."

"Do you mean that in trying to increase my vocabulary I must avoid every thing which I am not sure is authorized English?"

"I do. When you have mastered the fundamentals there will be time enough for you to adopt the expressions of the day and then you will have discretion and knowledge to enable you to use them effectively. Increase your vocabulary of strong, useful English words before you attempt to trick out your speech with Latin and French. Such a habit is too much like attempting to transform a fiery steed from a lean and spiritless horse by gay trappings. It only emphasizes his bones. Your foreign phrase and current slang only call attention to your poor English vocabulary and your faulty construction."

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR NOVEMBER.

"OUTLINE HISTORY OF ENGLAND."

P. 81. "The outlaw Hereward." For the wild deeds of his youth he had been banished from his realm, but settling in Flanders, he soon redeemed his name. Word was brought to him there of his father's death, and of the confiscation of his mother's property by the Conqueror. He immediately set out for his old home, and collecting a band of men, reinstated his mother in the home. Finding then that he must continue in arms for his protection, he fortified the island of Ely—an oasis in the marshes of Cambridgeshire—and established there his Camp of Refuge for the shelter of all suffering Saxons. In the fifth year after its establishment the Camp had grown so formidable that William was obliged to take strong measures against it. Accordingly he surprised and captured it, but Hereward escaped, and continued to annoy the Normans until the king made terms of peace with him, by receiving him as a subject, and leaving him in possession of his own inherited estate. He died at a good old age respected of Saxons and Normans.

P. 82. "Public land." From the large amount of this land found existing afterward, it has been conjectured that "the number of settlers was far too small to occupy the whole of the country at their disposal, and this unoccupied ground became 'folk-land,' the common property of the tribe, as at a later time of the nation."

P. 85. To confer the archbishopric of Canterbury upon Lanfranc, William deposed the Saxon Stigand (see page 75 of the text-book). At the coronation of William, Stigand had done him homage, but he was one whose ruin had been determined. He was degraded from his position, his property confiscated, and fleeing he was for some time sheltered among the fens at Ely. At last he was captured and condemned to perpetual imprisonment at Winchester where he died.

P. 86. "Peter-pence." An annual tribute of one penny from each home paid to the see of Rome, probably established in Offa's reign, who in this way gained the pope's sanction to the archbishopric at Lichfield (see page 57 of text-book). During Stigand's primacy it had fallen into disuse.

P. 87. "The Bayeux tapestry." "This was in all probability the idea, and possibly in great measure the handiwork of Matilda, wife of William the Conquerer. It is a long, narrow strip of tapestry or needlework representing in a number of pictures worked in woolen thread the battle of Hastings and the events which led to it. It is twenty inches wide and two hundred and fourteen feet long and is divided into seventy-two compartments with Latin superscriptions indicating the objects represented." It was presented by Matilda to the Cathedral of Bayeux, where it still may be seen. The drawing is crude and the coloring droll, the horses being red, blue, and green, and the buildings, especially Westminster Abbey, "being of all the colors of the rainbow, and smaller than the persons entering them."

"Domesday Book." This name is not found anywhere before the "*Dialogus de Scaccario*," a work compiled in the twelfth century, treating of the exchequer in the form of dialogue between a master and a pupil. In this work (I. 16) it is said "that the English called the book of the survey '*Domesdei*,' or the day of judgment, because of the strictness of the examination."

P. 88. "William's grave." There is a story that at the moment when the Conqueror was to be buried, a certain knight stepped forth and loudly exclaimed against the robbery. The land upon which the church was built had been his, and William had forcibly taken it from him to found this church. It was necessary to pay him a round sum of money to appease him so as to allow the funeral to proceed.

P. 91. "The cruel forest laws." These declared that "whoso should slay hart or hind should be blinded." In later times, it was as much a capital offense "to kill a stag as to kill a man."

P. 92. "Edith." This princess changed her Saxon name Edith to Maud or Matilda to please the Normans. The nickname "Goodrich and Godiva," as representative Saxon names—the latter having belonged to the "lady of Coventry"—were used as taunts by the Norman nobles.

P. 93. "Belesme" [bā-lame]. "Tinchbrai" [tansh-brā].

P. 94. "The Atheling." A Saxon word meaning the crown prince, or heir to the throne. On Henry's return from Normandy after instituting his reforms there, he was accompanied

by this son and a crowd of nobles. Several vessels were required in transporting the royal family over the Channel. The White Ship in which the young prince was carried was the last to sail and was some hours behind the others. Under full motion, driven by fifty rowers, it struck a rock in the harbor and almost instantly sank. All on board, save one, were lost.

"Plant-tag'e net." The royal descendants springing from the marriage of this count of Anjou and Matilda, were known also as the Angevin kings.

P. 96. "Battle of the Standard." This war with the Scots was looked upon by the clergy of the north of England as a sacred war. Raoul, bishop of Durham, was deputed by the Archbishop of York to be the leader, and to his charge were given the consecrated standards of St. Cuthbert of Durham, St. Peter of York, St. John of Beverly, and St. Wilfred of Ripon. "These were all suspended from one pole like the mast of a vessel, surmounted by a cross, in the center of which was fixed a silver casket containing the consecrated wafer of the Holy Sacrament. The pole was fixed into a four-wheeled car on which the bishop stood."

P. 100. "Assizes." These were brief edicts issued with the sanction of the great councils of the barons and the prelates summoned by the king.

"Trial by ordeal." There were three methods by which criminal cases were decided after this form, that by fire, by water, and by purgation. The first was allowed only to persons of rank. They were required to handle red-hot irons or to walk barefooted over hot plowshares. If at the end of three days the hands or the feet appeared uninjured the accused was pronounced innocent, if not he must suffer the sentence of the law. The ordeal by water was for the common people, and required that the one on trial either plunge his arm into boiling water, or that he be thrown into a river or pond. If the arm was not scalded, or if he sank he was pronounced innocent. Trial by purgation, the third form, consisted in eating a morsel of consecrated bread or cheese, while the sacrament was being administered. This, it was believed, would cause convulsions if one was guilty.

"Trial by compurgators." In this the accused, accompanied by his friends, twelve in number—called compurgators—took oath all together, he laying his hand upon theirs, that the one being tried was innocent.

P. 106. "Private feud with the count of Limoges." A treasure of coins had been found in the fields of this count, and he sent half of it to the king. The latter demanded the whole and proceeded to besiege the Castle of Chaluz belonging to the count, who held out stubbornly. Richard became enraged and swore that he would hang man, woman, and child. While making this threat he was struck with the fatal arrow.

P. 110. "The Magna Charta." "The original charter itself, creased with age and injured by fire, but with John's great seal still appended to it, remains extant in the British Museum, a copy beside it bearing in beautiful old writing in Latin the clear, sharp, lawyer-like terms with which the barons sought to bind their tyrant to respect their lives and lands."

P. 116. "Edmund." The pope incensed at Conrad, King of Germany, wanted to drive him out of Sicily, so offered its crown to Henry for his son Edmund, then only nine years old. Henry accepted and war was made by the pope against Conrad in Henry's name and at his expense. The barons were ignorant of the whole affair until Henry had to apply to Parliament for the money, being then in debt to the pope about $90,000.

P. 121. "The sacred stone." This historic stone, known in Scotland as the "Stone of Destiny," in Ireland as the "Lia Fail," in England as "Jacob's Pillar," and more generally as the "Scone," is claimed by the Irish nation to have been brought from Egypt to Ireland by a beautiful princess, who placed it in Tara's Hall in 580 B. C. The stone is of a dark color, streaked with red, and is twenty-six inches long, sixteen inches wide, and eleven inches thick. Its surface is much defaced, and a long, deep crack almost divides it in two. Tradition says that this stone can be traced back to the plains of Luz where Jacob laid his head on it and dreamed his ladder dream; that it was preserved in the Temple as a witness of the covenant between Jacob and his God; that it was brought to Egypt by the Prophet Jeremiah after the Jews had been taken captives to Babylon; and that it was carried from Egypt to Ireland, as has been said, by a princess. From Ireland it is said to have been taken to Iona in 503 A. D., that Fergus, son of Erc, might be crowned upon it, as his ancestors in Ireland had been before him. From Iona it was taken to Scone, Scotland, by King Kenneth (842) and inclosed in the present wooden chair.—"*Curious Questions.*"

P. 124. "Expulsion of the Jews." Through some of the former reigns these people had been specially protected. They had been employed by the barons and higher classes to ruin small land owners by lending them money and seizing their land in payment, and this made them hated by the people. They were also accused

of clipping the coin and of many dishonest practices. "Already when Richard I. was crowned there had been a terrible massacre of Jews in London and York. Simon de Montfort had wished to banish the Jews and now Edward ordered all who would not become Christians to leave England. He allowed them to keep their wealth, and he himself lost one means of getting money by sending them away. But it was a cruel deed. . . . From that time till the days of Cromwell there were no Jews in England."

"Edward of Carnarvon." He was so called from Carnarvon, in Wales, having been born there during the Welsh war. His father presented him to the people as their Prince of Wales, the title which ever since has been borne by the English heir-apparent.

P. 126. "Bruce and the spider."

Six times his gossamery thread
The wary spider threw;
In vain the filmy line was sped,
For powerless or untrue
Each aim appeared, and back recoiled
The patient insect, six times foiled,
And yet unconquered still;
And soon the Bruce, with eager eye,
Saw him prepare once more to try
His courage, strength, and skill.

One effort more, his seventh and last—
The hero hailed the sign!—
And on the wished-for beam hung fast
That slender, silken line!
Slight as it was, his spirit caught
The more than omen, for his thought
The lesson well could trace,
Which even "he who runs may read,"
That Perseverance gains its meed
And Patience wins the race.

—*From Bernard Barton's "Bruce and the Spider."*

"Lady Badlesmere." Queen Isabella was on a pilgrimage to Canterbury, and had sent her purveyors to prepare a lodging for her at her own royal castle of Leeds. The governor of this castle, Lord Badlesmere, who was one of the enraged lords, was absent, and his wife refused to admit the queen, and when the latter herself rode up in the midst of the parley, a volley of arrows was discharged from the castle, which killed six of her attendants. Isabella had always been friendly to the barons' party; but when she found that even her uncle of Lancaster took up the cause of the Badlesmeres she persuaded the king to raise an army to avenge her insult. Lady Badlesmere was committed to the Tower.

P. 128. "Tyburn." Mortimer was the first one to be executed at this melancholy spot, situated near the northeast corner of Hyde Park. It remained the chief place of execution until 1783, when Newgate, or the Old Bailey, became the seat of the central criminal court.

P. 130. "Salic Franks." In the fifth century the great confederacy of German tribes, known as the Franks, appeared as two separate groups, the Salians and the Ripuarians, each one having its separate code of laws.

"The Black Prince." Froissart says that "he was styled black by terror of his arms," and Strutt corroborates this by saying he was "for his martial deeds surnamed Black the Prince." The legend that he received this name from wearing black armor is not well founded. The first mention of the name is made in a parliamentary paper of the second year of Richard II., so that Shakspere made most appropriate use of the term in his play named from that king. (See Richard II. Act II. Scene 3.)

P. 131. "Cloth-yard arrows." Arrows "having the length of a yard, cloth measure: the longest shaft ever used in European archery." In Scott's "Monastery" the following reference is found: "God keep the kindly Scot from the *cloth-yard shaft*"; and in the ballad of "Chevy Chase" is this stanza:

He had a bow bent in his hand,
Made of a trusty tree;
An *arrow* of a *cloth-yard* long
Up to the head drew hee.

"The beleaguered Port of Calais." Dickens says, "In order to starve the inhabitants out, King Edward built so many wooden houses for the lodgings of his troops, that it is said their quarters looked like a second Calais suddenly sprung up around the first."

P. 133. "Limoges" [lē-mōzh]. The Black Prince treated this town "even more harshly than his father would have liked to treat Calais. He permitted, and even encouraged, a most barbarous massacre of the inhabitants; so barbarous, that Froissart says that 'there was not that day in the city of Limoges any heart so hardened, or that had any sense of religion, who did not deeply bewail the unfortunate events passing before their eyes; for upwards of three thousand men, women, and children were put to death that day.'"

"Fabian policy." A policy of delay. "The Roman general Fabius wearied out Hannibal by marches, counter-marches, ambuscades, and skirmishes, without ever coming to an open engagement."

P. 136. "Transubstantiation." The doctrine that the consecrated bread and wine used in the Holy Sacrament are changed into the very flesh and blood of Christ.

P. 138. "Savoy house." This palace was built in 1245 by Peter, earl of Savoy, uncle to Eleanor, wife of Henry III. It is said to have surpassed other English mansions in beauty and magnificence. It came into the possession of John of Gaunt, and it was here that King John of France had been kept a prisoner and where he died, having voluntarily returned to England as a prisoner when he found himself unable to fulfill the conditions upon which he had been released.

P. 142. "Jerusalem Chamber." This is located in the southwestern part of the Abbey, and was then the abbot's room. It probably derived its name from tapestries or pictures of the history of Jerusalem with which it was hung. Henry had been praying before the shrine of Edward the Confessor when he was seized with a terrible fit, and was carried into the abbot's room. He had all through his reign wished to go to the Holy Land and fight a crusade; and there had been a prophecy which told that he should die at Jerusalem. Shakspere alludes to this in King Henry IV. Part II., Act IV., Scene 4.

"OUR ENGLISH."

P. 110. "Dumas" [dü-mä], Alexandre (1803–1870). A French novelist and dramatist. He was called the Elder to distinguish him from his son, also a novelist. Saintsbury in his "Short History of French Literature" says, "Dumas' literary position and influence are not very easy to estimate, because of the strange extent to which he carried what is called collaboration, and his frank avowal of something very like plagiarism in many of the works which he wrote unassisted. It has even been endeavored to show that his most celebrated works are the production of hack writers whom he paid to write under his name. Nor is there the least doubt that he did resort on a large scale to something like the practice of those portrait painters who employ their pupils to paint in the draperies, backgrounds, and accessories of their work." The rapidity with which his works were produced first gave rise to the question of their authorship; in 1846 he agreed to furnish to two newspapers an amount of matter equal to sixty volumes a year, and besides this he kept on publishing his plays and some other productions. A lawsuit brought to light the fact that he was making use of assistants, but the court supported his claim that he had a sufficient share in the plan and execution of all the publications to make them his own.

P. 113. "Junius." This was the pen name of an unknown English political writer whose numerous letters appeared in the London *Public Advertiser* between the years 1769 and 1772. "These letters, directed against the ministry and the leading public characters connected with it, contain some of the most effective specimens of invective to be found in literature." The knowledge they showed of court secrets was startling and convinced most readers that the writer moved in court circles. They bore traces of scholarship, of rank, and of fortune; but who the author was, remained the greatest secret of the times. Subsequent discoveries have made it almost certain in the minds of many that he was Sir Philip Francis. More than one hundred volumes or pamphlets and a great number of articles have been written regarding the obscurity of this author.

P. 117. "Philistines." A term first used by Matthew Arnold to denote the ignorant, narrow-minded classes of people who cannot appreciate art or culture.

P. 118. "*Argot*" [ar-gō]. Cant, slang.—"*Risqués*" [ris-kā]. Venturesome, hazardous. "*Ingénue*" [ong-zhā-nü. The nearest sound in English to this French *u* is, perhaps, that given to a final y, slightly accented]. An ingenuous person.

P. 125. "Tangential." Richard Grant White says, "Presidential, tangential, and exponential are a trinity of monsters which, although they have not been lovely in their lives, should yet in their death be undivided. Carelessness or ignorance has saddled [them] with an *i* which is on the wrong horse. [They] belong to a sort of adjectives which are formed from substantives by the addition of *al*. For example, *incident, incidental; orient, oriental; experiment, experimental.* When the noun ends in *ce*, euphony and ease of utterance require the modification of the sound of *al* into that of *ial*; as *office, official*; *consequence, consequential; commerce, commercial.* But we might as well say *parential, monumental, governmental*, as *presidential.* The proper form is *presidental, tangental*, and *exponental.*"

"Coined words." It may be interesting in connection with what is said regarding the use of this class of words to note a few of the rules that have been laid down by writers of high authority and endorsed by nearly all writers upon the subject. They are found in the following order in Townsend's "Art of Speech."

Use is the law of language.—*Horace.*

The eldest of the present and the newest of the past language is best.—*Ben Jonson.*

Words must be reputable, national, and present.—*Dr Campbell.*

In words, as fashions, the same rule will hold;
Alike fantastic, if too new or old;
Be not the first by whom the new are tried
Nor yet the last to lay the old aside.—*Pope.*

P. 157. In connection with what is said on pulpit pedantry, a comparison made by the French poet Beranger in his "Tambour Major" will be found apropos. He likens pretentious phrases to a big, bedizened drum major, and simple language to the "little, gray-coated Napoleon at Austerlitz." And on the same theme Mr. White says:

Our language, like our daily life,
Accords the homely and sublime;
And jars with phrases that are rife
With pedantry of every clime.
For eloquence it clangs like arms,
For love it touches tender chords,
But he to whom the world's heart warms
Must speak in wholesome, home-bred words.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"OUTLINE HISTORY OF ENGLAND."

1. Q. Give the date of the Norman Conquest? A. 1066.

2. Q. In the Saxon government what had been the characteristic idea? A. That of home rule.

3. Q. Under what system did the Normans rule? A. The feudal tenure of land.

4. Q. How did William I. seek to guard against any uprising of his barons? A. By making it treason for any one to obey his lord contrary to the king.

5. Q. Into what institution did Norman vigor breathe the breath of life? A. The English Church.

6. Q. What scheme of the pope's did William thwart? A. That of including England in a universal papal dominion.

7. Q. What valuable historical record of William's time still exists? A. The Domesday Book.

8. Q. From the interaction of what three parties in the reign of William II. did English liberty spring? A. The foreign king, the rebellious barons, and the mass of the people.

9. Q. How came the English church to be in possession of landed property? A. Bishops and abbots had been made feudal princes.

10. Q. By what measures did William II. collect for his own use the church revenues? A. He left the highest offices in the church vacant.

11. Q. For what purpose was part of this ill-gotten gain used? A. Robert of Normandy borrowed it to equip his quota for the First Crusade.

12. Q. What was the question at issue in the quarrel between the king and Anselm? A. The supremacy of king or pope.

13. Q. How did Henry I. gain the favor of the English? A. By his "charter" and his marriage to the Saxon Edith.

14. Q. What power did the right of "investiture" bestow on the one gaining it? A. It made him the real head of the church in England.

15. Q. Who was Stephen? A. The son of the Conqueror's daughter Adela.

16. Q. In what condition was the country at the beginning of his reign? A. A state of hopeless anarchy.

17. Q. What was the cause of the battle of the Standard? A. The King of Scots tried to enforce Matilda's claim.

18. Q. How was the strife between the claimants settled? A. Stephen was left to reign on the pledge that Henry II. should succeed him.

19. Q. Why does Henry's reign mark an important period in the history of English institutions? A. He sought to conform the business of the state to one system of which he should be head.

20. Q. By what act did Henry seek to gain ecclesiastical power? A. By framing the Constitutions of Clarendon.

21. Q. Who paid by his life for his bitter opposition to this attempt? A. Thomas à Becket.

22. Q. What was scutage? A. The tax which the barons paid the king for exemption from military service.

23. Q. What were the most important reforms of this reign? A. Those engrafted upon the law.

24. Q. What two lands did Henry reduce to English fiefs? A. Ireland and Scotland.

25. Q. With what enterprise was King Richard I. absorbed? A. The Crusades.

26. Q. By what means did John secure to himself the English throne? A. The probable murder of Prince Arthur.

27. Q. On what terms did John receive his kingdom again after disgracefully surrendering

it to the pope? A. As the tributary vassal of the latter.

28. Q. In John's reign, what event occurred which marks an era in the world's struggle for freedom? A. The signing of the Magna Charta.

29. Q. Who were instrumental in securing this treaty? A. The barons led by Archbishop Langton.

30. Q. When and where did this memorable event occur? A. June 15, 1215, at Runnymede.

31. Q. In what respect did the closely allied kingdoms of France and England develop very differently? A. In the former centralization of power finally centered in the king; in the latter, in a constitution.

32. Q. When was the great council of the bishops and barons first called Parliament? A. In the reign of Henry III.

33. Q. To what did the tyranny of Henry lead? A. To civil war.

34. Q. Who fought to the death in his patriotic grapple with the king? A. Simon de Montfort.

35. Q. For what was the body known as "Montfort's Parliament" noteworthy? A. In it for the first time sat representatives from the English towns.

36. Q. What sheds a brilliant luster over the England of this time? A. Oxford began to be known as a center of the world's learning.

37. Q. In what two wars was England engaged during the reign of Edward I.? A. The Welsh war and the Scottish war.

38. Q. What sacred trophy from Scotland did Edward place in the English coronation chair? A. The stone said to be that upon which Jacob dreamed.

39 Q. How was a revenue secured to the king? A. The first export duty on English goods was imposed.

40. Q. How does Edward I. rank among English sovereigns? A. England has not known an abler one.

41. Q. What first caused the misfortunes of Edward II.? A. The high favors he showered upon Gaveston, a hated foreigner.

42. Q. How far did the barons carry their opposition? A. They took the government from the king and gave it to the "Ordainers."

43. Q. What advantage did Scotland take of these troubles? A. Bruce was made its absolute ruler after the victory of Bannockburn.

44. Q. Through whose instrumentality was England freed from Edward's next favorites, the Despensers? A. That of Isabella, the queen.

45. Q. What was Edward's fate? A. After being compelled to resign in favor of his son, he was imprisoned and murdered.

46. Q. To what did Edward III. as king give his first care? A. The condition of Scotland.

47. Q. The din of what war drowned out the petty Scottish campaigns? A. The Hundred Years' War.

48. Q. What caused this war? A. The claim of Edward III. to the French crown.

49. Q. Who were made forever famous by it? A. The Black Prince and Joan of Arc.

50. Q. What were its three most notable battles? A. Crécy, Poitiers, and Agincourt.

51. Q. For the first use of what is Crécy renowned? A. A battery of field cannon.

52. Q. In what way did this war affect the language? A. Hatred of all things French banished that tongue and established the English.

53. Q. What further change in Parliament marked the reign of Edward III.? A. It was divided into the House of Lords and House of Commons.

54. Q. What labor revolt made memorable the reign of Richard II.? A. Wat Tyler's Insurrection.

55. Q. How did Richard's career of absolutism end? A. In his own utter ruin.

56. Q. Into what two lines of kings did the House of Plantagenet divide on the death of Richard II.? A. That of Lancaster and York.

57. Q. What was the Statute of Heresy passed in the reign of Henry IV.? A. An act authorizing the persecution of the Lollards.

58. Q. How was almost the entire reign of Henry V. occupied? A. By his campaigns in France.

59. Q. By what success were they attended? A. He was acknowledged as heir to the French throne.

60. Q. Give a summary of the kings of England up to this time? A. Seventeen Saxon, four Danish, four Norman, and eight Plantagenets.

"OUR ENGLISH."

1. Q. What is the author's position regarding Emerson's three rules on the choice of reading? A. He rejects their form, but accepts their doctrine.

2. Q. Which one of them does he recommend all to follow as far as possible? A. Read only what you like.

3. Q. Why is it not desirable to shut one's eyes to current novels and newspapers? A. Because they are necessary in keeping one informed of the world of to-day.

4. Q. What results from the opposite course of reading nothing but such writings? A. The

attention is weakened, individuality of thought is destroyed, and mental fiber relaxed.

5. Q. Besides this general effect upon a reader's mind in what other way do newspapers and second rate novels injure him? A. They have a direct and harmful influence upon his English.

6. Q. How is the prevalence of bad English in these publications explained? A. By the fact that bad wares are as popular as good ones.

7. Q. Do these criticisms imply that these popular forms of reading are devoid of merits? A. No, but the misfortune is that their defects and not their merits strike the eye and remain in the memory.

8. Q. In newspapers what is the tendency in the use of English? A. To sacrifice elegance and refinement to the "forceful" and the "funny."

9. Q. What opposite phase marks the tendency in novels? A. Vigor and compactness are sacrificed to the sentimental and fanciful.

10. Q. In what two essentials to good writing are novels and newspapers alike usually lacking? A. Precision in language and nice distinction in thought.

11. Q. Mention the specified varieties of bad English found in both forms of publication. A. Pet words, slang, technical terms, coined words, high-sounding expressions, over-wrought word pictures.

12. Q. Why cannot the production of these newspapers and novels be prevented? A. Because people will not give up reading what has the breath of to-day's life in it.

13. Q. In what way may the noxious effects of such reading be counteracted? A. By the antidote of some well written book.

14. Q. How alone can the poison be kept out of the system in the first place? A. By raising the quality of popular reading.

15. Q. What is meant by the best English? A. That which bears grammatical and rhetorical tests, is interesting in style, and full of meaning.

16. Q. Even when this best is reached, what caution should readers exercise regarding the newspapers and novels of the day? A. Not to give too much time to them, for journalism can never take the place of literature.

17. Q. To what rules must English in the pulpit be subjected? A. The same as those applying to English everywhere.

18. Q. Where are the tests of pulpit English to be sought? A. In the pews.

19. Q. Specify some of the objectionable features of pulpit language. A. Ecclesiastical phrases, philosophical pedantry, and sensational expressions.

20. Q. When is an ideally excellent discourse a failure as a sermon? A. When it produces no effect on the hearers.

21. Q. In order to produce an effect what must be the speaker's first care? A. To hold his hearers' minds to the substance of his sermon.

22. Q. How alone can he do this? A. By the use of language which all can readily understand.

23. Q. By the use of what simple maxim may the preacher win half the battle? A. That bidding him aim constantly at a definite point.

24. Q. What second precept, put into practice, will complete his victory? A. "Be alive."

25. Q. To sum up all, who is the successful preacher? A. He who has something to say and knows how to say it.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY—THE SILVER QUESTION.—II.

1. What is the present statutory ratio of gold to silver?

2. What is the present ratio between gold and silver in the world's market?

3. On this basis—the relation between the statutory and the market ratio—to settle a debt of 100£ in London, how many more silver than gold dollars would a New York merchant have to remit, a pound being equal to $4.86\frac{2}{3}$?

4. When and where was the first mint of the United States established?

5. What was the name given to the larger class of silver coins issued by this first mint?

6. At what mints in the United States is coinage executed at the present time?

7. Where are the assay offices of the United States?

8. What is used as the alloy in silver coinage?

9. What are the eight processes necessary in the conversion of silver bullion to coin?

10. Under the charge of what officer are all the mints and assay offices placed?

11. What is implied of a money basis which will allow of a "fall of silver"?

12. What constitutes "the silver question"?

THE STARS—CIRCUMPOLAR CONSTELLATIONS.—II.

1. What name is given to the two bright stars in Ursa Minor which correspond in position to The Pointers in Ursa Major?

2. What is the astronomical distance between The Pointers?

3. What interesting myth is connected with Draco (The Dragon)?

4. Locate Thuban.

5. How may the Dragon's head be distinguished?

6. Why is Gamma Draconis famous in modern astronomy?

7. How are Perseus, Cepheus, and Cassiopeia mythologically related?

8. What does the actual Cepheus most nearly resemble in form?

9. Why is Algol, Beta Persei, especially remarkable?

10. What and where is the "Sword Handle of Perseus"?

11. What bright star distinguishes Auriga?

12. How long does it take the light of the Pole-star to reach the earth?

13. How does the amount of starlight on a clear night compare with the amount of light received from the full moon?

14. How does it compare with sunlight?

15. What proportion of starlight comes from stars invisible to the naked eye?

THE QUEEN'S ENGLISH.—II.

1. Do you suppose the time ever will come when in no railroad station in the United States can be seen the sign, *Gent's* Waiting-Room or *Ladie's* Waiting-Room?

2. I read the following in an exchange:

"Where are you living now?"

"I'm boarding with a widow lady on Madison Avenue. Where are you living?"

"Oh, I'm the guest of a widower gentleman with two daughter ladies and one son gentleman, same avenue."

I do not see why the second speaker replied as he did: was it meant to be funny?

3. Should the word *cunning* be used when *small* or *dainty* is meant?

4. A correspondent writes, "There never was such a good magazine as yours." How could he have made his statement more complimentary?

5. Is there not demanded a more rigid examination in English for those who teach when in country schools this can be heard in the school-room: "The class will now rise up and repeat the rule again"?

6. How shall I know when the adjective or the adverb should be used?

7. Magazines and newspapers differ in the spelling of the word *employee*. What is the best form to use?

8. Is this sentence correct: He plead with him not to go on that train?

9. A man by the name of Chambers just called. What word should be substituted for *by*?

10. Do you think it necessary to make a distinction in the use of the words *beside* and *besides*?

11. Should not the common use of foreign words be denounced?

12. Correct this: I have studied some.

13. In these two sentences should each of the possessives take the sign of the possessive case: Is that a *girls* or a *boys* voice? They have a special sale of laces at *Smiths* and *Jones* to-day?

14. Give the correct use of these verbs: *converse together; cover over; open up; plunge down; united together; over again; combine together.*

15. I was criticised for using the expression "kind of sorry." What shall I use to express the same meaning?

ENGLISH PHRASE AND FABLE.—II.

1. What were "arms of courtesy" in a tournament?

2. What was meant by "lawing dogs"?

3. What was the difference between a "Minstrel" and a "Troubadour"?

4. Where did Sir Walter Scott get the name "Ivanhoe"?

5. What was the significance of the Templar's war cry, "Beauséant! Beauséant!"

6. What epithet was considered so disgraceful among the Saxons that even the hated William the Conqueror continued to draw a considerable army of Anglo-Saxons to his standard by threatening to apply this ignominious term to those who stayed at home?

7. What was a "rere-supper"?

8. What is meant by the expression "to wind a mot upon the horn"?

9. How did Robin Hood's lieutenant, who was seven feet tall, come to be called "Little John"?

10. What kind of a musical instrument was a "rote"?

11. How did a "joust" differ from a "tournament"?

12. Explain the old English proverb, "I will either make a shaft or a bolt of it."

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR OCTOBER.

WORLD OF TO-DAY.—THE SILVER QUESTION.—I.

1. To keep in circulation as currency both gold

and silver, and to give to both equal power in the discharge of all debts. 2. Upon the possibility of keeping the ratio between gold and silver the same. 3. It was, in 1792. 4. On April 2, 1792, by a resolution of Congress. 5. By the coinage act of 1873. 6. From 1873 to 1878. 7. "The cheaper metal drives out the dearer." 8. To aid in the trade with China and the far East. 9. The privilege given to any person to bring bullion to the mint to be coined at the legal rate. 10. No, it gives the privilege of coining to the Treasury department and compels the coinage of not less than $2,000,000 or more than $4,000,000 a month. 11. No. 12. The amount paid to government for the coining of bullion.

ENGLISH PHRASE AND FABLE.—I.

1. To command the force of Roman soldiers who guarded that part of Britain which in Roman times was especially open to attack from Saxon pirates. His jurisdiction extended from Norfolk to Sussex. 2. The boundary territory between the Saxons and Welsh which was specially open to Welsh attack. 3. That part where Danish blood, customs, and laws to a greater or less extent displaced Anglian features. It varied in extent at different periods. 4. Danes, Romans. 5. Danes. 6. That in which Paganism was in the ascent. 7. From the Romans by whom the woman's apartment was called *gynæcium*. 8. The money value of each man's life and the sum which if he were killed by violence was paid by the murderer to his kinsmen or to his master. Its amount depended on the rank of the person slain. 9. The heavy silver salt-cellar was formerly placed in the middle of the table. The superiors in the family sat between it and the head of the table; that is, *above* the salt; the inferiors *below* the salt, between it and the foot of the table. 10. When a man was set up in an estate by his friends, they were called to a feast and the ale drunk there was called bedden-ale from *bedden*, to bid.

THE STARS—CIRCUMPOLAR CONSTELLATIONS.

1. Between three thousand and five thousand; the number varying with the perfection and training of the eye and with atmospheric conditions. 2. It is due to what is termed in Natural Philosophy "the interference of light." The air being unequally dense, warm, and moist in its various strata, transmits irregularly the different colors of which white light is composed, so that now one color prevails and now another, the star appearing to change incessantly. 3. Alpha Centauri. 4. Hipparchus of Bithynia, about 125 B. C. 5. The letters of the Greek alphabet are used in regular order to distinguish the stars of each constellation. They are usually applied in the order of brightness and are followed by the name of the constellation in the genitive case. Thus Alpha Scorpii is the brightest star in the constellation Scorpius; Beta Lyræ the second brightest in Lyra. 6. Sixty-seven. 7. Ursa Major, Ursa Minor, Cassiopeia, Cepheus, Draco, and Camelopardus; Perseus and Auriga are partly circumpolar. 8. At 7. p. m. Cepheus and Draco are above the Pole-star, Ursa Minor west, Cassiopeia east and Ursa Major below and west. Camelopardus lies between Cassiopeia and Ursa Major, while Perseus is fairly risen in the northeast. 9. Juno the queen of heaven became jealous of Callistro, a beautiful attendant of Diana, and transformed her into a bear. Afterward, Arcas, son of Callistro, while out hunting, pursued his mother and was about to transfix her with his spear when Jupiter in pity raised them both to the heavens and placed them among the constellations as Ursa Major and Ursa Minor. 10. One hundred and thirty-eight. 11. Because the straight line which connects them, produced about 30°, passes very near the Pole-star. 12. Cynosure, meaning "dog's tail," from the early idea that Ursa Minor represented a dog. 13. By the zigzag "rail fence" configuration of the several bright stars that mark it. 14. Forty centuries ago it was the Pole-star. 15. Cassiopeia, Cepheus, Auriga, and Perseus.

THE QUEEN'S ENGLISH.—I.

1. Mr. Story gives the answer: Whatever *il va sans dire* may mean in French, and however idiomatic it may be in that language, when translated into English it means simply nothing. If *it*, whatever it may be, would only go without speaking as well as without saying I should be much obliged to it. 2. "Our English" would tell him to omit superfluous words: *for* is unnecessary. 3. We infer there was no idea of a proposition in your mind, and that you intended to say you *purposed* visiting her. 4. The meaning, of course, is evident, frank, honest, but can scarcely be called elegant English, and for that reason should be avoided. 5. Richard Grant White says not. *Allude* means to hint at in a slight, passing manner, having a peculiarly delicate signification, while *say* and *mention* are more positive. 6. She should have said, "I feel bad." She used the adverb for the adjective. To feel bad is not describing the way of feeling, but to describe that she herself felt bad. 7. Fewer men than women read the C. L. S. C.

8. The conjunction *or*. *Neither* and *nor* are correlatives, and *either* and *or*. 9. This use of *quite* is very common in the newspapers and is intended to give the idea of a large number. It is very evident that it is an incorrect use, as the word means entirely, completely,—and how could there be a *completely number* present? 10. Your members should say, Neither of them is present. *Neither* is a singular; a verb must always agree with its subject in number. 11. Certainly not. How much would "much of any" be? 12. He doesn't. Don't is a contraction of do not; to test its use substitute it for the contraction.

THE C. L. S. C. CLASSES.

1882—1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Manchester, N. H.

Vice-Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.; H. R. Palmer, New York City; Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Hawley, Buffalo, N. Y.; Mrs. Guernsey, Independence, Kan.; Mr. J. H. Fryer, Galt, Ontario, Canada.

Secretary—Mrs. James S. Ostrander.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Miss Clara L. Sargent.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

A '91 from the West sends a word of cheer: "I feel like addressing every one in the office as 'friend' although I have never been East of Illinois. I forward my memoranda for this year with this note. This is my third year's work and I hope to take up next year's work with increased interest. I have not had the advantage of a circle the latter part of this year and I missed it very much. I know that all are lifted up by the C. L. S. C. and I pray that it may ever widen its influence and help all as much as it has helped me."

WE are glad to hear from a Pennsylvania '91, who writes of his appreciation of the C. L. S. C. for the advantage it has been to him in improving his knowledge of the English language. Though a native of Neuchâtel in Switzerland, he already feels at home, in the great circle which "wide and ever wider sweeps."

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Ill.

Second Vice-President—F. W. Gunsaulus, Ill.

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. Ernest P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, N. D.

Treasurer and Member of Building Committee—Lewis R. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

THE fourth year's work of the Class of '92 will be the American year. Our class name and the year in which we graduate give us a peculiar interest in the American part of the C. L. S. C. readings, and every '92 should be a thorough American. Students will find as they study the books of the present year that English history is only a sort of early American history, and that the sturdy Englishman who fought and struggled against invaders and king and religious bigotry was but the forerunner of the Pilgrim Fathers. American Chautauquans may justly look back to Runnymede and to the battlefields where English liberties were detended with scarcely less interest than to Bunker Hill and Yorktown. The English Year is an important year for the Columbians to make the most of.

THE Class of '92 though not as large as its predecessor '91, is making a good record, and if in the next two years there is faithful work on the part of its thousands of active members, we shall have a worthy Recognition in '92. The Class of '86, not as large as '92, made the best record in proportion to its size of any C. L. S. C. class.

SEVERAL members of the Class of '92 have been inquiring after their President, and asking that THE CHAUTAUQUAN invite him to furnish monthly "talks" similar to those of other class presidents. THE CHAUTAUQUAN gave such an invitation to Col. Roots long ago, but he has been unable to accept it because of severe nervous ailments When he recovers, as all Chautauquans, we know, trust he will do soon, the 92's may hope to have his counsel in the class column.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 337 Summer St., Buffalo, N.Y.

Vice-Presidents—Mrs. S. M. I. Henry, Meadville, Pa.; the Rev. Russell Conwell, Philadelphia, Pa; Prof. T. F. Wright, Cambridge, Mass; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; Mrs. E. C. Chapman, Oakland, Cal.; The Rev. D. T. C. Timmons, Tyler, Texas; J. C. Burke, Waterville, Kan.; the Rev. M. D. Lichleter, Allegheny, Pa.

General Secretary—Miss Ella M. Warren, 342 W. Walnut, Louisville, Ky.

Prison Secretary—Mrs. S. M. I. Henry, Meadville, Pa.

District Secretaries—Miss A. M. Colt, Syracuse, N. Y.; the Rev. T. H. Paden, New Concord, Ohio; the Rev. E. S. Porter, Bridgewater, Mass.; Miss Anna C. Brockman, St. Louis, Mo.; the Rev. Chas. Thayer, Minneapolis, Minn.; L. E. Welch, Albany, Ga.

Treasurer—Welford P. Hulse, 112 Hart St., Brooklyn, N. Y.

Assembly Treasurer and Trustee Union Class Building—Geo. E. Vincent.

Building Committee—The Rev. R. C. Dodds; Mrs. H. M. Anthony, Ottawa, Ill.

Executive Committee—Chairman, Prof. W. H. Scott, Syracuse, N. Y.; the Rev. R. C. Dodds; Mrs. H. M. Anthony; Miss Ella M. Warren; George E. Vincent; the Rev. M. D. Lichleter, Allegheny, Pa.

EMBLEM—THE ACORN.

SHORT SAYINGS BY THE PRESIDENT.—It is not always the busiest people in the world who complain of being short of time.

The difficulty of a task sometimes lies in the method by which we seek to perform it.

Unemployed time is lost time.

It may cost something to be a Chautauqua graduate; it will cost far more not to be one.

To save time, we should have some place to put our spare moments.

THREE '93's who began last year and fell behind, propose to "try it again." They have already sent their fees for '90–1 and are ready to make the most of the year before them. They write, "We are all employees of the Sonora Railway Co., and residents of Guaymas, Sonora, Mexico." The '93's send greetings to their Mexican comrades and shall expect to see these three names upon the roll of graduates.

A '93 ordering a silver monogram badge writes as follows: "I have felt so much more cheerful and contented with every thing since I joined the C. L. S. C. that I should dislike to give it up now. I am not acquainted with a single person that has ever read the C. L. S. C. and my home duties are such that it is impossible for me to start a circle, but I cannot find words to express my delight with my books."

THE work of the Class of '93 so happily begun in the penitentiary at Lincoln, Nebraska, we are sure will be carried on with equal success during the coming year. The class representatives at Chautauqua in order to show their interest in and sympathy with their fellow-members in their efforts toward something better and higher, determined to draft and send to these circles a letter from the class expressive of their cordial sympathy. This was done and Mrs. S. M. I. Henry, of Meadville, Pa., a well-known worker in the W. C. T. U., was appointed Prison Secretary for the class. It is hoped that this will be the beginning of a great work in this direction, and that before many years every state in the Union will have such circles. Through the efforts of the Lincoln branch of the S. H. G. and through private subscriptions as well, the money for the necessary books was raised last year, and each new year of course necessitates a new set of books until those for the four years shall stand on the shelves of the prison library. Several Chautauquans anxious to have a hand in a great work which is as yet scarcely begun, have sent contributions for the prison fund, and as it is possible that other members of the C. L. S. C. may like to feel that they are helping on the prison movement we call attention to the matter at this time. Any sum for this purpose may be sent to Mr. Thomas H. Leavitt, Lincoln, Nebraska.

'95 WAS fortunate to secure a desirable room in the new Union Class Building, which will be ready for occupancy next season. It is the right-hand, front room, down stairs. The class will have to show its appreciation and secure for itself permanently these convenient quarters by making a prompt effort to raise the $600, the quota of each class.

CLASS OF 1894—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C. Ellis, Jamestown, N.Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C.L.S.C.); the Rev. Mr. Cosby, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

PRESIDENT'S TALK.—Mutual congratulations are in order on our having passed through the first month of our course of reading, for "it is the first step that costs." A few of us—glad are we if there are many—may have come to the work with that quality of natural determi-

nation which overcomes all obstacles, but the great majority of adults have to work hard in forming the habit of reading systematically, and reading to remember. Your president has already heard some half-pathetic, half-funny confessions on this subject from men and women who always seemed enviably clever, but he has been able from the collective experience of a greater number, to say by way of consolation and encouragement that careful reading may become a habit as easily as going to church or the post-office.

The experiences of a still greater number of men and women—indeed, an innumerable multitude—justifies urgency in the advice that such beginners in the Chautauqua course as have not heretofore done much consecutive study, if possible should set apart a certain hour of the day for reading, and let nothing that is not important prevent giving that hour of each day to the book of the month. "Order is heaven's first law," and the human mind proves it by adapting itself to duties which are imposed upon it at fixed times with regular intervals. Preachers, lawyers, journalists, physicians, and all other men who must read, study, think, and write, all agree that even the weariest mind unconsciously will "brace" itself for work which is to be done at regular recurring short periods.

When the hour of study shall be, is a matter for the student's own decision, but the beginner —and perhaps an occasional old reader—is respectfully informed that all recent investigation of the interdependence of mind and body confirms the statement that study before breakfast is an abomination unto the Lord. The mind may be clearer when the stomach is empty; but so it is for a few moments after a dose of brandy, and for the same reason; in either case the after-results to mind and body are bad, for in each case the student's attainment is purchased at the price of too rapid consumption of the most delicate and valuable physical tissue. This is not an expression of individual opinion, but the conclusion of men who stand highest as authorities on body and brain. Don't question it because some colleges and schools still require study before breakfast; physiologists know more on this subject than all the college presidents alive.

'94's WHO are just entering the ranks will be interested in the experience of a veteran Chautauquan, showing what can be done to spread the influence of a good cause: "Thinking that possibly you might like to hear what became of the Chautauqua circulars that were going to be distributed to the country at large from a bycicle, I decided to write and tell you that I left the bulk of the package in the house on the summit of Mt. Prospect in New Hampshire. There are many visitors there at this season of the year, and I hope that each circular will do good work. I left a little notice asking visitors to take them to their hotels and leave them on hall tables. This afternoon I am going to leave the remainder, about a dozen, on the *Fall River* steamer."

GRADUATE CLASSES.

THE Guild of the Seven Seals held at Chautauqua several meetings of importance, which were well attended by the members of this the highest order of the C.L.S.C. The peculiar work of this organization is twofold: Members are urged to keep ever before themselves the need for hard study and close thinking and at the same time to set a high standard before their fellow Chautauquans. Every member of the Guild who can do so, should take up some line of actual study. Hard work disciplines the mind as no amount of mere reading ever will—and the Chautauqua College of Liberal Arts offers a field for hard work under the personal guidance of skilled instructors. But there are some members of this order as loyal to Chautauqua as their more favored co-workers who cannot wisely take up the work of the college and for these, courses of well selected reading carefully pursued will prove of great advantage.

THE special Mission of the League of the Round Table is to extend information concerning the C. L. S. C., especially by means of short articles for local papers. At the annual meeting of the League held at Chautauqua on the 20th of August, the society voted that members be requested to send clippings of such articles to the secretary for reference and preservation. Almost all local papers will gladly publish such articles, and even a brief paragraph containing a few words about the C. L. S. C. and its work will accomplish much good. Any member of the League who feels that he has no gift of expression can take one of the C. L. S. C. circulars, cut it down, and ask the local editor to insert it as reading matter. Let us bestir ourselves and see that the secretary is well supplied with the results of our efforts. The secretary's address is Miss E. E. Tuttle, Busti, N. Y.

A CANADIAN pastor of the Class of '84 writes: "Chautauqua, which is born to live, is needed. It has been an inspiration to my life. Many public schools give the draught before the thirst, and some young people on leaving school dislike to read educational books. Many are simply drifting—so keep the C. L. S. C. to the front."

THROUGH THE CHAUTAUQUAN of last November it was announced that a building for a class home for '83 and '85 had been bought. We now are glad to state that the building has been paid for. An effort is being made to finish and furnish the building. Each loyal member of the two classes should aid in this work with either contributions of money or decorations, or both, as interest may dictate. All sums of money or promises of articles from '83's should be sent to the treasurer, Miss A. C. Hitchcock, Burton, Ohio; from '85, to Mrs P. J. Adams, Moravia, Cayuga County, N. Y.

AT the meetings of the Class of 1889 at Chautauqua in August last, earnest attention was given to fully providing for the share of the cost of the Union Class Building. Nearly two-thirds of the required amount has been raised; $250 is still needed. Less than a half of the class have thus far contributed to this fund; if a good proportion of those who have not yet aided in this work will each promptly inclose a 25 or 50 cent postal note to the treasurer, Mr. O. M. Allen, 824 Main street, Buffalo, N. Y., this duty of '89 will be accomplished. The plan of the building is a very fine one; in it the class will have a pleasant home at Chautauqua; the matter is in the hands of a thoroughly efficient building committee, Mr. George E. Vincent and Dr. Frank Russell.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God,*" "*Let us Keep our Heavenly Father in the Midst.*"
"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
WICLIF DAY—November 25.
MILTON DAY—December 9.
CHAUCER DAY—December 30.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

CIRCLE Delight of Ragdad has adopted a plan for improving its English, which is working admirably. Any one who had taken the trouble to stop at the door of its meeting-place the first half hour of the last weekly meeting, would have heard an animated discussion on the use of *me* and *myself*. Before the point was settled he would have heard a call of "time" from the leader and then something like the following:

"What have you, Mr. Dodge?"

"I want to know what the circle thinks of this quotation from that anonymous article in one of the English Reviews on the 'King and the Minister,' which created so much excitement last spring.

Seeing this *bully* kingdom (an excellent American word) thrown into distraction by its own rulers before it is well settled on its foundations.

"Has *bully* any claims to usage by careful writers and speakers? Should we not resent calling the word *bully* American?"

The questions were hardly propounded when three persons before whom lay copies of Webster, Worcester, and the Century dictionaries, had them open.

"Worcester does not recognize the word as an adjective."

"It is all right. Webster does, and true as I live, quotes Shakspere for it":

Bless thee, *bully* doctor.

"It is English, not American. Listen." And the Century investigator read an example from Swift:

Those *bully* Greeks who, as the moderns do,
Instead of paying chairmen, run them thro'.

"And a second from Beaumont and Fletcher":

Captain, adieu; adieu sweet *bully* captain.

"It is a vulgar word, no matter *who* uses it," declared some one.

"It has only been made so by American abuse 'though," said the Anglomaniac.

The protest which rose in a chorus was checked at that instant by the leader's call of "time," and "What have you, Miss Codd?"

Miss Codd, who was greatly excited over the discussion, composed herself resignedly and said:

"I want to know if it is wrong to say *had better*, as, I had better go?"

"No, indeed"; "Certainly"; "Drop your *better* and see what form of the verb you have"; "There is good authority for it," were some of the comments which immediately arose and were followed by explanations and contradictions until "time" again was called.

Another and another brought out points of grammar or doubtful uses of words or peculiar constructions and submitted them.

One read the sentence attributed not long ago in the prints to Mr. Gladstone:

I did not expect to hear a minister of the crown in this country casting a longing eye on that system.

Another inquired into the correct use of *like* and *as*. Everybody in the circle presented something, and when "time" was called to the last man, the circle turned immediately to the lesson in English history.

This method of Circle Delight for practicing "Our English" requires a half hour of each meeting. As there are ten members, each is given three minutes, and the rule to close the discussion at the end of the time is rigidly observed. It may seem unsatisfactory to stop in the midst of an animated controversy, but it should be remembered that many points can be decided in three minutes, and the circle's theory is that those left unsettled are one of the best results of the gatherings, since members are given something to look up and talk about in the intervals of meetings. Whenever two of the Delighters, as they are called, happen on each other nowadays, they always take up a point on English started at the circle. That word *bully* agitated the whole town for a week. It is a healthy tonic to conversation and is going to do much for the English of Ragdad.

It was feared when the method was adopted that the members would not contribute each week, but when one's eyes and ears are open, it is easy enough to see and hear inaccuracies and absurdities, and when they run short there is *The Question Table* of THE CHAUTAUQUAN with sets on the "Queen's English" each month.

It is their purpose to continue the plan throughout the year, with now and then a night devoted to current news. They have decided wisely that this is the only means by which the critical habit can be fixed.

THE convention for the discussion of topics relating to the Chautauqua Literary and Scientific Circle to be held in the Public Hall of the Normal School, Toronto on Thursday, October 9, will be over before this issue of the magazine is circulated. The day sessions will take the form of Round Table Conferences, led by Bishop Vincent. Brief papers on the relation of Chautauqua to the Home, the Public School, the College, the Field and Shop, the Hall of Philosophy, Local Circle Organization and Plans of Work, Unions of Circles, are expected from the Rev. John McEwen, Mrs. Cole, J. Strickland, W. Wickens, J. H. Fryer, J. HunterWhite, J. L. Hughes, and W. Houston, M. A., each to be followed by general discussion. The evening meeting will be addressed by the Hon. Richard Harcourt, M. A., Provincial Treasurer, on "Chautauqua and the Nation," and by Bishop Vincent on "Chautauqua and the Church." The Rev. John McEwen, President of the Canadian C. L. S. C., will preside. This is the first such convention ever held, and a good deal of interest is felt on both sides of the line, in the result, which we trust will tend greatly to the futherance of the Chautauqua work in Canada. In our next number we shall hope to be able to report what was done at the convention.

NOTES FROM SOUTH AFRICA.

ONE of the South African Class of '89, in the C. L. S. C. writes, "I have joined the Educational Union of Port Elizabeth. This is a fine institution begun only a year and a half ago, but prospering well. Different people hold classes and give lectures on their particular subjects, botany, entomology, kindergarten, and music. In connection with it there is a Reading Class held at the house of the rector of the Grey Institute. We meet once a fortnight, and read for two hours, criticising as we proceed. Just now we are taking some of Shakspere's plays, which I enjoy most thoroughly. We have to read over our parts beforehand, of course, and be prepared to criticise."

A MEMBER of the Suburban Circle, near Cape Town, writes, "You have heard, perhaps, that we have a Chautauqua Circle at Claremont. We have the books in turn. I have finished the First Greek Course, and am now reading the College Course. How very interesting they are! I wish we had had them at school."

A YOUNG lady taking up post-graduate work at the Huguenot Seminary writes as follows: "I thought to do a good bit of Chautauqua reading this quarter, but somehow I only read one book, College Greek Course in English, which I enjoyed very much. A friend has been trying to start a circle at Caledon, but as yet has not succeeded. Who knows but if we try together when I go home, we may perhaps succeed. We shall take for our motto, Never say die. I think if it is once fairly

started and people get to *know* more about it, they will get interested. We have started a journal. By 'we' I mean the members of our different societies in school, C. Y. F. R. U., Y. W. C. T. U., Tennis Club, and Missionary Society. The journal is called "Y's and Otherwise." We have it printed and it looks quite imposing. We have about 70 or 80 subscribers."

MISS MABILLE writes of the beginning of the C. Y. F. R. U. in Basutoland: "I induced three young men to join; one has almost finished the course. Their names are Akim Sello, Filemore Posa, and Edward Motsamai. I must tell you they do not much care for fiction; and such stories as 'Alice in Wonderland' and 'Water Babies' are wonders to them, or better—absurdities. They always want *true* stories, or stories that may be taken as true. It would be very nice to have a library where the boys might find instructive and interesting books to read out of class and during the holidays, but they should be easy, and I find that fiction does not suit them. One of the Chautauqua boys devours Spurgeon's sermons, and just now he is reading Drummond's 'Natural Law in the Spiritual World' but he is an exception."

ONE of the pupils in the Huguenot Seminary writes, "Do you still think Africa is called the Dark Continent? . . . I think after you have been a year in America you would not like to come back to old Africa. You must stick up for us because people think only colored people live here."

NEWS FROM THE CIRCLES.

INDIA.—The ambitious spirit of the Oriental Circle is shown by its claim to have "all India" as its local field of action. This circle has twenty-three regular members, two in '93, eleven in '92, and ten in '90. The president is a resident of Naini Tal, and the vice-president, of Shahjehanpor, while the secretary is a lady-physician at Bareilly.

AUSTRALIA.—The Gympie Literary Circle, of Gympie, Queensland, is organized on the plan of Chautauqua and announces an extended course of reading for the present year. Especial attention is given to English literature.

CANADA.—The president of the Pleasant Hour Circle at Brantford, Ontario, sends an interesting account of his method and its effect. He says: "For regularity of attendance, enthusiasm in the work, and thorough and conscientious reading we have never had a season in any way approaching the one just closing. The difference between this year's work and that of former years is easily accounted for. Soon after organization, acting upon a hint in THE CHAUTAUQUAN, I divided our members into two parties, devised a system of credits for attendance, quotations, questions on the week's reading, faithfulness in keeping up the prescribed readings, memorizing *Questions and Answers*, and also for special papers or readings assigned to members in rotation. The arrangement was that the side which earned the greater number of credits should be entertained, at the end of the season, by its opponents. One side selected 'Vincent' as its name, while the members of the other called themselves 'The Invincibles.' There has been the keenest competition throughout the year. Out of a total of nearly nine hundred credits earned by each side, there is to-day and has been for a month or more, a difference of only three—at present in favor of the Vincents. The struggle will soon be over, when the losers will have the pleasure of entertaining their conquerors."——The energetic circle at Point de Bute, New Brunswick, reports regular meetings and faithful work done; also that the Chautauqua movement is growing more and more popular in that part of the world.——The Maple Leaf Circle at Ottawa, Ontario, is in its second year of study.——The Alpha Circle of Galt has been re-organized for the term of '90–91. Sixteen old members and nineteen new ones for the Class of '94, make a total membership of thirty-five. The regular weekly meetings began the first of October.

MAINE.—Enthusiasm still prevails among the Knickerbockers of Sabattus, who finished their fourth year this October. In addition to the regular work, five members are taking the White Seal Course and three the Garnet. The Class of '90 is planning post-graduate work.——A circle of eight at Brunswick meets once a week and carries out the regular program. Three of the number are teachers and wonder how they "could teach at all were it not for this reading course."

NEW HAMPSHIRE.—Arbor Day was an important occasion to the members of the Whittier Circle at Newton, who honored this anniversary by planting trees in front of their church. After interesting ceremonies, the circle and its friends marched to the usual place of meeting where speeches were made in commendation of the Chautauqua movement.——The circle at Hudson reports fifteen members.

MASSACHUSETTS.—The familiarity of the Garnet Circle at Walpole with the life and writings of Shakspere, was made pleasantly conspicuous by its successful celebration of

Shakspere Day. Quotations, an interesting life-sketch, readings, and impersonations constituted the program. This circle is contributing toward the erection of a class building at Framingham.——A circle of seventeen members at Arlington is in a prosperous condition.——West Mountain Circle at Bernardston reports nineteen members, Wachusett Circle at Westminster, seventeen, and Weetamoo Circle at Cliftondale, fifteen.——Small circles at Haverhill, Northampton, and Middleborough are doing good work.

RHODE ISLAND.—Hope Circle of Providence was organized in 1882, has a present membership of twenty-eight, observes all Memorial Days in connection with the regular programs, and has an annual excursion in the summer. The Broadway Circle reports spicy programs and well attended meetings. A third circle of fourteen members is also "on the road to Jerusalem" along the Chautauqua highway. A memorable occasion for all the circles of this city was a five o'clock vesper service conducted by Principal J. L. Hurlbut one evening in April.

CONNECTICUT.—The Red Mount Circle at New Haven is regaled at each regular meeting with character sketches of various ancient Greek and Roman celebrities, given in the first person by different members previously appointed. The exercise is amusing as well as instructive, and brings out the individuality not only of these storied heroes, but also of the Chautauquans who study them.

NEW YORK.—The "Gospel of Monotony" finds no supporters among the circles in Brooklyn. The Pierian Circle, numbering fifty active members, closed the year '89–90 with a lively program. The roll-call was answered by conundrums, an interesting poem read and illustrated, and an original story told by a member. The proceedings were further varied by the presentation of a charade. This circle is in a very flourishing condition. The No Name Circle sends a good program, printed by hektograph. The Alumni Circle of forty-two members holds monthly meetings and after the literary feast, is usually served with light refreshments. This circle represented England in the *conversazione* given by the Brooklyn Chautauqua Assembly. The Ad Astra Circle reports forty-four members.——The successful close of four years' work was celebrated by the Minneford Circle of City Island, by a "Chautauqua Feast," the program including several sprightly selections under each of the following heads:

The Gathering at the Feast.
The Flowers of the Feast.
The Oaks of the Feast.
The Vines of the Feast.
The Lights of the Feast.

The menu of six courses which followed was interspersed with quotations from Lubbock's "Pleasures of Life."——A young circle at Haverstraw, organized last February with the Hindoostanic name Tulba-i-Ihn (seekers of knowledge), is doing thorough and energetic work. One day last summer this circle went in a body to the Metropolitan Art Museum in New York City, for the express purpose of making a practical application of its recently acquired knowledge of "How to Judge of a Picture."——At Naples, where several members of the Neapolitan Circle had finished their course, local commencement exercises were held, attended with several pleasant features.——The Aleph Circle at Jamestown closed the year with forty-three members.——Circles at Friendship, Lockport, and Amsterdam report progress.

PENNSYLVANIA.—The circle at Kennett Square closed the year's work with an out-door banquet and an entertaining program. The table conversation turned on the fare and domestic customs of the ancient Romans, and proved very clearly that these alert students at the end of their first year had made good progress in Chautauqua paths.——A picnic held in June by the Anemone Circle at Kelly Point, was made memorable by the presence and words of Chancellor Vincent.——The circles at Miles Grove, Monongahela City, and New Milford, have also reported.

NORTH CAROLINA.—A new circle at Raleigh has been devoting its chief attention to Roman History.

SOUTH CAROLINA.—The Opera House at Greenville was the scene of unusual proceedings one evening in June. The occasion was that of the graduation of six members of the Carlisle Circle. The stage had been handsomely decorated with drapery bearing in large white letters the words:

Carlisle C. L. S. C.
1890.
Pierians.

The entire circle and several prominent citizens occupied seats on the stage. The program included a salutatory address, a history of the class, and a valedictory speech by members of the graduating class, music, and addresses by chosen friends. A large and cultivated audience testified its appreciation by the closest attention. It is worthy of note that five of the six graduates were gentlemen. At the close of the program a reception was given at the home of the one young lady graduate. Here about fifty friends of the circle were hospitably entertained, and after refreshments the *rex convivii* announced the following toasts:

The Chautauqua Idea.	The Pierians.
Reminiscences.	The Evergreen Circle.
The Athenæum.	The Carlisle Circle.

The Palmetto State.

This circle has not only kept up all the readings but has also successfully conducted a monthly paper, *The Athenæum*, which frequently contains valuable sketches of authors and other prominent men of the state.

ALABAMA.—Seldom is an occasion of out-door festivity honored with more attractive menu souvenirs than were prepared for a recent picnic of the circle at Opelika. The following is a copy:

Pray you, sit down, for now we sit to chat as well as eat.

Will't please you to taste of what is here?

Sardines, Salmon.

There's as good fish in the sea as were ever caught.

Old Saw.

Cold Roast Beef.

What say you to a piece of beef and mustard?

Taming of the Shrew.

Boiled Ham.

Good meat, sir, is common,—that every churl affords.

Comedy of Errors.

Mixed Pickles.

Heavens what a pickle we are about to get into.

Cold Tongue.

'Tis a dish I like not:—I cannot abide my lady tongue.

Shakspere.

Cold Chicken.

Look to the meats and spare not cost.

Romeo and Juliet.

Breads, Crackers, etc.

The Staff of Life.

Salads.

I warrant there's vinegar and pepper in it.

Twelfth Night.

Jellies, Preserves, etc.

Jellies, smoother than the creamy curd, and lucent syrups tinct with cinnamon. Keats.

Assorted Cakes.

My cake is dough. Taming of the Shrew.

Strawberries.

Sun-kissed darlings of the spring. Anon.

Ice Cream.

Thou art all ice; thy kindness freezes.

Richard III.

Who rises from a feast with that keen appetite that he sits down?

TEXAS.—The flourishing circle at McKinney reports the prospect of a second circle, its own membership being limited to twenty-five, while a wonderful interest in this movement has lately developed. This new attention is doubtless due to the constant seed-sowing of local Chautauquans, and received a perceptible stimulus from the charming entertainment given last spring under the auspices of the circle. Both the decorations and the programs on this occasion were distinctively Roman in character as befitted the Roman year. Shakspere Day was honored with an especial program, opening with a "Quotation Contest."——Several members of the Bancroft Circle at Austin are keeping up the readings.——The Hesperian Circle at Abilene, with eighteen members, takes great interest in its work and has celebrated two Memorial Days.

OHIO.—The Boards of Aldermen and Councilmen of the city of Toledo were startled one evening last June by the news that a Roman Senate had arisen in that city, presumably to displace the American Conscript Fathers and to rule the "Future Great" with the municipal reins of the "Eternal City." Their fears were dispelled, however, by the announcement next day that it was only the annual celebration of the Simpson C. L. S. C. Since every member desired to personate some ancient saint or dignitary on this occasion, and since no period of Roman history seemed to furnish an adequate number of celebrities to go round, many magnates and famous characters of other times were resurrected, so that chronological and historical errors were numerous, although no one of course was deceived thereby. The costumes were all Roman, and in searching for modes, great ingenuity was displayed. Curtain chains of massive links and heavy balls, and other designs, served as Roman jewelry—to procure which the neighborhood around the homes of the members, to a radius of half a mile, was stripped of its ornaments. The result was such that according to an eye-witness, many questioned whether those assembled were Romans, Americans, or escaped convicts from some penal institution. It was also unflatteringly asserted that they made more charming Romans than Americans, which suggested a new crusade for dress reform.

The Senate was called to order by the blowing of bugles by messengers, girls of sweet-sixteen, in scarlet, after which the senators filed in with measured step. Cæsar, robed in Tyrian purple and attended by two slaves, first entered, took the imperial chair, and was greeted with a universal, "My lord, Cæsar." A long-bearded personage in uncanny drab and sepulchral voice next appeared as augur to interpret the signs of the hour, while vestal virgins in purest white fed the flames on the altars of the dead gods with ferns and white carnations. Each senator, of course, had a proposition to make or bill to present, which was applauded or hissed according as it pleased or offended the capricious clients.

In the midst of these deliberations Cæsar was called away, and instantly after his departure citizens and slaves rushed into the senate chamber with the surprising report of his death. The bier was brought in covered with the royal

toga, and Mark Antony delivered the immortal oration. It was whispered that Cæsar was in the kitchen eating bread and milk, but the eloquent Mark, notwithstanding, drew tears from the eyes of the multitude.

The faithful leader of the circle was presented by the members with a unique rose jar, of Bohemian glass of different colors, ornamented with oxidized silver and coins engraved with the head of Nero, and bearing Roman inscriptions. Each guest was presented with an artistic souvenir, which bore the quotation, "On the earth, the broken arcs; in the heavens, a perfect round." But after all the masquerading, these same Chautauquans declared that they were glad to be Americans again; that they cared not for sandals and tunics and togas, for the Roman Senate, vestal virgins, and augurs, but were perfectly content with the customs, manners, and morals of their own Columbia.——The circle at Sandusky gave an entertainment the first of April that was hardly appropriate to "All-Fools' Day." "An Evening in Ancient Rome" was enlivened by music including a "Roman Chorus," papers on "The Coliseum," "Hadrian's Tomb," "The Vatican," "The Catacombs," "TheArches of Rome," followed by a contest in Roman History. A banquet constituted the dessert to this literary feast.——Circles at Mansfield, Savannah, and Greenfield are pursuing regular work.

MICHIGAN.—The Chautauquans at Jonesville intend to reorganize, this autumn.——The Hiawatha Circle of Menominee celebrated the closing of its first year's work by a banquet.——The circle at Ionia expects a larger class this year.——A circle of twenty reports from East Saginaw.

INDIANA.—Peru and Ray have working circles.

ILLINOIS.—The Beta Circle at Delavan meets in the day time because the evenings are not long enough. The last Saturday forenoon of every month finds about twenty-four earnest students gathered together for a review of the work. Five o'clock in the afternoon often discovers them still in conference. At the final meeting for the season last spring, a contest in Roman History was held at which about thirty different topics were presented while specimens of various Roman manufactures and industries were exhibited to the audience and judges. Several graduate members of the Beta Circle are reading for Seals and usually attend the meetings.——The circle at Prairie City, at the close of its last meeting in May, was pleasantly surprised by an invitation from one of the members to a "Roman Meal" in honor of the retiring president and his wife. The courses were served by "Roman slaves." After the menu the president was presented with a handsome copy of "The Marble Faun."——Augusta has a small circle.

WISCONSIN.—A "Cobweb party" was combined with the annual Longfellow Banquet of the circle at Eau Claire. The favors found at the ends of the long, winding threads composing the "cobweb" represented the titles of different poems by Longfellow, and the consequent guessing occasioned great merriment.——A circle of twenty-seven members at Lake Geneva reports enthusiasm, interest, and regular attendance. One public entertainment was given last winter.——The Edelweiss Circle of Milwaukee holds weekly meetings at the home of some member, who usually combines the duties of hostess and teacher. Special days are observed by the preparation of essays upon appropriate topics.——The circle at Augusta reports an increase in membership.

MINNESOTA.——The Altemates of Minneapolis devoted more than the required time and attention to Roman History, last year, assigning special work to different members of the circle. The secretary writes: "We grow more in love with our work as we advance and our admiration for the system increases as we note how well the subjects fit in, one helping the student to remember another. It is an ingenious and comprehensive course of reading, brief but suggestive, and keeps the mind in an active state, ready and eager."—The Cluster circle is another group in Minneapolis.

IOWA.—The numerous reports of small but active circles in this state strongly suggest the saying, "A little one shall become a thousand and a small one a strong nation." Among the small ones growing stronger are three circles at Manchester, two at Des Moines, one each at West Union, Centerville, Kossuth, Lansing, Irwin, and Anita.——The Summit Gleaners at Alta are twenty-six in number.——The Vesta Circle at Leon sends the program of a "Cicero Evening, presenting among other items a paper on "The Catiline Conspiracy" and one entitled "Comparison of Cicero with Demosthenes."

MISSOURI.—The Chautauqua movement in St. Louis has more than doubled its influence during the last year. The St. Louis Chautauqua Union, organized in the autumn of 1887, has been a power in its chosen work of strengthening old circles, encouraging the formation of new ones, influencing individuals to pursue the course of reading, and infusing St. Louis Chautauquans generally with a spirit of enthusiasm

in behalf of the study of literature and science. Six new circles were organized last year and admitted into this union, bringing the total membership up to fifteen. Two persons are selected from each circle as representatives to the Union. These representatives meet annually for the election of officers. Four literary and musical entertainments were given last year—a Romulus Meeting, a Cæsar-Brutus Meeting, a Longfellow, and a Shakspere Meeting. The programs presented were unusually interesting and instructive. Among the numbers on the Shakspere program we notice a paper on "The Stage in Shakspere's Time," a review of "As you Like It," and an original poem, "A Song of the Bards."

Five Sunday Vesper Services were held during the year. The Union closed the season of 1889-90 by giving a picnic and luncheon to the St. Louis Chautauquans and their friends. This gathering was no less successful than those preceding it. Luncheon was followed by songs, recitations, and toasts, and Chautauqua enthusiasm ran high. A pretty badge with the words "St. Louis Chautauqua Union" was worn by those present, the ladies' color being blue and the gentlemen's red.

The local circles of this city are more numerous and enthusiastic than ever before. The Union Chautauqua Circle prepares especially attractive programs, showing among other items the frequent requirement of two and three minute papers, several in number, on the chief subject for discussion.——The Elma Webster Circle of Kansas City completed its eighth year of work last summer, with a membership of nearly fifty.——The Irving Circle of Louisiana held a Shakspere quotation contest, awarding two prizes, both handsome copies of Shakspere's plays.——The circle at Webster Grove numbers fifty and has printed programs.——The Bain Circle at Kingsville meets semi-monthly.

KANSAS.—The West Side Circle of Wichita enjoys continued and increasing prosperity. Faithful attention is given to the regular literary program, the program committee consisting of three persons, who serve four weeks. A pleasant occasion was the entertainment of the circle at tea, by the president. By way of variety, at one meeting each member was required to answer the roll-call with a verse of "original poetry," of which the following is an example:

> The Circle Chautauqua we hail as a treasure;
> From life's cares and troubles it comes as a shield.
> We've found its relations the source of such pleasure
> As socialized, Christianized culture can yield.

The Sunflower Circle of this city occasionally employs object lessons to illustrate points of interest. At one meeting a copper-plate was shown, prepared with wax, one section having been "bitten in" to illustrate a stage of the etching process.——The Ninde Circle at Topeka closed last season with a program of unusual interest. The roll-call was answered by a vote on the favorite study of the year, resulting in the selection of the Latin course in English. Another notable feature was a paper on the history of the present king of Italy and his family.——Circles at Girard, Cherokee, and Atchison are reported.

NEBRASKA.—The testimony is universal that "we are all busy people but doing earnest work." This is the chorus from the circle at Cozad, which has fifteen members and celebrated the close of the year by a banquet.——The Park Avenue Circle of Omaha has a flourishing membership.

COLORADO.—A social reunion of the members of the Fred Dick Circle at Trinidad proved a pleasant occasion.

NEW MEXICO.—The Cactus Circle at Albuquerque appears to thrive on C. L. S. C. soil.

SOUTH DAKOTA.—Deadwood Circle has a membership of thirty-two.

NEVADA.—The lofty standard of the circle at Austin is suggested by its name, "Prometheus," taken from the neighboring Mount Prometheus, whose summit rises seven thousand feet above the level of the sea. Inspired by the motto "Redeem the Time," this circle has steadily pursued the readings four years, four members having graduated this year, two with the additional honor of the White Seal. The remaining members are standing by the motto and working faithfully.——Three circles are in operation at Reno.——An effort is being made to form a Chautauqua Union in Nevada.

CALIFORNIA.—The circle at Riverside has an energetic standing committee on entertainments and lectures, and frequently holds public meetings of popular interest. During last season lectures were given on art, illustrated by free-hand drawings, on "The Bible in the Nineteenth Century," and other subjects relating to the studies pursued. "Hot Shot" and "Character" games were also employed to vary the meetings; in the former a name or date in Roman history is "fired" at some member, who if unable to enlarge on the text, "shoots" it at some one else; in the latter a chosen member of the class is given the task of discovering, by a series of questions, the name of some historical character selected by the others.——The Plantagenet is a post-graduate circle at San Francisco.——The Palm Circle at Ventura has thirteen members.

CHAUTAUQUA IN SYRIA.

BY PROFESSOR YUSAF F. AFTIMUS.

Recently Instructor in the Syrian Protestant College, Beyrout, Syria.

FOR the last two years I have been watching the outcome of the Chautauqua Movement in Syria—the land of the Bible—with deepest interest and with joyous enthusiasm. It gives me the greatest pleasure to send a brief statement of its work to the American mother of this world-wide enterprise.

In ancient times Syria had her full share of grandeur, prosperity, and power, only to reap poverty, weakness, and decay and to find herself at last utterly destitute of enterprise, education, and the arts.

> The Tyrian harp has slumbered long
> And Syria's mirth is low;
> The timbrel, dulcimer, and song
> Are hushed or waked to woe.

Fifty years ago education, as we now know it, was, in fact, unheard of in all Syria. Arabic literature was very largely confined to the Mohammedans and the allied Muslim sects, and not one per cent of the rest of the people could boast of knowing how to read and write their own language (Arabic). "He could solve the letter" (he could read) was the phrase of the learned. Libraries and newspapers, not to speak of printing-presses, were practically unknown. Spiritual instruction was never dreamed of beyond handing down traditions from father to son. The various so-called Christian churches prohibited the use of the Bible in private studies and copies of the Psalms alone were expected to be found as a great treasure in some of the rich monasteries.

A party of devoted Americans whom Syria holds in everlasting grateful remembrance, finally visited the country, and having for their special aim the intellectual, moral, and spiritual uplifting of the people, tried amid all kinds of hardship and severe labor, to lift up the people.

After a long struggle full of self-denying efforts, amid intervals of hope and despair, encouragement and fear, the few missionaries succeeded in carrying out their plan of actual work. Schools were organized in all parts of the country. The press was introduced, books were printed, and the Arabic language soon had one of the best translations of the Bible in the whole world. The first Arabic journal was published by a native, one of the missionaries' students; Mr. Bistani, another native student, erected a high school, gave to the world two weekly papers, and a monthly magazine, and began also an Arabic encyclopedia, which is now being completed by his sons.

Greeks, Greek Catholics, Masonites, Jesuits, and even Mohammedans, soon followed the noble example of the missionaries, and sought for a better education, and now the many schools, libraries, journals, and presses, continually produced and daily extended by natives and foreigners, give the very best facilities for any young man to progress.

Among the sincere and voluntary contributions used to strengthen and intensify the educational training in Syria, I must allude to the grand work of the Syrian Protestant College of Beyrout, an institution opened by the American missionaries in the year 1866. It has three departments, Preparatory, Collegiate, and Medical—with a School of Biblical Archæology and Philology lately established. The college is well provided with a rich library, scientific apparatus, and museums, as well as an observatory supplied with many astronomical instruments. One hundred and five B. A's., one hundred and five doctors, and thirteen pharmacists have already graduated.

The marked elevation in the condition of woman in Syria calls forth our amazement. From being a drudge, exiled from society, destitute of the rudiments of an education, she is beginning to take a leading position in the intellectual progress of the land.

These are the bright sides of the educational problem in Syria. The great trouble now is that the young men and women who come to these centers of light cannot stay here always. They must go back into the darkness of their villages and they find it very easy to fall back into their old ways. There are few things to invite and encourage the young men and women to continue their studies or even to hold what they already have received from the schools. Public libraries are found only in a few centers and card-playing and story-telling clubs usurp the chief recreation hours.

About two years ago an American gentleman,* at that time traveling and studying in Syria, observed this need and sought for a remedy. His

*Rev. Henry W. Hulbert, now Professor of History and Political Science in Marietta College, Marietta, Ohio, U. S. A.

first step was to talk over the matter with Professor Harvey Porter, Mr. Said Shugair, and myself (teachers at the time in the Syrian Protestant College at Beyrout). He suggested a plan in use in America, which was spreading over the world and was adapting itself to every condition of life—the Chautauqua plan. It was heartily approved, and we went to work by printing and sending out a circular in the Arabic language addressed to the youth of Syria interested in education. I hardly need say that this movement was heartily welcomed. Programs of study were elaborated and in a few months scores of young men were at work. Debating clubs were formed and books were ordered. Dr. Vincent of the Chautauqua University passed through Syria about that time and was much interested in the work and said he wished it could be put on a permanent basis. He even suggested that the American Chautauqua would be pleased to give direct help. On the return of Mr. Hulbert to America, special arrangements were made to carry out this proposal, and some money was contributed. But owing to the fact that the Turkish government has grown very suspicious of late years of all outside interference and of all societies of young men in the country itself, it was finally decided that the time was not ripe for organization.

In the meanwhile the money contributed has been wisely expended in the publication of a book of 145 pages in Arabic entitled "Personal Advancement, or the Chautauqua Plan." This little book, which contains the translation of several chapters of Dr. Vincent's book on the Chautauqua Movement, sets forth in a clear manner the idea of home study and reading, and shows how the plan is adapted to Syria and Egypt, and, in fact, to all Arabic-speaking lands. Programs are given for at least a year's work. This book has found its way all over Syria, and although its suggestions have never yet been carried out, who can tell what the awakening result will be? It will preserve the idea, and when the fitting time shall come, the Chautauqua plan will have a large part to play in the future of my dear country. In the meantime individuals will read the book, study along the lines marked out in the programs, make other programs for themselves, and thus spread the idea of home study far and wide.

In such an article as this some reflections as to the future of education in Syria will not be amiss. Dark shadows still hang over my native land, which promise ill for the next few years. The despotic government, the sharp division between the followers of the Cross and the Crescent, the bitter war of the Christian sects, the abject poverty of the country, causing thousands to emigrate every year, the annihilation of native commerce, the ruin of our industries caused by competition with Western nations—the lion's share of good positions going to unworthy scions of the native aristocracy—all these ominous facts discourage and depress the aspiring youth of the land.

But we shall have patience. The young men of Syria will bide their time and all will come out right in the end. High positions will be opened to them at last, and through them the country will give its riches to its own people. Undoubtedly what we most need now is more "push," more energy to cheerfully take and use wisely what we already have, and I believe the Chautauqua Movement in Syria, feeble as it is, is in the right direction.

THE SUMMER ASSEMBLIES.

FOR 1890.

LANGDON, NORTH DAKOTA. OWING to the small size of the place, dull times, and inexperience, the first meeting was a very short one. It proved to be such a success in every way, however, that a much longer and better session the coming year is hoped for. We had but two lecturers this year: L. Estes, Professor of Science, University of North Dakota, and the Rev. S. B. Mahaney, of Hope, North Dakota.

The two days' session was made pleasant by readings, music, and papers on last year's course. Part of the exercises were reviews of the year's reading. An Assembly association was formed with N. C. Young as president; Mrs. J. E. Truax, secretary; Mr. Bowen, treasurer; Mrs. N. C. Young, C. W. Clarke, and John Mahon, executive committee. This association will greatly aid the C. L. S. C. cause.

MOUNTAIN GROVE, PENNSYLVANIA. THE Mountain Grove Assembly convened August 6, and to the delight of "The Pierians" the day was bright and beautiful.

Under the direction of Miss Helen Jamison, chairman of committee on decorations, the Amphitheater had grown wonderfully beautiful, and golden-rod, ferns, and wild clematis, seeming to find the society of the garden flowers congenial, fell in place gracefully and harmoniously.

A delightful feature of the program was the excellent music furnished by Professor Netherill and orchestra throughout the day, and solos by Misses Jane Jackson and Anna Black.

Mr. Myron I. Low conducted the exercises, which consisted, in the morning, of the Recognition Service, music, and a lecture by Dr. Reed, President of Dickinson College, subject, "Qualities That Win." The lecture was a complete success, being not only entertaining, but abounding in nourishing food so prepared that all might carry away much for future use.

In the afternoon, a large company of Chautauquans of all classes, from the first to the last, gathered at the Hall of Philosophy, and preceded by about thirty flower girls, passed through the evergreen arch and thence through the Golden Gate and over a path strewn with flowers to the Amphitheater, where, after music and an excellent and timely address by a member of the Pioneer Class, Dr. A. B. Leonard, diplomas were presented to the Class of '90, by Dr. Reed. Dr. Reed is the possessor of many admirable, winning qualities, having won for himself and the college he so ably represents, many friends and ardent admirers. In honor of these eminent gentlemen the white lilies bloomed in beauteous profusion.

A pleasing part of the program was the Camp-Fire, around which all gathered in the evening, and after music and addresses, roasting ears of corn occupied the attention of persevering Chautauquans. Every one entered heartily into the pleasures of the hour.

Altogether, the exercises were such that we are greatly encouraged. We feel that the Chautauqua Idea is certainly gaining a firm hold in the Mountain Grove District, and anticipate great things for the future.

REDONDO BEACH, CALIFORNIA.

REDONDO has established an enviable reputation during her brief, but eventful career. In addition to her magnificent hotel, excellent railroad and steamship facilities, perfect bathing beach, and other natural attractions, Redondo has become the home and headquarters of the Chautauquans of Southern California. The vast Amphitheater was theirs and for their exclusive use. For fifteen days its walls resounded with the glorious music of a chorus two hundred strong led by one of the most famous directors on the coast, Hugo Mansfeldt, a favorite pupil of Liszt, who delighted thousands; while many of the most famous lecturers of the day spoke. The spacious athletic grounds have already proved a happy hunting ground for athletes and every winner received some handsome trophy through the generosity of the Assembly. Other Assembly attractions included several superb pyrotechnic displays, organ recitals, and a variety of other entertainments. The success of the opening year has been phenomenal.

On Recognition Day exercises were held in the Amphitheater at eleven o'clock in the morning. The attendance was large and representative. The Rev. Dr. Pendleton in behalf of the examining committee spoke in terms most complimentary of the high-grade examinations which the contestants in the Luke contest had passed. He said one might search the country over and not find an equal number of people so well versed in that gospel.

President Fleming made a short address, bearing on the financial results of the Assembly's first meeting. Mr. Fleming regretted the lack of better boarding accommodations, and stated that this want will be supplied prior to the next Assembly meeting, when an increased attendance is looked for.

The Rev. H. M. Du Bose delivered an address to the graduates. The Chautauqua work was traced to an ancient origin and its growth and importance eloquently depicted. Diplomas were then presented to the five graduates.

ROUND LAKE, NEW YORK.

ROUND LAKE ASSEMBLY, as usual, had an interesting session. An account of Recognition Day only has been furnished us.

On this day the Class of '90 marched through the four arches designating their four years of study, and into Alumni Hall, where a class song was sung and a brief address of welcome was given by Dr. H. C. Farrar. Line of march was then formed; the march was concluded on entrance to the Auditorium.

The preliminary services were conducted by Drs. Loomis, Clark, Farrar, and by Profs. P. P. Field and Griffin.

The orator of the day, the Rev. J. H. Mansfield, spoke on "Is Life Worth Living?"

At the close of the oration Dr. Loomis said, "I have pleasure in introducing to you, Mr. President, a segment of the great C. L. S. C. They have come to this glad hour, and it is now your duty to present them with their diplomas." Dr. Griffin then said to the graduates: "I congratulate you on the arrival of this hour, and your loyalty to your course. When Solomon was called to the throne, he sought wisdom from God, and we are told that God gave him great wisdom. There is no royal road to knowledge; it demands hard work. It is to your credit that you have taken up this course and successfully completed it. It is an unusual pleasure, therefore, for me to present these diplomas on this occasion."

THE LIBRARY TABLE.

REPROVING CHILDREN.

PROBABLY most parents, even very kindly ones, would be a little startled at the assertion that a child ought never to be reproved in the presence of others. This is so constant an occurrence that nobody thinks of noticing it; nobody thinks of considering whether it be right or best or not. But it is a great rudeness to the child. I am entirely sure it ought never to be done.

I knew a mother who made this a rule. Once I saw her little boy behave so boisterously and rudely at the dinner-table, in the presence of guests, that I said to myself, "Surely this time she will have to break her rule and reprove him publicly." I saw several telegraphic signals of rebuke, entreaty, and warning flash from her gentle eyes to his; but nothing did any good. Nature was too much for him. He could not at that moment force himself to be quiet. Presently she said in a perfectly easy and natural tone, "Oh, Charley, come here a minute; I want to tell you something." No one at the table supposed it had any thing to do with his bad behavior. She did not intend they should. As she whispered to him I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face. In a few moments he laid down his knife and fork and said, "Mamma, will you please to excuse me?" "Certainly, my dear," said she. Nobody but I understood it or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me she never sent a child away from the table in any other way. "But what would you do," said I, "if he were to refuse to ask to be excused?" "Do you think he could," she replied, "when he sees that I am only trying to save him from pain?"

In the evening Charley sat in my lap, and was very sober. At last he whispered to me, "I'll tell you an awful secret, if you won't tell. Did you think I had done my dinner when I got excused? Well, I hadn't. Mamma made me because I acted so. That's the way she always does. But I haven't had to have it done to me for ever so long—not since I was a little fellow [he was eight now] and I don't believe I ever shall again."

I shall never forget a lesson of this sort my mother once gave me. I was not more than seven years old; but I had a great susceptibility to color and shape in clothes, and an insatiable admiration for all people who came finely dressed.

One day my mother said, "I will now play house with you." Social life became a round of festivities when she kept house as my opposite neighbor. At last after the washing-day and the baking-day and the day when she took dinner with me and the day when we took our children and walked out together, came the day for me to take my oldest child and go across to make a call at her house. Chill discomfort struck me on the very threshold of my visit. Where was the genial, laughing, talking lady who had been my friend up to that moment? There she sat, stock-still, staring first at my bonnet, then at my shawl, then at my gown, then at my feet; up and down, down and up, she scanned me, barely replying in monosyllables to my attempts at conversation; finally getting up and coming nearer and examining my clothes and my child's still more closely. A very few minutes of this was more than I could bear; and almost crying, I said, "Why, mamma, what makes you do so?" Then the play was over; and she was once more the wise and tender mother, telling me playfully that it was precisely in such a way I had stared, the day before, at the clothes of two ladies who had come in to visit her. I never needed that lesson again.

When we consider seriously what ought to be the nature of a reproof from a parent to a child, and what is its end, the answer is simple enough. It should be nothing but the superior wisdom and strength, explaining to inexperience and feebleness wherein they have made a mistake, to the end that they may avoid such mistakes in future.—*Abridged from Helen Hunt Jackson's "The Inhumanities of Parents."**

A SCOTTISH CHIEF.

IT was Wallace's custom, once at least, in the night to go himself the rounds of the posts, to see that all was safe. The air was serene and he walked out on this duty. As he proceeded along

* Bits of Talk about Home Matters. Boston: Roberts Brothers.

a lonely defile between the rocks which overhang the ascent of the mountain, he was startled by the indistinct sight of a figure amongst the rolling vapors of the night, seated on a towering cliff, directly in the way he was to go. The broad light of the moon, breaking from behind the clouds, shone full upon the spot and discovered a majestic form in gray robes, leaning on a harp; while his face mournfully gazing upward was rendered venerable by a long white beard that mingled with the floating mist. The hand of the minstrel struck the chords, and with so full and melancholy a sound that Wallace for a few minutes was riveted to the ground, then moving forward with breathless caution, not to disturb the bard, he gently approached. He was, however, descried. The venerable figure clasped hands and in a voice of mournful solemnity exclaimed:

"Art thou come, doomed of Heaven, to hear thy sad coronach?"

Wallace started at this salutation. The bard with the same emotion continued:

"No choral hymn shall hallow thy bleeding corse—wolves howl thy requiem—eagles scream over thy desolate grave. Fly, chieftain, fly!"

"What venerable father of the harp," cried Wallace interrupting the awful pause, "thus addresses one whom he must mistake for some other warrior?"

"Can the spirit of inspiration mistake its object?" demanded the bard. "Can he whose eyes have been opened be blind to Sir William Wallace—to the blood which clogs his mounting footsteps?"

"And what or who am I to understand art thou?" replied Wallace. "Who is the saint whose holy charity would anticipate the obsequies of a man who may yet be destined to a long pilgrimage?"

"Who I am," resumed the bard, "will be shown to thee when thou hast passed yon starry firmament. But the galaxy streams with blood; and thy lacerated breast heaves in vain against the hoofs of opposing squadrons. They charge—Scotland falls! Look not on me, champion of thy country! Sold by thy enemies—betrayed by thy friends. Fly, bravest of the brave, and live! Stay and perish!" With a shriek of horror and throwing his aged arms extended toward the heavens, the seer rushed from sight.

Wallace saw the misty rocks alone and was left in awful solitude. For a few moments he stood in profound silence. He had heard the destruction of Scotland declared, and himself sentenced to perish if he did not escape the general ruin by flying from her side. This terrible decree of fate, so disastrously corroborated by the extremity of Bruce, and the divisions of the kingdom, had been sounded in his ear, had been pronounced by one of those sages of his country, on whom the spirit of prophecy, it was believed, yet descended, with all the horrors of a woe-denouncing trumpet. Could he then doubt its truth? He did not doubt; he believed the midnight voice he had heard. But recovering from the first shock of such a doom, he resolved to show this respect to the oracle by manifesting a persevering obedience to the eternal voice which gave those agents utterance; and while he bowed to the warning he vowed to be the last who should fall from the side of his devoted country.

"If devoted," cried he, "then our fates shall be the same. My fall from thee shall be into my grave. Scotland may have struck the breast that shielded her, yet, Father of Mercies, forgive her blindness, and grant me still permission a little longer to oppose my heart between her and this fearful doom!"—*Abridged from Miss Jane Porter's "The Scottish Chiefs."*

NOVEMBER.

No warmth, no cheerfulness, no healthful ease,
No comfortable feel in any member—
No shade, no shine, no butterflies, no bees,
No fruit, no flowers, no leaves, no birds,
November!

—*Thomas Hood.*

A YANKEE IN KING ARTHUR'S COURT.

THERE never was such a country for wandering liars; and they were of both sexes. Hardly a month went by without one of these tramps arriving; and generally loaded with a tale about some princess or other wanting help to get her out of some far-away castle where she was held in captivity by a lawless scoundrel, usually a giant. Now you would think that the first thing the king would do after listening to such a novelette from an entire stranger would be to ask for credentials—yes, and a pointer or two as to locality of castle, the best route to it, and so on. But nobody ever thought of so simple and common sense a thing as that. No, everybody swallowed these people's lies whole, and never asked a question of any sort about any thing. Well, one day when I was not around, one of these people came along and told a tale of the usual pattern. Her mistress was a captive in a vast and gloomy castle, along with forty-four other young and beautiful girls, pretty much all of them princesses; they had been languishing in that cruel captivity for twenty-six years; the

masters of the castle were three stupendous brothers, each with four arms and one eye—the eye in the center of the forehead and as big as a fruit—sort of fruit not mentioned; their usual slovenliness in statistics.

Would you believe it? The king and the whole Round Table were in raptures over this preposterous opportunity for adventure. Every knight of the Table jumped for the chance, and begged for it; but to their vexation and chagrin, the king conferred it upon me, who had not asked for it at all.

. . . . . .

I was to have an early breakfast and start at dawn, for that was the usual way; but I had the demon's own time with my armor, and this delayed me a little. It is troublesome to get into it, and there is so much detail. First you wrap a layer or two of blanket around your body, for a sort of cushion and to keep off the cold iron; then you put on your sleeves and shirt of chain-mail—these are made of small steel links woven together, and then you put on your shoes—flat-boats roofed over with interleaving bands of steel—and screw your clumsy spurs onto the heels. Next you buckle your greaves on your legs, and your cuisses on your thighs; then come your backplate and your breastplate, and you begin to feel crowded; then you hitch onto the breastplate the half-petticoat of broad overlapping bands of steel which hangs down in front but is scalloped out behind so you can sit down, and it isn't any real improvement on an inverted coal-scuttle, either for looks or for wear or to wipe your hands on; next you belt on your sword; then you put your stove-pipe joints onto your hands, your iron rat-trap over your head, with a rag of steel web hitched onto it to hang over the back of your neck—and there you are snug as a candle-mould. This is no time to dance. Well, a man that is packed away like that isn't worth the cracking, there is so little of the meat, when you get down to it, by comparison with the shell. The boys helped me or I never could have got in. Just as we finished Sir Bedivere happened in, and I saw as like as not I had not chosen the most convenient outfit for a long trip. How stately he looked; and tall, and broad, and grand. He had on his head a conical steel casque that only came down to his ears, and for a visor had only a narrow steel bar that extended down to his upper lip and protected his nose; and all the rest of him from neck to heel was flexible chain-mail, trousers and all. But pretty much all of him was hidden under his outside garment, which of course was of chain-mail, as I said, and hung straight from his shoulders to his ankles; and from his middle to the bottom, both before and behind, was divided, so that he could ride and let the skirts hang down on each side. He was going grailing, and it was just the outfit for it, too. I would have given a good deal for that ulster, but it was too late now to be fooling around.

The sun was just up, the king and the court were all on hand to see me off and wish me luck; so it wouldn't be etiquette for me to tarry. You don't get on your horse yourself; no, if you tried it you would get disappointed. They carry you out, just as they carry a sun-struck man to a drug store, and put you on and help you to get to rights, and fix your feet in the stirrups; and all the while you do feel so strange and stuffy and like somebody else—like somebody that has been married on a sudden, or struck by lightning, or something like that, and hasn't quite fetched around yet, and is sort of numb and can't just get his bearings. Then they stood up the mast they called a spear, in its socket by my left foot, and I gripped it with my hand; lastly they hung my shield around my neck, and I was all complete and ready to up anchor and get to sea. Everybody was as good to me as they could be, and a maid of honor gave me the stirrup-cup her own self. There was nothing more to do, now, but for the damsel to get up behind me on a pillion, which she did, and put an arm or so around me to hold on.

And so we started; and everybody gave us good-bye and waved their handkerchiefs or helmets. And everybody we met going down the hill and through the village was respectful to us, except some shabby little boys on the outskirts. They said:

"Oh, what a guy." And hove clods at us.*—*Mark Twain.*

IN WICLIF TIMES.

My first sight of Dr. Wiclif was at the cottage of a poor laborer of my uncle's, who lived on the outskirts of Lutterworth. As I was entering the door of the hovel I saw a tall figure coming up along the road from the bridge which crosses the river below Lutterworth. As he drew nearer, by his grave, powerful face, his long venerable beard, his tall white staff, his plain belted robe and sandaled feet, his slow steps, as of one weak from recent illness, I felt sure it was he Richard had so often described to

*A Connecticut Yankee in King Arthur's Court. By Mark Twain. New York: Charles L. Webster & Company.

me—the original of the portrait of the poor parson of the town.

I entered the hovel, and waited to see if the parson would enter. In a short time he came in, blessing the house and all in it, as he entered, with a faith and gravity which made me feel, "He has blessed me and I am blessed."

There, by the bed-side of that poor, sick man, I heard such words as I had never heard before, about sin and doom, and Christ and His Passion, and God and His goodness.

I was very quiet all that day. All things around me seemed mere thin, vapory clouds compared with the great eternal equalities of which I had been hearing.

After that I missed no opportunity of attending mass or preaching in Lutterworth church.

Dr. Wiclif had only held the living four years (since 1376) and had hitherto passed half the year lecturing on divinity at Oxford.

Dr. Wiclif was translating the Holy Scriptures into English. Of all his works this seemed to me the most undoubtedly right and the one which all Christian men must approve. And if the Venerable Bede had translated the Gospel of St. John for the low people of his day, and died finishing his work, and had been held a saint, why should it not be a saintly work for Dr. Wiclif to do the same for us poor English men and women of these days, who can read neither Bede's Saxon nor the Church Latin? Alack! and it seems to me that work more than any other which draws down curses upon his memory, because, as they say, "he hath turned the jewel of the church into the sport of the people, and the choice gift of the clergy and divines he hath made forever common to the laity."

I staid nearly two years at Lutterworth. The country was disturbed. Wat Tyler and the Kentish men had arisen against the young King Richard, or, as they said, against the king's evil counselors; and it was not until the insurgents, who had assembled to the number of forty thousand on Blackheath, close to London, were dispersed that my father held it safe to fetch me home.

Thus I had ample opportunity for hearing the "evangelical doctor" preach, and what was, if possible, better, I procured by spending all the money I had left, a copy of such of the Gospels and other books of the New and Old Testaments as were already translated—"God's law written in English for lewd (lay)men."

For in the little town of Lutterworth at that time there were many scribes working at multiplying copies of the English Scriptures. Some of them also divided their time between copying the sacred manuscripts and going among the villages and cottages preaching to any who would listen.

One day a messenger on horseback came to the rectory from the bishops who had met in London, warning my uncle and all the clergy around Lutterworth, as they valued their everlasting salvation, to have nothing to do with the notorious heretic Wiclif, silenced in that year at Oxford for his damnable doctrines.

My uncle started up as from a dream. "Dr. Wiclif notorious, and a heretic!" he said, "a man whom bishops have thought it worth while to meet to censure? What can it all mean? Is he an Arian or a Sabellian, or can he, perchance, have been tainted with the notable heresy of the Monophysetes? In these days the whole world is Catholic and orthodox. A heretic in the next parish to me? One would think one were living in the days of Athanase."

Never again were we suffered to approach Lutterworth. Instead, we had new sermons from my uncle, departing in this emergency from his ordinary church form, against all the heretics of the Oriental Greek and Latin churches as far as the time of St. Augustine; but when we reached this period, to our infinite relief, the insurgent peasants had been dispersed and King Richard and good Queen Anne of Bohemia had been right royally received by the citizens, and my father came to take me back to London. And with us went the copies of what had been written for me at Lutterworth, of portions of Wiclif's English Bible.—*Abridged from "A Story of the Lollards," by author of the "Chronicles of the Schönberg-Cotta Family."*

SAM.

AN IDYL OF THE BERKSHIRE HILLS.

[Mr. Hardy's popular verses "Sam" were read at Chautauqua the last session, and since then there have been frequent calls for them from correspondents. We take pleasure in furnishing them.]

A COUNTRY boy by the old stone wall,
That keeps the meadow and road apart,
Stands handsome and manly and strong and tall;
And sturdy is he as the maple tree
That's by his side. For Sam is young
And his honest heart is as light and free
As the bird that sings in the summer skies.
He looks far off o'er the distant hills,
While the soft light shines in his hazel eyes;
And leaning there by the meadow wall,
He gives this sweet, familiar call:
"Ho boss! ho boss! ho boss!"

Now to manhood grown, and the bells sound sweet
As the cows come slowly from out the wood;
And he leaves the wall and hurries to meet
The mild-eyed creatures, for they all know
The hand that strokes them as they pass
Along the road where the daisies grow,
And each one stands by the cow-yard bars
Seeming well content with the strong brown hand
That milks them there 'neath the summer stars;
And Sam's eyes look love as he sings again
The well-remembered, sweet refrain,
"Ho boss! ho boss! ho boss!"

'Tis a day in June, such as poets love.
There by his side a fair girl stands,
And the flying clouds in the sky above
Seem to play at forfeits with the sun.
How well Sam knows that a lover's heart
Throbs 'neath his coat, and that every one
Of the clover blossoms in the field
Is breathing to him an old love song,
And that every bud a joy can yield.
So the maiden there by the broken wall
Takes up and sings the old-time call,
"Ho boss! ho boss! ho boss!"

Once more Sam stands by the meadow bars
With his wife beside him, and her arms
Enfold a dear form, whose baby prate
Is sweeter to them than the brook's gay song,
As it flows away at the foot of the hill.
Happy they wait, for they know ere long
The cows will come from the meadow side.
So Sam caresses his little son,
While the young wife looks with joy and pride;
And a piping voice o'er the old stone wall
Just breathes in baby notes the call,
"Ho boss! ho boss! ho boss!"

—*Albert H. Hardy.*

OVERWORKED WORDS.

I WAS awakened in the middle of the night by a disturbance in the library. It did not seem to be the noise of burglars. It was more like the murmuring sound of many tongues engaged in spirited debate. I listened closely and concluded it must be some sort of a discussion being held by the words in my big unabridged dictionary. Creeping softly to the door, I stood and listened. "I don't care," said the little word Of; "I may not be very big, but that is no reason why every body should take advantage of me. I am the most mercilessly overworked word in the whole dictionary and there is no earthly reason for it, either. People say they 'consider of' and 'approve of' and 'accept of' and 'admit of' all sorts of things."

"Pshaw!" said the word Up, "I am not much bigger than you and I do twice as much work, and a good deal of it needlessly, too. People 'wake up' in the morning and 'get up' and 'shake up' their beds and 'dress up' and 'wash up' and 'draw up' to the table, and 'eat up' and 'drink up' their breakfast. Then they 'jump up' from the table and 'hurry up' to 'go up' to the corner, where the street-car driver 'pulls up' his horses and the passengers 'ascend up' the steps and 'go up' into the front seats and the conductor 'takes up' the tickets."

"I agree that both Up and Of are very much overworked," said the word Stated, "but I think I myself deserve a little sympathy. I am doing not only my own legitimate work, but also that which ought to be done by my friend Said. Nobody 'says' any thing nowadays; he always 'states' it."

"Yes," chipped in the funny little word Pun, "these are very 'stately' times."

Some of the words laughed at this, but Humor said, "Pun is a simpleton."

"No," answered Wit; "he is a fellow of duplicities."

Then the discussion was resumed.

"I do a great deal of needless work," said the word But. "People say they have no doubt 'but that' it will rain, and that they shouldn't wonder 'but what' it would snow, until I don't know 'but' I shall strike."

"What I have most to complain about," said the word As, "is that I am forced to associate so much with the word Equally. Only yesterday a man said he could 'see equally as well as' another man. I don't see what business Equally had in that sentence."

"Well," retorted Equally, "men every day say that something is 'equally as good' as something else, and I don't see what business As has in that sentence."

"I think," said Propriety, "you two should be divorced by mutual consent."

There was a fluttering sound and a clamor of voices.

"We, too, ought to be granted divorce," was the substance of what they said, and among the voices I recognized those of the following named couples: Cover Over, Enter In, From Thence, Go Fetch, Have Got, Latter End, Continue On, Converse Together, New Beginner, Return Back, Rise Up, Sink Down, They Both, Try And, More Perfect, Seldom Ever, Almost Never, Feel Badly, United Together, Two First, An One, Over Again, Repeat Again, and many others.

When quietude had been restored, the word Rest said: "You words all talk of being over-

worked, as if that were the worst thing that could happen to a fellow, but I tell you it is much worse to be cut out of your own work. Now, look at me. Here I am ready and willing to perform my part in the speech of the day, but almost everybody passes by me and employs my awkward friend Balance. It is the commonest thing in the world to hear people say they will pay the 'balance' of a debt or will sleep the 'balance' of the night."

"It is my turn," said the word Among. "I should like to protest against Mr. Between doing my work. The idea of people saying a man divided an orange 'between' his three children! It humiliates me."

"It seems to me," said the word Likely, "that nobody has more reason for complaint than I have. My friend Liable is doing nearly all my work. They say a man is 'liable' to be sick, or 'liable' to be out of town, when the question of liability does not enter into the matter at all."

I saw that there was likely to be no end to this discussion, since half the words in the dictionary were making efforts to put in their complaints, so I returned to my couch; and I will leave it to any person who has read this account to say whether I had not already heard enough to make me or anybody else sleepy.—*Exchange.*

NORMAN AND SAXON CUSTOMS CONTRASTED.

THE short close tunic of the Saxon was a more graceful garb as well as a more convenient dress, than the garb of the Normans, whose undergarment was a long doublet, so loose as to resemble a shirt or wagoner's frock, covered by a cloak of scanty dimensions neither fit to defend the wearer from cold or from rain, and the only purpose of which appeared to be the display of as much fur, embroidery, and jewelry work, as the ingenuity of the tailor could lay upon it.

"In heaven's name," said Emperor Charles, in whose reign they were first introduced, "to what purpose serve these abridged cloaks? If we are in bed they are no cover, on horseback they are no protection from the wind and rain, and when seated they do not guard our legs from the damp or the frost." Nevertheless in spite of this imperial objurgation, the short cloaks continued in fashion down to the time of which we treat; and the long mantle which formed the upper garment of the Saxons, was held in proportional derision.

With sly gravity, interrupted only by private signs to each other, the Norman knights beheld the ruder demeanor of Athelstane and Cedric at the banquet, to the form and fashion of which they were unaccustomed, and while their manners were thus the subject of sarcastic observation, the untaught Saxons unwittingly transgressed several of the arbitrary rules established for the regulation of society. Now it is well-known that a man may with more impunity be guilty of an actual breach either of real good breeding or of good morals, than appear ignorant of the most minute point of fashionable etiquette. Thus Cedric, who dried his hands with a towel instead of suffering the moisture to exhale by waving them gracefully in the air, incurred more ridicule than his companion Athelstane when he swallowed to his own single share the whole of a large pasty composed of the most exquisite foreign delicacies, and termed at that time a *Karum-pie.* When, however, it was discovered that the Thane of Conisburgh had no idea what he had been devouring and that he had taken the contents of the Karum-pie for larks and pigeons, whereas in fact they were beccaficoes and nightingales, his ignorance brought him in for an ample share of the ridicule which would have been more justly bestowed on his gluttony.—*From Scott's "Ivanhoe."*

KING JOHN.

AT Easter time the Barons assembled at Stamford, in Lincolnshire, in proud array, and marching near to Oxford where the King was, delivered into the hands of Stephen Langton and two others, a list of grievances. "And these," they said, "he must redress or we will do it for ourselves!" When Stephen Langton told the King as much, and read the list to him, he went half mad with rage. But that did no more good to him than his afterward trying to pacify the Barons with lies. They called themselves and their followers "The Army of God and the Holy Church." Marching through the country, with the people thronging to them everywhere (except at Northampton where they failed in an attack upon the castle), they at last triumphantly set up their banner in London itself, whither the whole land, tired of the tyrant, seemed to flock to join them. Seven knights alone of all the knights of England, remained with the King; who, reduced to this strait, at last sent the Earl of Pembroke to the Barons to say that he approved of every thing and would meet them to sign their charter when they would. "Then," said the Barons, "let it be the 15th of June, and the place Runny-Mead."

On Monday, 15th of June, 1214, the King

came from Windsor Castle, and the Barons came from the town of Staines, and they met on Runny-Mead, which is still a pleasant meadow by the Thames, where rushes grow in the clear water of the winding river, and its banks are green with grass and trees.

On the side of the Barons came the general of their army, Robert Fitz-Walter, and a great concourse of the nobility of England. With the King came, in all, some four-and-twenty persons of any note, most of whom despised him, and were merely his advisers in form. On that great day and in that great company the King signed Magna Charta, by which he pledged himself to maintain the Church in its rights; to relieve the Barons of oppressive obligations as vassals of the Crown, of which the Barons in their turn, pledged themselves to relieve *their* vassals, the people; to respect the liberties of London and all other cities and boroughs; to protect foreign merchants who came to England; to imprison no man without fair trial; and to sell, delay, or deny justice to none.

As the Barons knew his falsehood well, they further required as their securities, that he should send out of his kingdom all foreign troops; that for two months they should hold possession of the city of London, and Stephen Langton of the tower, and that five-and twenty of their body should be a lawful committee to watch the keeping of the charter and to make war upon him if he broke it.

All this he was obliged to yield. He signed the charter with a smile, and if he could have looked agreeable would have done so, as he departed from the splendid assembly. When he got home to Windsor Castle, he was quite a madman in his helpless fury. And he broke the charter immediately after.—*From Dickens' "History of England."*

TALK ABOUT BOOKS.

Roscher's Principles of Political Economy.

From the time when moneys, measures, and weights were employed by the earliest Oriental nations, down to the present day, there has been a steady development of the science known as Political Economy. It has been Professor Roscher's especial privilege to see this growth in a new light and deduce from it principles which he has presented in the form of a scientific treatise,* and which lie at the basis of the historical school of political economists. In support of his thesis, that legislation should consider the varieties of culture in its different stages, and in illustration of economic progress among the nations, he has drawn from a limitless field, gaining much by a careful study of classical literature, historical, geographical, and statistical works. In the main Roscher follows in the lines laid down by Adam Smith, Ricardo, Malthus, and Mill. While he fails to estimate fairly the importance of general economic laws, he overcomes the arguments of the idealists who maintain that their illogical hypotheses are capable of direct application without taking into account the circumstances existing under different latitudes and conditions. The translation is a scholarly one and forms a valuable contribution to economic literature.

Economic and Social History of New England.

It is the actual every-day life and business of the New England colonists with which Mr. Weeden deals in his two volumes.* He tells what the early New Englander said, did, and thought so far as he could find out from long searching in a vast amount of chronicles of the times, of private letters and diaries, of town records and local histories. His family life, ways of worshiping, religious ideas, town government, styles of house-building, methods of transportation, dealings with his neighbors, ways of making money, etc., are described at different periods from 1620–1789. The reader having the information must form his own conclusions about the people. Mr. Weeden's method is that we use in describing one friend to another. Very just impressions of the people of early New England may be had from the work, which has been well done. The selection of facts and incidents from the original documents has been judicious. The grouping is clear and logical. The style is simple and pleasing. These are great merits and scarcely to be expected when the difficulty of handling such material as was required to write the book is considered. The student of New England will find nowhere else such a mass of material to help him in judging of the

* Principles of Political Economy. By William Roscher. Translated from the German by John J. Lalor. 2 Vols. Chicago: Callaghan and Company.

* Economic and Social History of New England: 1620–1789. By William B. Weeden. In two volumes. Boston: Houghton, Mifflin and Company, 1890. Price, $4.50.

economic conditions, as in this work. It will be found an admirable reference book to use in connection with political histories.

The Anatomy of Atheism.

Keeping the constitution and laws of nature constantly before him the author of this work* raises the question, Can we find as a part of nature the essential elements of religion? And as the outcome of a long argument he discovers that they hold a conspicuous place in nature as a whole, and especially in the human department. In the presence of these facts "atheism" is a word without meaning, and religion is as real as nature herself. He holds that Christianity is not the creator or the originator of the fundamental elements of religion, but a revealer, illustrator, and expounder of them—adapting them to man's capacity and wants. Hence the identity of the religion incorporated in nature and Christianity. Could man quickly and correctly read the volume of nature, the Bible would be a superfluous book. Regarding man, very properly, as a part of nature, the author lays out all his strength in the development of the moral government of the world. This part of the book is a theodicy, and some startling points are made. It is held that positive, or affirmative or constitutive evil, does not exist; that is, that evil forms no part of the constitution and laws of nature, and that the evil that is, is but the absence of some possible good or the perversion of it. Col. Ingersoll, as a representative infidel, is used as an authority for his school, and as such suffers vivisection. "The laws of nature are the thoughts of God," is the motto of the book, and its doctrines stand out conspicuously on every page. Religion is defined as the obedience of love to God and the service of love to man. A sharp distinction is made between church, theology, and religion and more religion is called for as the antidote for all forms of infidelity. If the general trend of the argument of this volume is not original we do not know where it could be duplicated.

Rudyard Kipling.

There must be something stimulating, if not amusing, to Rudyard Kipling in the attitude of critics toward him when one finds him so interesting that he takes his stories to bed and reads till all hours, while possibly just across the way his neighbor is shedding tears over his "swagger"; others see in him a Bret Harte, a twin-soul of Rider Haggard's; still others declare he is destined to be celebrated; and a humorist finds his style so peculiar as to offer itself as a fit one for burlesque. By this time the literary world knows that Rudyard Kipling is a young Anglo-Indian, twenty-five years of age, who was educated in England but early returned to India and first made himself known through his verses and short stories in Indian newspapers and his "Plain Tales from the Hills,"* through which Americans are now making his acquaintance, in Eastern journals. These latter stories Macmillan & Co. have issued in attractive style, and his new work, "The Book of 45 Mornings," this firm has made arrangements personally with the author to publish. It is to be regretted that already four or five firms have advertised pirated editions of it. What has caused the unusual interest in Mr. Kipling's work? Its unusualness. Those familiar with English life in India and certain phases of native life have called these tales the best book ever written on the subject, and give best the local color. In one of his stories Mr. Kipling says, "Some people say there is no romance in India. These people are wrong. There is quite as much romance as is good for us. Sometimes more." This element of romance combined with Eastern superstition gave him unworked material, whose charm is its freshness—material which seems exhaustless, for he is repeatedly saying, "but that is another story," which is as provoking as the "I know something nice but I won't tell now," of our childhood days. His nonchalant, intimate way of telling you so much in a short time pleases you extremely in spite of the slang, the mannerisms, the inelegancies, and the defiance of grammatical rules of which he is guilty—but he doesn't seem to care, why should you? Mr. Kippling has demonstrated clearly that if you have something interesting to tell, you are sure of your audience.

English Classics.

The young lady who fastened down with a piece of rubber the text of her book in order that it might not interfere with her learning the notes, is the legitimate product of the study of useless annotations and the absurd methods of teachers of literature. The result is leading to more reasonable annotation and better methods. Professor Cyril Ransome has an excellent work in this line on "Short Studies of Shakspere's Plots."† The

*The Anatomy of Atheism. By the Rev. H. H. Moore, D.D. Cincinnati: Cranston & Stowe, 1890. Price, $1.50.

*Plain Tales from the Hills. By Rudyard Kipling. New York: Macmillan & Co. Price, $1.50. The Courting of Dinah Shadd and Other Stories. By Rudyard Kipling. New York: Harper & Brothers. Price, 30 cts.

†Short Studies of Shakspere's Plots. By Cyril Ransome, M.A. New York: Macmillan and Co.

idea of the play as a whole is the prominent feature, creating an interest in the play itself; then he explains idioms and unusual words, fitting the pupil for an appreciation of a critical survey of the drama.——This work is being furthered by "English Classics," a series of selections from the works of the great English classics. It is a handy edition in serviceable cloth binding, suitable for schools. Mr. Deighton has admirably prepared "The Merchant of Venice."* An introduction on the date of composition, source of plot, and outline of the play prepare the way for an appreciation of the play itself, which follows, and is supplemented by useful notes. "L'allegro and Il Penseroso" † are treated in a similar manner by Prof. Bell. This series also includes Scott's Lady of the Lake, Lay of the Last Minstrel—Canto I.–III., Marmion, Rokeby, Shakspere's The Tempest, Much Ado About Nothing, King John, Richard II., and selections from Tennyson and Wordsworth. Sir Philip Sidney's "Defense of Poetry"‡ is also finely edited by Prof. Albert Cook. Besides an interesting sketch of Sidney's life and his theory of composition, he furnishes a minute analysis of the "Defense."——The Camelot Series aims to give in correct and convenient form the text of some famous authors with sufficient explanation to make them intelligible. Of this series "English Prose"‖ presents examples to show what English prose was like from the time of Sir John Maundeville down to Thackeray.

For the Sunday-School Library.

A strong story with a noble purpose is "Frances Raymond's Investment."⁋ A juster cause for arraignment, a more convincing indictment, could not be presented before a court than the heroine's case against the saloon. The insufficiency, the injustice, of the law is pointed out in a striking manner in the fact that such a case —typical of the countless number that in real life ought to be redressed—could be lost when tried before a Christian court of the nineteenth century. The "cost of a boy" is shown to be so great as to make it a crime on the part of the nation to leave the "investment" to run the risk of becoming the legalized prey of that band of robbers, the liquor sellers.——The hero of "The Catholic Man"* is a Christian poet, who, true to his convictions, followed his calling and sung because of the great gladness within him, of "the spiritual that underlies the human and the satisfying fullness of God's wise lovingness." The thread of the story follows the development of his character into strength and power and beauty, and also that of the characters by whom he was surrounded, according to the texts which they had each chosen for their life purposes.——Captivating by their brightness and freshness, quickening impulses of tenderness and sympathy, turning young thoughts into channels of benevolence and kindness, the short stories of Louise Chandler Moulton are exerting a power for good. One of her latest volumes, "Stories Told at Twilight,"† is among the best. ——The author of "Miss Toosey's Mission" has added another delightful book‡ to her list of publications. It tells of the power of a little life over the heart of a man made hard and bitter by the world's disappointments, which resulted in winning him back to kind and loving ways. ——"Isn't she *sweet?*" (with a lingering and caressing inflection on the "sweet") is the cry when children get a glimpse of "Dear Daughter Dorothy's"‖ picture on the title-page of Miss Plympton's delightful story of this little girl. There is no doubt that to the children's favorites Editha and Little Lord Fauntleroy will be immediately added Dorothy, who has many of the qualities that they won the children's hearts with. The loyalty and helpfulness of the little "'bezzler" is put in a strong and tender manner. The illustrations by the author seem perfect in their interpretation of the thought. ——"The Promised King"⁋ is a life of Christ written in language which the youngest children may understand. It is the "Story of the Children's Savior," told in such a manner as to impress upon them the practical lessons bearing upon their lives.——How the influence of a devoted consecrated soul reaches out and moves to earnest action other lives powerful for good, so that through the combined efforts there is achieved a mighty work in the missionary cause both at home and in the foreign field is told in

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*The Merchant of Venice. With Introductions and Notes by K. Deighton. †Milton's L'Allegro, Il Penseroso etc. With Introductions and Notes by W. Bell, M. A. New York: Macmillan and Co.

‡The Defense of Poetry. Edited with Introduction and Notes by Albert S. Cook. Boston: Ginn & Company.

‖English Prose, from Maundeville to Thackeray; Chosen and edited by Arthur Galton. New York: Thomas Whittaker.

⁋Frances Raymond's Investment. By Mrs. S. M. I. Henry. Chicago: Woman's Temperance Publication Association.

*The Catholic Man. By Mrs. Lawrence Turnbull. Boston: D. Lothrop Co.

†Stories Told at Twilight. By Louise Chandler Moulton. Price, $1.25. Boston: Roberts Brothers.

‡Zoe. By the author of Miss Toosey's Mission. Price, 60 cents. ‖Dear Daughter Dorothy. By A. G. Plympton. Boston: Roberts Brothers. Price, $1.00.

⁋The Promised King. By Annie R. Butler. Philadelphia: J. B. Lippincott Company. Price, $1.00.

a story bearing the significant title "A Little Leaven."* The leaven was hidden in one of Mrs. Lucy Rider Meyers' letters seeking help in raising the Nickel Fund for the Woman's Bible and Training School.——"Nemorama the Nautchnee"† was written for the purpose of quickening missionary zeal among American women. Inwoven with the interesting story is a good presentation of India—its land, its people, customs, history, and above all, its need of the help which Christian nations can bestow. ——"One Little Life"‡ is the story of a young girl who spent herself for others. Invigorating, inspiring, and written in the sweet, pure style characteristic of its author, it is one of the best of books for the young folks' library.—— "Aunt Chloe."‖ A well written book, awakening impulses to go and do likewise in ways of helpfulness and sympathy.——The power for good exerted by the King's Daughters, is most effectively shown in "Maidie's Problem," and "One of Themselves,"§ two stories forming one volume. Both show how the strong, uplifting influences, set in motion by willing, loving workers "in His name," spread out into ever widening circles until many "tens" were regenerated in life and heart and in their turn "lent a hand" to help on the work.——Three touching, tender stories¶ from the pen of Mrs. Swan ring with the sweet tones caused by the earnest, Christian endeavor to attune human lives to the harmony of the Divine will.——The life of a young invalid and the way in which she found the safe, sure route leading into "the silent land" form the theme of a carefully studied story.**——Sorrows, struggles, perseverance, victory—a victory secured by those little successes which come in small but constant measure as the reward of faithful endeavor—are the steps written down in the form of a journal of "Kitty Hunter's Life,"†† which led to the formation of strong, womanly, Christian character.——"Rudolph of Rosenfeldt,"‡‡ a historical story laid in the times of William of Orange, is a good exposition of the craft and cruelty practiced by the Romish Church to suppress the doctrines of the Reformation. Besides the outline facts of real history, it furnishes in its fictitious setting a fine representation of the spirit of the times.——"Leah of Jerusalem"* is a thrilling story of the times of St. Paul, giving a graphic representation of Jewish life and customs, and of the wrongs and cruelties suffered by the early Christians.——The autobiography of Dr. Chidlaw is rich in the varied experiences of a life† passed in many different scenes, such as those of his early home in Wales, his many years as a missionary of the American Sunday-school Union, his chaplaincy in the army, and his labors among the prisons and homes for the poor.——"One Man's Struggle,"‡ is a sad sketch founded on the hard, stern facts met in a determined contest for the cause of temperance. It is a story true to life in the sorrow and apparent defeat pertaining to this great crusade, but it is a question whether for the purpose of rousing others to action in the cause it is well to portray only the dark side of the picture. A better, more effective setting forth of the same plot could have been given. ——That honesty is the best policy is the good old-fashioned teaching in "The Summerville Prize"‖— the plot is almost as old as the proverb. Of course the poor but honest little maid wins the essay prize in spite of the machinations of the haughty village belle. Although lacking freshness in conception, the story is told with sufficient spirit to keep up the interest. Young readers will find it mildly exciting.—— Miss Wesselhoeft already has warm friends among the young people who have read her stories. In "The Winds, the Woods, and the Wanderer"§ she has given them a new style of story,—one somewhat of the German type. It shows the influence of nature upon a youth of artistic temperament.

Miscellaneous.

A book for homes was the intent of Dr. Deems in writing "Chips and Chunks for every Fireside,"¶ and a com-

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*A Little Leaven. By Elizabeth E. Holding. Price, $1.

†Nemorama the Nautchnee. By the Rev. Edwin MacMinn. $1.00.

‡One Little Life. By Mary Lowe Dickinson. Price, 75 cents.

‖Aunt Chloe. By Mrs. E. J. Richmond. Price, 90 cts.

§Maidie's Problem and One of Themselves. By Margaret E. Sangster. Price, 75 cents.

¶The Gates of Eden. Price, $1.00. Ursula Vivian. Price, 75 cents. Robert Martin's Lesson. Price, 60 cents. By Annie S. Swan.

**The Silent Land. By Minnie Willis Baines. Price, 75 cents.

††A Piece of Kitty Hunter's Life. By Mary E. Bamford. Price, 85 cents. New York: Hunt & Eaton.

‡‡Rudolph of Rosenfeldt. By John W. Spear. Philadelphia: The American Sunday School Union. Price, $ .50.

*Leah of Jerusalem. By Edward Payson Berry. New York: Anson D. F. Randolph & Company.

†The Story of My Life. By the Rev. B. W. Chidlaw, D.D. Philadelphia: William H. Hirst. Price, $1.50.

‡One Man's Struggle. By George W. Gallagher. New York: Funk & Wagnalls.

‖The Summerville Prize. By Mrs. George Archibald. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe.

§The Winds, the Woods and the Wanderer. By Lily F. Wesselheoft. Boston: Roberts Brothers. Price $1.25.

¶Chips and Chunks for Every Fireside. By Charles F. Deems. New York: Hunt & Eaton.

plete realization of the intention it has become since leaving the hands of the publisher. There is something in it—something good too—for the various phases of the family circle, as can be seen from the titles of the different departments: The Home Altar, The Library, The Hearth Stone, The Evening Lamp, The Boudoir, The Pastor's Study, and The Office. This wide range of subjects is treated by the skillful hand of the broad-minded, warm-hearted Christian teacher.

"Unanswered Prayer"* is the result of thorough, practical, and conscientious study given to many of the vital questions affecting home life of to-day. Mrs. Henry very closely searches into the hidden influences affecting human life, and unfolds causes which if not counteracted must just as certainly tend to destruction as the working out of any law leads to sure and fixed results. She shows how, through the ignorance of well-meaning parents, the forces necessary to turn a young life from its fatal trend are often unused, and that, if later, the child himself does not exert this power, nothing short of a miracle could save him from the consequences. In plain, earnest, common-sense terms, she denounces that most unwomanly false modesty which while veiling its face, allows unnumbered evils to creep into the home.

The six numbers of the "The Humboldt Library,"† beginning with Number 117, lead their readers far out into the domains of modern science and thought. In reproducing the works of the great modern scholars and specialists these pamphlets place within the reach of all the means of informing themselves concerning these great questions. The matter is usually that which has already received wide recognition.

The advance sheets of "The Prince of Peace"‡ show that Mrs. Alden has succeeded in making a living reality of the events of Christ's life. The book will go far toward preventing young readers from receiving only those impressions which make the Christ an historical personage belonging to such far-away times that it is hard to conceive of Him as belonging to their own life. The story is told in the simple language of to-day, and in a sweet and charming style. The numerous and fine illustrations—most of them copies of the masterpieces of art—and the large, clear type, and fine paper make the book a beautiful one in its outward form.

She who reads might cook, is the impression in glancing at "How to Cook Well."* It tells plainly how to make all kinds of tempting dishes and serve them nicely. The recipes are practical and economical.——Mrs. Mary Hinman Abel was the winner of the fifth prize offered by Mr. Henry Lomb through the American Health Association for an essay on "Practical Sanitary and Economic Cooking."† Her work is founded upon scientific principles. It is a study of the nutritive ingredients of all foods and an application of chemistry and physiology to the correct preparation of food. Carefully prepared recipes are given. She is eminently practical, giving twelve bills of fare for each of three classes. Class I. Those who may be considered poor; II. Those who must be economic; III. Those of moderate means. There is no doubt that if her directions were followed, the food would be low in cost, healthful, and palatable.

The series of daily letters and weekly articles on Chautauqua which Mr. Ernest Lambert contributed last summer to the *New York Tribune* have been gathered with other useful matter into a neat pamphlet, "A Summer at Chautauqua."‡ It makes altogether the best review published of the "greatest of Chautauqua seasons" unless we except the files of the *Daily Assembly Herald*. Mr. Lambert has the faculty for selection, so essential in journalism, and he always put into his reports really pivotal and permanent news. The illustrations which are sprinkled through the book are a welcome addition for those who read to find out what a summer at Chautauqua includes.——A neat little book of "Chautauqua Impressions"† has been put out by Helen P. Strong. It does not pretend to give information about the place, only to revive memories. It will be a pleasant souvenir for a Chautauquan to own.

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*Unanswered Prayer. By Mrs. S. M. I. Henry. Chicago: Woman's Temperance Publication Association.

†Modern Science and Modern Thought. Two Parts. By S. Laing.——The Electric Light and The Storing of Electrical Energy. By Gerald Molloy, D.D., D.Sc.——The Modern Theory of Heat, and The Sun as a Storehouse of Energy. By Gerald Molloy, D.D., D.Sc.——Utilitarianism. By John Stuart Mill.——Upon the Origin of Alpine and Italian Lakes, and upon Glacial Erosion. (A collection of short articles.) New York: The Humboldt Publishing Co. Price per number, 15 cents.

‡The Prince of Peace. By Isabella M. Alden (Pansy). Philadelphia and St. Louis: John Y. Huber Company.

*How to Cook Well. J. Rosalie Benton. Boston: D. Lothrop Company.

†Practical Sanitary and Economic Cooking. By Mrs. Mary Hinman Abel. Published by the American Public Health Association.

‡A Summer at Chautauqua. With Map and Guide and 46 Illustrations. New York: The Tribune Association. Price, 25 cents.

SUMMARY OF IMPORTANT NEWS FOR SEPTEMBER, 1890.

HOME NEWS.—September 1. Labor Day is generally observed.——Henry George arrives in New York and is given a reception by advocates of the single-tax theory.

September 2. The American Social Science Association is in session at Saratoga.——The State Board of Arbitration begins an investigation of the New York Central strike controversy.

September 6. By a dynamite explosion near Spokane Falls, Washington, seventeen men are killed and many others injured.

September 8. Speaker Reed is returned to Congress with a plurality of more than 4,000.

September 12. Floods prevail from New York to Texas; snow falls in North Dakota.

September 14. Secretary Windom declares his intention to purchase $16,000,000 4-per cent bonds and to prepay the interest on the 6's.

September 18. John D. Rockefeller gives an additional $1,000,000 to the University of Chicago.——The three men, Knights of Labor, who it is said, confessed an attempt to wreck trains on the New York Central, are indicted at Troy.——Death of Dion Boucicault.

September 19. The President signs the River and Harbor and the Anti-Lottery bills.——Serious accident on the Reading Railroad, Pa.

September 20. Unveiling of the bronze statue of Horace Greeley at the entrance of the Tribune Building, New York City.

September 23. Six earthquake shocks are felt in South Carolina.

September 24. The German Catholic Congress at Pittsburg, adopts resolutions asking that German Catholic societies be formed in every parish in the United States.

September 25. The current issues of the Birmingham *Age-Herald* and of the Atlanta *Constitution* are seized for violation of the new lottery law; the editor of the *Age-Herald* is arrested and placed under $5,000 bonds to await the action of the grand jury.

September 26. Death of the well known Baptist divine, Rev. W. W. Esters.

September 29. The appropriations made by the first session of the Fifty-first Congress are practically completed with the final passage of the General Deficiency bill; the grand total for the year, with the permanent appropriations, amounts to $462,939,956.——The President approves the Land-Grant Forfeiture bill.

FOREIGN NEWS.—September 3. The anniversary of Sedan is celebrated in Germany.

September 4. Death of the French novelist, Alexandre Chatrian.——The Trades Unions' Congress in session at Liverpool resolves to boycott unfairly made goods, and all railways and boats whose employees are underpaid.

September 5. Floods prevail in Central Europe.——Forest fires rage in Russia.

September 7. Elections in Bulgaria result in victory for the Government.——The Social Science Congress opens at Liege.——Great demonstration of strikers at Sydney, Australia.

September 8. Dock laborers at Southampton "go on strike."

September 9. Death of Canon Liddon.

September 11. Revolt in the Canton of Ticino, Switzerland, on account of differences over the revision of the Constitution.

September 13. The Triple Alliance is extended until 1897.

September 16. The Government is victorious in the elections in Brazil.

September 17. The Portuguese Cabinet resigns.——Public festivities take place throughout Salvador on the accession of President Ezeta.——Disastrous floods in China and Japan.

September 18. John Dillon and William O'Brien arrested in Ireland for conspiracy and advising tenants not to pay their rent.

September 19. The Turkish man-of-war Ertogroul foundered at sea; five hundred lives lost.

September 20. French marines kill one hundred natives of the Society Islands in conflicts resulting in the establishment of a French protectorate over the group.——The McKinley Tariff bill is discussed at the meeting of the Emperors at Rohnstock.

September 25. Opening of the trial at Tipperary of the Irish Nationalist leaders.

September 28. Eighty lace factories closed in France as a result of strikes.

September 30. Expiration of the anti-socialist law in Germany.——Dillon and O'Brien appeal to the High Court at Dublin.

John H. Vincent.

THE CHAUTAUQUAN.

VOL. XII. DECEMBER, 1890. No. 3.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.*

BY EDWARD A. FREEMAN.

CHAPTER III.

THE FIRST CHRISTIAN ENGLISH.

THE beginning of real English settlement in Britain, as distinguished from mere plundering, is fixed to the year A. D. 449.† It was about one hundred and fifty years later, namely in the year 597, that the conversion of our forefathers to Christianity began. And settlement and conversion both began in the same part of Britain, namely in the land of Kent in the southeastern corner of the island. That is the part of the isle of Britain which is nearest to the mainland of Europe, and which has always had most to do with the mainland of Europe. Before the English settlement began, before the Roman occupation began, Cæsar put on record that the Britons of Kent, as being nearer to Gaul, were more civilized than the rest of the Britons. And this was no doubt just as true of the English who succeeded them. We have seen that the English of Kent had intercourse enough with their neighbors beyond sea for the Kentish king to have a Christian wife from Gaul. This fact suggests a great many thoughts. We first of all wonder that neither the Christain Britons who were left in Britain, nor the Bishop and other Christians from Gaul, who came in the Queen's train, did any thing whatever for the conversion of the English. Most likely they never tried; the Britons, we know, never tried. They were not likely to try with a people whom they knew only as destroying invaders. What the Queen and her Bishop may have said to King Æthelberht we cannot say, but it is certain that he showed no mind to listen to Christain teaching till it was brought to him by Augustine straight from Gregory, the Bishop of Rome.

It is in that word Rome that the key lies. For the Britons and their religion nobody among the English cared. Nor were men likely to give up the gods of their fathers to please the Queen or any of her followers. It was another thing when men came straight from Rome with no object but to teach our fathers what they told them was a better way than their own. Such men did seem worth listening to. Though the Roman Emperors now lived far away at Constantinople and kept very little dominion in the Western lands, yet Rome was still the head of the West, to which men everywhere looked up. In truth it might be said to have in some sort become more truly the head of the West; for the Bishops of Rome had begun in some things to take the place of the Emperors. The English were now being brought under somewhat of the same influences under which the other Teutonic nations had been brought long before. Only this time the influences were purely moral, not at all military or political. There was no thought of the English becoming either the subjects or the enemies of the Roman Empire. They became the willing disciples of the Roman Church.

The English Church now founded was more distinctly than any other Church in

* Special Course for C. L. S. C. Graduates.

† For the distinctive character of the events marking this year, see "Outline History of England," page 43.

Europe, the child, or the colony, or whatever we please to call it, of the Roman Church. In the other Western lands, the first conversion of the Roman inhabitants of Gaul or any other provinces—that is, its Gaulic inhabitants who had learned to call themselves Romans—was simply part of the general conversion of the Empire. The second conversion, that of the German settlers or invaders, was simply part of their general entry into the Roman world. They accepted the religion of Rome as they accepted the language of Rome. And this acceptance did not necessarily imply any immediate relation with Rome itself, with the city or church of Rome. But the English received the religion of Rome straight from Rome itself, by the teaching of men sent directly by the Roman Bishop. And it was only our religion that we took from Rome. We did not change our language or our customs in the way that the other nations did. And this, if it brought us in some ways nearer to Rome than the other Christian nations of the West, in other ways made us more apart from Rome. We were a world of our own, and were sometimes called so. In after times, when there was but one King of the English, he decided to be Emperor in his own world as the Roman Emperor was in his Roman world. And in the like sort, the chief bishop of the English was sometimes spoken of as pope of his own English world like the Bishop of Rome in the Roman world. We were, so to speak, a free colony of the Roman Church, not a subject province. And so, in after times, when the Roman Bishops claimed powers which they had not claimed in early times, and used them in a way that was often grievous to the English nation, our parting from the Roman Church was more like a colony claiming its independence than like the revolt of a subject land.

There is no story more familiar than that which tells how Pope Gregory was first led to think of the conversion of the English by the sight of some young English slaves in the market-place at Rome. This story teaches us many things. Among them it sets before us the universal practice of slavery. Christianity gradually overthrew slavery, but very gradually. And, so far as direct influence went, much more was done by teaching that it was a good work to set the slave free than by any direct protest against slavery itself. Mark too that the slavery of which we speak, like slavery in general in old times, was slavery in its worst form—the bondage of men who are naturally as good as their masters. It is even possible that the young slaves whom Gregory saw may have been sold by their parents. And Gregory is not at all stirred against slavery as such; he simply is moved by the youth and beauty of these particular slaves, and by their heathen condition. And the action which it stirs him up to is to try to bring about the conversion of the land from which they came. That he did nothing for the immediate country of these slaves is not very wonderful. For the boys came from Deira in the north, the modern Yorkshire, and it was natural for Gregory to begin his work in the parts nearest the mainland, that is, in Kent.

Gregory was not yet Pope when he first thought of the conversion of the English, and his first wish was to go to Britain himself. It might have been better if he had done so, for he was clearly a man better suited for the work than Augustine whom he afterward sent. Gregory knew much better than Augustine how to adapt himself to new men and new circumstances. He told Augustine that there was no need in a new land to follow Roman usages in every thing. He should set up such usages as suited the case of those with whom he had to deal. He should be gentle and wary with the heathen English, and he should make friends with the Britons who still kept up Christianity in their own part of the island. In this last matter, Augustine wholly failed. The Roman and the British Christians did not agree in every point of usage; neither side would give in to the other; so, as long as any Britons kept their independence, the British Church remained quite distinct from the English. We may be sure that Gregory would have known how to manage things better. Yet we should be thankful to Augustine and his followers for what they did. They did not convert the whole English people; but they set the work going, and others, both Romans and men of other nations, followed. It was not from Rome that all the English were converted. The West-Saxons, whose head city was Winchester, were converted by a separate mission from Gaul.* This, however, was Roman in

*Christianity had spread beyond the Alps as early as the second century. The first Gallic Church was built at Lugdunum (now Lyons, in France), through the instrumentality of some priests from Smyrna, who acted under

a sense, though not directly from Rome. But in northern England, though the Romans began the work, more was actually done by the neighboring people of the Scots. There were the men of Ireland and northern Britain, who had kept up Christianity as well as the Britons farther south. Their usages also were not in all things the same as those of the Romans. There were, therefore, disputes for a while between the followers of the Roman usages and the followers of the Scots. In the end the whole English people accepted the Roman usages. It is quite true to say that in the conversion of England, the Roman planted and the Scot watered, but the Briton did nothing.

On the whole, the way in which the English were converted was honorable to all concerned. There was no compulsion, such as there was afterward when the Scandinavian nations were converted. In all these cases, whether there was compulsion or not, the process of conversion was the opposite to that by which the Empire was converted. Then, the movement began from below; Christianity had been preached nearly three hundred years before there was a Christian Emperor. Among the Teutonic nations the king was commonly converted first and the people followed. And in England they followed quietly. The two kings whose conversion we know most about, Æthelberht of Kent, and Edwin of Deira, were neither of them hasty in accepting the new teaching themselves nor did they at all force it on others. They show every sign of being sincere converts. At the same time they could not help seeing that it would be a great lift to themselves and their people to profess the same religion as the rest of Western Europe, and so to be received on equal terms by other nations. All England was not converted at once. In some cases a Christian king was followed by a heathen son, and then things fell back. In other cases there were wars between a Christian and a heathen king. But of forced conversion, strictly so called, we hear little or nothing. Gradually, in somewhat more than a hundred years, all the English kingdoms became Christian. Oddly enough, the two that remained heathen longest, were two of those which were nearest to the mainland of Europe, Sussex and the Isle of Wight.

Now what were the effects of the conversion of our forefathers to this new religion? We must distinguish between immediate and gradual effects, and also between changes which were involved in the very notion of conversion and changes which were merely likely to follow upon it. In a gradual and indirect way Christianity has leavened the whole European world. It is no boasting to say so; we have only to compare the world that we live in, with all its many and grievous faults, with the world before Christianity was preached. It may even be that the real influence of Christianity is greater now than it was when there was more open profession of it. But this does not touch our immediate question. Were our forefathers morally better for their conversion? I think we may fairly say that they were. In some cases we could hardly venture to say so. The English seem really to have been better, and the Goths too; one can hardly say that the Franks in Gaul were. At any rate their kings and great men at this time—they mended a good deal afterward—were very much worse than the better kind of heathens. Our kings and eldermen, even the average of them, were assuredly not so bad. We cannot expect that a whole people should become a people of saints, least of all in a time when law was weak and violence hard to put down. Christianity assuredly did not, in England or anywhere else, put an end to all evil. But it did much direct good. Many men lived according to their profession, and the people, as a people, improved in many ways. For instance, here as everywhere else, Christianity put an end to the practice of killing or exposing children. And though it in no way put an end to war, it certainly caused war to be carried on in a less destructive way. Much of the land that became England was conquered after the English became Christian. In those lands, in the west of England, the Britons were no longer slain or driven out; they lived on as subjects of the English king. We see this in a curious way. In all the old Teutonic laws the life of every man and the oath of every man had a certain value; but the value differed according to his rank. Thus the oath of one *corl* was as good as that of several *ceorlas* and the price of his blood was also higher. Now in the laws of Ine King of the West-Saxons early in

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their leader, Pothinus, a disciple of St. Polycarp, who in his youth had heard the Apostle John. The church at Lugdunum sent missionaries throughout all Gaul.

the eighth century, we see his British or Welsh subjects living under the protection of the law. Their lives and their oaths have their value; but they are worth less than the life and the oath of an Englishman of the same degree.

In the wide view of general history the great immediate effect of the conversion of the English was their admission into the general European and Christian world. We may say that we were the first Teutonic nation that was so admitted. That is, the first Teutonic nation, living apart in its own land and keeping its own language and customs. Up to this time all who had become Christians had, more or less fully, become Romans. They had at least learned to speak some form of Latin. They had become more or less mingled with Roman subjects and neighbors. But we still lived in our island, living our old life, so far as it was not modified by the new religion. We began to have far more dealings with other lands. Strangers came to us; for the new religion was necessarily preached by strangers. And our people visited other lands, specially in the way of pilgrimages to Rome. In this way we learned much from other nations. We learned many arts hitherto unknown. For instance, we needed to build churches; and we learned to build them, as was said, in the Roman manner, that is, as they were built on the mainland. And men in England, the clergy necessarily and often others as well, learned Latin and read Latin books, both those of church writers and those of the famous old heathens. And as men learned to write Latin, they learned also to write their own tongue. This is the greatest intellectual advance in the history of any nation, when it begins to write its own tongue. But one great mistake was made. The English were the first converts in Western Christendom who knew no Latin. Everywhere else Latin was the natural tongue of divine worship, because it was the common speech of the people. That common speech had begun to differ a good deal from the written Latin, but it had not got to differ so far as to make anybody think of writing in the common speech. But when a nation of quite another tongue was converted, the obvious thing was to use their own tongue in the public worship of God. As it was natural to pray in Latin at Rome, and in Greek at Constantinople, it was equally natural to pray in English at Canterbury. But unluckily this was not thought of. The missionaries, Roman and Frankish, were used to Latin service only, and they went on with Latin service in England. As often happens, men in after time tried to defend the practice by arguments; but this was the way in which it came about.

Thus another language was for some purposes set up in England alongside of our own. English remained the popular speech; but now learning had come in, and Latin came in as the language of learning. It was the universal language of learning, of religion, and of government throughout Western Europe. Among our own people Latin began to be used alongside of English in all public documents, or rather Latin and English began to be used together. For the introduction of Latin gave a great start to the writing of English. It naturally followed from the circumstances of our conversion that learning became the special, though not the exclusive, possession of the clergy. A monk or priest who knew no Latin was clearly unfit for his place. And writing, it should be remembered, was then almost as much the business of a particular class as printing is now. Many a man could read, who could not write,—a thing sometimes forgotten.

When there were thus two languages in use side by side, it could hardly fail but that one was affected by the other. The one to be so affected was of course the English. We had taken in a few Latin words even before our conversion; we naturally took in more after it. These were chiefly ecclesiastical words and names of other things for which we had no English names. The stage of taking in foreign words where they were not wanted, where we had English words which would do just as well, did not begin till ages later. And even of the ecclesiastical words we translated very many. Take one for an example; where we now use the Latin word *resurrection*, our forefathers said *again rising*. But names of quite new offices could not well be translated. We could not help speaking of *bishop*, *priest* (*presbyter*—elder) *monk*, by their Latin names. But in taking in these names we changed their forms so that they looked and sounded almost like English words.

The last word, *monk*, suggests some thoughts. Wherever Christianity spread in those days, the monastic system spread with it. That is, there were companies of men

and of women who went out of the world to save their own souls by devoting themselves to the special worship of God. That is the first notion of a monk. But in its practical working, the monastic system changed a good deal from that standard, both for good and for evil. A body of good monks—and the first monks at least were good—did a great deal more than look after their own souls. A monastery was always a blessing to the neighborhood where it was planted. It was a very great gain in a rude age to have a set of people who gave themselves to all that was peaceful,—religion, learning, art, tilling the ground, helping those around them in every way. Still there were two dangers. The standard of the first monks was very high, higher than could be kept on very long; and in later times the monasteries fell very far away from their first love. Also, while the first high standard was kept, there was always a temptation for good and devout men to turn monks, while we cannot help thinking that they would have done better, at least for other men, to stay in the world as good laymen. A good king or elderman —and there were many such—did more good by ruling his people well than if he had gone into a monastery. But religious feelings were so strong, and the monastic standard was so much before men's eyes, that kings often laid aside their crowns to become monks or to go as pilgrims to Rome. A higher form of devotion was shown by the men who went to preach the Gospel to their still heathen kinsfolk in Germany. It is wonderful how little the Christian kings of the Franks had done for that large part of their at least nominal subjects who were still heathens. But now many men in Britain, both English and Scots, went over to heathen Germany as missionaries. They had a much harder time of it than the Roman missionaries in Britain. Several of them were martyred, a thing of which we hear not a word among our own people. But gradually South Germany was converted; our nearest kinsfolk, the Old-Saxons and Frisians, were more stiff-necked in heathendom, and were in the end brought in by force.

Why, some one may ask, were whole nations so much more easily converted then than they are now? There are several reasons; but of one we may specially speak. There was not the same difference which there is now between the teachers and the taught. Now a civilized man preaches to savages, who have nothing in common with him in language, in customs, in ways of looking at things, or even in color. When in old times a Christian Englishman went to teach heathen Germans he had simply whatever advantage his Christianity and its immediate effects gave him. Otherwise he was much the same as themselves. Even the Roman was not so far parted from the German nations as missionaries are parted now from their disciples. Both were Europeans; and the name of Rome still struck a vague awe everywhere. This is doubtless not the whole of the difference; but it has a great deal to do with it. Thus the Teutonic people both on the mainland and on the great island, gradually came over to the Faith. The Scandinavian nations still remained heathen, and very important events came of this fact.

THE ENGLISH CONSTITUTION.

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II. HISTORY—CONTINUED.

THE stages of the rise of the Commons to pre-eminence of power in the state are well enough marked. Petitions for legislation could be made effective by withholding grants of money to the Crown, and were well enough when heeded in good faith; but it very often happened that after a petition had been favorably answered by the king and a grant of taxes voted, the legislation, actually drawn up in accordance with it and promulgated in the name of the king and lords, differed in essential points from that which had been asked and promised. Statutes were even sometimes collusively changed in phraseology by the judges whose duty it was to transcribe them into the statute-book. Aroused at length by such frauds, the Commons again used their money-grant weapon and forced the Crown to accede to the demand that their petitions should be carried

out without change or addition, and the statutes thus framed accurately transcribed by the judges. Still, however, they had no real control over the matter; the statutes were promulgated after their money votes had been passed.

It was necessary to occupy and hold a still more advanced position. The Commons, therefore, demanded that no statute should be passed without consent of the whole Parliament, the Commons included; and, after a struggle, gained what they demanded, as usual. Only two more steps and the omnipotence of Parliament, together with the full participation of the Commons in that omnipotence, would be fully established. As a still further security against fraudulent practices by the judges in transmuting petitions into formal statute by transcription into the statute-book, the practice was established of submitting proposed laws to Parliament in the form of bills, in the form, that is, which it was proposed they should retain when made into statutes by vote of Parliament, so that Parliament might examine even the phraseology which the law was to wear, and, if it chose, change it until it was to its mind before giving it a vote of sanction.

These steps had all been taken by the end of the fifteenth century. The final step was taken in the celebrated Bill of Rights, whose date is 1689. The Tudors and Stuarts had assumed great and arbitrary powers as toward the laws. So old a writer as Bracton* had said that it was part of the Constitution of England that the king himself should be subject to the laws. But the more arbitrary monarchs had claimed the right to suspend what laws they chose (the right of *dispensation*, it was called) and their pretensions in this matter were given additional color by the fact that the Reformation in England had made the king head of the church in the place of the pope, and had thus made him apparent successor to the pretended right of the pope to dispense with obedience to human law. But after James II. had been thrust out, in 1688, Parliament gave an imperative and final negative to all that. No law, said the Bill of Rights, can be either suspended or in any way changed except by the same authority as that which enacted it. It had taken a long while to establish the principle, but henceforth Parliament was omnipotent.

III. THE HOUSE OF COMMONS.

THE Revolution of 1688, as we have seen, finally established the supremacy of Parliament. It is evident to any one who considers the details, or even the general features, of the long process by which this result was brought about, that what had been growing all the while was the power and influence of the Commons rather than of the House of Lords. It was the Lower House that had all along forced the fighting and won the victories. Indeed, the fighting was at first as much against the exclusive privileges of the Lords in law-making as against the power of the Crown. The Commons began by forcing its way to a place of equality beside the Upper House and then straightway proceeded to use its power to gain complete ascendancy over that House and become itself to all intents and purposes the whole of Parliament. It was from the first equipped with a power which was in the long run always irresistible. It represented the great body of the tax-payers and could withhold supplies from the government. It was necessary to keep it always in a good humor; and it was in a good humor only so long as its power was growing. Sunderland, when minister of William III., showed that eye for essential fact and commanding tendency which marks the statesman, by advising the new sovereign brought from over seas, to recognize the Commons as the vital member, the active partner, in Parliament, and choose his ministers from the party which had the majority in that House. William took the advice, and so set in motion by a single practical act one of those slow revolutions so characteristic of English constitutional history.

The English Cabinet Ministers are now always chosen from the majority in the House of Commons, whether that majority consist of the adherents of a single political party, or of one party and a wing of another combined, as at present. If defeated, that is outvoted, upon any important matter, they must resign their offices and give place to others who shall represent the new majority. The old weapon of the Commons was *impeachment*. When they did not like the

* Henry D., Lord Chief Justice of England in the time of Henry III. He was the earliest writer on English law, his work being the famous book "Concerning the Laws and Customs of England." He died about 1270.

course taken by a minister they accused him of "high crimes and misdemeanors" and he was tried by the House of Lords, the inheritor of the judicial prerogatives of the Great Council from which it directly, the Commons only by adoption, is descended. It was this great and formal process of impeachment that fixed the attention of our constitution-makers in 1787 and was borrowed by them to be put among our own constitutional machinery, to be used, if necessary, even upon the head of the state, as it could not be used in England. They did not perceive that the new and less drastic way of controlling ministers was to outvote them in Parliament, after making it necessary for them to act always through Parliament.

This new kind of responsibility of the Ministers to the Commons, like every thing else in English constitutional practice, came slowly into existence, and in coming, brought with it no great revolution in the character of the government. The government of England was never, except for one or two comparatively short periods (for example, during the reigns of William the Conqueror, Henry II., Henry VIII., and Elizabeth) a veritable monarchy. It has rather been, during much the greater part of its history, an aristocracy whose characteristic part was the House of Lords. It kept this character during the whole of the last and the early part of the present century in spite of the fact that the House of Commons had become its characteristic organ, because the Crown and the Lords in a very mischievous way controlled the composition of the Lower House, were able, that is, to dictate who should be elected to it.

It was determined in the reign of Henry VI., in the first half of the fifteenth century, that no one in the counties should vote for the county members of Parliament (the knights of the shires) who did not possess a freehold estate worth forty shillings a year; forty shillings were worth then as much as eighty pounds ($400) would be now, so that the qualification was put pretty high. But it remained the same till the present century, and the shilling meantime declined very greatly in value; so that the qualification became liberal enough, and the county members were real representatives, no doubt, of a considerable, certainly of a respectable, body of voters. But with a great many of the borough members the facts stood very different. They represented nobody but a few influential noblemen. The franchise was determined in most of the towns by their charters, which were of mediæval dates and patterns, liberal enough, perhaps, for the times in which they were drawn up, but not liberal enough for the times which were to follow. They generally vested all privilege in certain mediæval classes or associations whose membership became very much narrowed as the mediæval system of town life passed away, until the choice of members of Parliament, like all other municipal functions, was restricted at last to a very few persons, easily to be gotten at and influenced.

Many of the parliamentary towns, moreover, decayed and almost passed away, when modern industrial influences began to draw population away from the south of England to the manufacturing middle and western counties; for the statutes which bestow the parliamentary franchise, bestow it upon particular places, not upon the principle that it is to be retained so long as those places remain entitled to it by virtue of possessing a certain population, but to be retained until withdrawn. A few towns, therefore, like the celebrated borough of Old Sarum,* actually passed out of existence without losing their right to send members to Parliament. These and others greatly decayed became so-called "pocket boroughs," their franchise being virtually pocketed by the lords and the country gentlemen who owned the estates covering or contiguous to them. The towns which sprang into existence in the middle and western counties, moreover the great commercial marts like Liverpool and great manufacturing centers like Manchester and Birmingham, meantime remained without representation in the Commons.

So far as the borough franchise was concerned, it began to look as if, not the people of England at all, but only influential individuals and petty, close corporations were to be represented in legislation. It is said that

*This extinct city in Wiltshire, two miles north of Salisbury, was, during the times of the early Britons, of the Roman occupation, and of the West-Saxons, a most important place. King Alfred made it a bishop's see in the eleventh century; but the cathedral was removed in the reign of Henry III., and the place, in time, became utterly deserted. There remain of it now only the ruins of its walls, castle, and cathedral. The proprietor holding the estate, however, had the right of sending two members to the House of Commons, after the borough had lost all of its inhabitants.

four hundred and twenty-five out of the six hundred and fifty-eight members which the House of Commons contained in 1801 were returned "on the nomination or on the recommendation of two hundred and fifty-two patrons," and that "three hundred and nine out of the five hundred and thirteen members belonging to England and Wales owed their election to the nomination either of the treasury or of one hundred and sixty-two powerful individuals." In short, a majority of the members of the Lower House were nominees either of the government, the ministry of the day, or of members of the landed aristocracy. No wonder patriots in America got so little sympathy, so few concessions, from Parliament! The English government was then, not a government by the House of Commons but a government by the Crown and the Lords through the House of Commons.

It had become very clear to every man of public spirit before the end of the last century that such a system needed immediate and thorough reform. But just as that reform was about to be undertaken, the French Revolution came; and that Revolution seemed to all who were timid, an object-lesson in the terrible risks of systematic constitutional reform. The conservative classes everywhere took fright. England kept still and held her breath; entrusted her government to all sorts of safe commonplace men; enjoyed reaction for a full generation, nay longer, and tried to forget parliamentary reform. But the disfranchised classes refused to let her forget it, and in 1832 she had to begin to make the Commons really representative. The "rotten," decayed boroughs were disfranchised, representation was given to the new towns which had sprung into importance, and the franchise was everywhere extended so as to include at least the middle, well-to-do classes, the small traders, and the substantial tenants of town and country. In 1867 another re-distribution of seats and widening of the franchise took place, and in 1884–85 still another. As the law stands now, the franchise, though still based upon a property qualification, is very liberal; indeed, it could hardly be extended further without being made "universal." Every person, whether resident in a county or in a borough, who is a householder, and every lodger whose lodgings cost him ten pounds ($50) annually, is entitled to vote for members of Parliament.

Such reforms, in making the House of Commons really representative of the nation, made it also unquestionably the predominant power in the state. Its will is now conclusive, irresistible. The assent of the House of Lords to all laws is as necessary to their validity now as it ever was; but the House of Lords would now no longer dare withhold its assent to any measure about which the House of Commons had clearly made up its mind. The House of Commons governs England, and the ministers are its servants.

The House of Commons has six hundred and seventy members, of whom four hundred and ninety-five represent England and Wales, one hundred and three Ireland, and seventy-two Scotland. It sits in a beautiful but not spacious chamber of oblong shape which is devoted entirely to legislative business and debate. The members are not provided with chairs and writing desks, as the members of our legislative bodies are; they must do their writing in a comfortable reading room near at hand. In the House itself there are only cushioned benches, running the length of the hall, four rows, or tiers, rising one above another on each side of a wide central aisle. The main doors to the House open at one end of this aisle; at the other end of the aisle which they face, rises the canopied seat of the speaker, below and in front of which are the seats and tables of the clerks and a broad table running some distance down the aisle, holding among other things, the boxes in which petitions are put and the great mace which is the symbol of the speaker's authority. Above the speaker's chair is the gallery set apart for reporters; opposite his seat is a gallery reserved for special classes of visitors; on either hand are the galleries which, the speaker's permission being obtained, any one may enter.

The benches of the House are not of sufficient sitting capacity to accommodate all the members; when they crowd into it to hear a great debate or to be ready for a critical vote many must stand, some are even forced to find places in the galleries. But, inasmuch as a full attendance is exceptional, it has been thought better to keep the House small enough for business than to make it large enough for comfort and convenience.

After all, the real use of it is, not to seat the members, but to sift and discuss the public business. The purpose of having a hall is to secure debate, not to furnish a place to

sit or vote simply; and the most efficient and fruitful discussion, oftentimes, is that which is informal and conversational, such as would be impossible in an immense chamber. If you are really going to understand the public business and subject it to a thorough talking over, you must be content to sit close to your fellow-members and make it possible for commonplace men with untrained voices, as well as for the great orators, to express their opinions easily and audibly.

When members are in their places they sit in party groups. The party which is in the majority sits on the benches which rise to the Speaker's right, the minority on the benches opposite. There is a still further classification, also, always more or less formally and consciously observed. Narrow aisles, or "gangways" as they are called in the House, divide the rows of benches on either side into two sections. The Ministers sit on the front bench immediately to the Speaker's right, having the long table that holds the mace and the petition-boxes before them; and on the front benches just opposite to them sit the recognized leaders of the "Opposition," that is, the minority. Directly behind the Ministers usually sit their stanchest supporters, the men who can be counted on to speak and vote as they do; while directly behind the leaders of the minority opposite, sit the like "thick-and-thin" party men of the Opposition.

All these are "above," that is to say on the Speaker's side, of the gangways. Below the gangways on either side sit those who hold themselves more or less at liberty to vote against their party, in accordance with their own independent interests or opinions. Most of the Irish members, for example, now that the Conservatives are in office, sit on the benches below the gangway on the Liberal side of the House. With this key to the usual arrangements, the marshaling of the party hosts for parliamentary battle is easily understood.

IV. THE CABINET.

Most of the legislation considered is contained in bills framed and brought in by the Ministers, who are now virtually responsible both for legislative measures and for the conduct of executive business. The Ministers, rather than the sovereign, constitute the Executive. The negative, or veto, of the Crown upon legislation has fallen entirely into disuse; or, rather, to speak with greater historical correctness, the real initiative of the Crown itself in legislation no longer exists. It is still the theory of legislation in England that laws originate with the Crown, whether or not upon the petition or suggestion of Parliament, and are assented to or negatived by the Houses. This places the *veto*, if there can be said to be any such thing in English constitutional law, in the hands of Parliament rather than in the hands of the monarch. But the monarch acts through his Ministers, and it is now incumbent upon him, by virtue of a practice nearly two hundred years old, to choose his Ministers from the majority in the House of Commons, and Ministers so chosen will not submit to Parliament any measures which they know to be displeasing to the party they represent. Should they propose any measure and be defeated, moreover, they cannot insist upon it, but must resign. This is explanation enough of the fact that the will of the sovereign has not been pressed upon Parliament in matters of legislation these two hundred years. This is what is meant when it is said that the Crown no longer exercises its right of veto. The ministers are practically "the Crown," and of course "the Crown" does not negative what it itself proposes.

The Ministers, I have said, must resign if defeated upon any important measure in the Commons; but they need not resign without "an appeal to the country." The legal term of each House of Commons is seven years. It may well happen that a House elected in 1885 is not in sympathy with the majority of the voters in 1890. If the Ministers lose their majority, therefore, if, that is, they are outvoted in a House of Commons which began its life by giving them its favor and support, and they think that opinion "out-of-doors," that is, among the voters, is on their side, they may advise the sovereign to "dissolve" the House and order a new election. This the Crown has a perfect right to do, and is constrained by precedent to do whenever the Ministers advise it. If the majority of the new House is favorable to the Ministers, they stay in office, and feel bolstered up by a direct "verdict of the country"; if the majority of the new House be against them, they of course resign, and new Ministers are chosen from the new majority. The defeated Ministers and their party change sides in the House and become the "Opposition."

The subordination of the Ministers to the Commons is, therefore, very complete. They must submit all financial matters to it, get its sanction for all schemes of revenue, its specific votes for all expenditures of money; they are expected to see all needs for legislation, to propose measures suited to meet them, and to stand or fall according as those measures are carried or lost in the Commons. At the same time it would be radically erroneous to say that the action of the Executive is wholly subjected in England to the will of the popular House of Parliament. The Ministers govern an extended empire as well as a central kingdom and many things of the very greatest consequence depend upon their initiative concerning which Parliament cannot possibly insist upon being consulted or heeded beforehand. They may do what they will in the field of foreign affairs and in the administration of such colonies as India without any previous consultation of Parliament whatever, without the knowledge of Parliament, indeed; may negotiate and conclude treaties of whatever import; may increase and use Indian armies and finances; may assume financial obligations,—may commit England to courses of action which may embarrass her for generations. The Commons, of course, may show its displeasure afterward and turn them out of office with a direct vote of want of confidence; but what has been done in such cases generally cannot be undone; the next Cabinet must carry out all the engagements made by its predecessors.

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The Cabinet,—the Ministers, that is, chosen from the majority in the Commons and standing responsible to that House for the conduct of the government and the progress and character of legislation,—consists, according to circumstances, usually of from fourteen to sixteen members. These members are always either heads of executive departments or of distinct branches of the public business, executive or judicial. There are eleven officials who are always members of the Cabinet, namely, the First Lord of the Treasury, the Chancellor of the Exchequer, the Lord Chancellor, the Lord President of the Council, the Lord Privy Seal, the five Principal Secretaries of State (for Home Affairs, for Foreign Affairs, for the Colonies, for India, and for War), and the First Lord of the Admiralty. To these are generally added several others, upon the general rule that every interest which is likely to be prominent in the debates and proceedings of the House of Commons ought to have a Minister of Cabinet rank to speak for it and to offer the House responsible advice concerning it. The President of the Board of Trade is often a member of the Cabinet, therefore; sometimes, as at present, the Chief Secretary for Ireland; and frequently the president of the Local Government Board.

THE RELIGIOUS HISTORY OF ENGLAND.

BY PROFESSOR GEORGE P. FISHER, D. D., LL. D.
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II. TO THE REIGN OF ELIZABETH—CONTINUED.

ON the whole, down to the reign of John, who was crowned in 1199, the foreign ecclesiastical influence in England was maintained at a high point. England had joined in the great movement of the crusades for the re-conquest of the holy places, which enlisted the enthusiasm of the Catholic Church throughout Europe, and augmented immensely the power and prestige of the popes, who were its natural leaders. Richard the Lion-hearted, the King of England, was stopped on his return from the Holy Land and cast into prison on the Continent.

John had availed himself of his brother's absence and imprisonment to seize on power. He was afterward forgiven for his usurpations and his sins by his brother, and after the death of Richard became king. His con-

test with Pope Innocent the Third is an epoch in the ecclesiastical as well as the civil history of England. It grew out of a disputed election to the see of Canterbury. The pope interfered in the matter, and, against the will of the king, placed in that exalted office Stephen Langton. The wrath of the king knew no bounds, and he proceeded to wreak his vengeance on the clergy who had carried out the behest of the Pope.* Refusing to yield to the papal commands, John was threatened with the severest penalties known to the church, in case he continued contumacious.

At length, in 1208, England was placed under an interdict. This was one of the most formidable weapons which a pope could employ to excite disaffection in a country, and thus to force a rebellious sovereign to come to terms. The effect of it was to suspend religious services throughout the country, with the exception of the baptism of infants and the confession and absolution of the dying. The bells in all the churches ceased to ring; the dead were buried without prayer; and the Eucharist, the denial of which was regarded as almost equivalent to the closing of the door of heaven, could no longer be celebrated. There is no doubt that the observance of the interdict in some particulars was frequently relaxed; but even under these circumstances the effect was like the spreading of a funeral pall over the entire land. As John continued obstinate, Innocent proceeded to depose him from his throne, to pronounce him deprived of his kingdom, and to hand over the kingdom of England to Philip of France.

The weak and depraved monarch, filled with alarm, made the most abject submission. He promised to undo all the deeds of which Innocent had made complaint, to receive back the ecclesiastics whom he had driven into exile, to restore all the goods which he had plundered from the church, to set free the clergy whom he had detained in prison, and to restore their goods.† John even went so far as to surrender his crown and kingdom into the hands of the Pope. He declared that he had grievously offended God, and that of his own accord, he gave to God, St. Peter, and St. Paul, and the Holy Church of Rome, the whole kingdom of England and the whole kingdom of Ireland. He consented to receive back his kingdom as a fief of the papal see. This abject and humiliating surrender was too much for Englishmen to endure. It aroused a patriotic indignation and spirit of resistance which formed a turning-point in the conflict with foreign ecclesiastical rule. The barons of England established the Great Charter for the protection of English liberty. Langton was one of the most courageous and powerful promoters of this movement. It constitutes an important epoch in a series of measures, extending down to the Reformation, for the defense and protection of the nationality of the English church.

In the fourteenth century, another step in the same direction, which deserves particular mention, is that taken under Edward the Third. It was during the period of the so-called Babylonian Captivity of the popes,* or their residence in Avignon, on the borders of France. The effect of their subservience to the French was to alienate to a great degree the attachment and loyalty of the other nations; and nowhere was this effect more marked than in England, on account of the relations of chronic hostility existing between England and France. A spirit of resistance to the extortions and usurpations of the papacy

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was rife in the nation. One of the statutes of Edward was called the statute of provisors. The design of it was to forbid the sending out of the country, incomes of monasteries which had been founded in England, to provide that elections to benefices should be free, to prevent the Pope from giving English benefices to aliens, and to banish all persons who should undertake to aid the Pope in the infraction of these and like regulations.

Another law of Edward's Parliament was the famous statute of premunire. It forbade the bringing of any prosecution against any subject of the king elsewhere than in the king's courts. It was designed to fortify the independence of the English judicial tribunals. These enactments indicate a resolute disposition on the part of the national church of England to erect barriers against the usurpations of Rome.

The thirteenth century was the most interesting and flourishing period in the whole course of the Middle Ages. The papacy was at the height of its power; the universities were centers of learning, to which a multitude of youth resorted, and where the new scholastic theology excited an unbounded enthusiasm. It was the period when the great cathedrals arose. It was the age when the principal monastic orders, including the Franciscans and Dominicans, flourished. England had its full share in all that gives a peculiar character to this period. Oxford, as a seat of learning, was second only in importance to Paris; and among the scholastic teachers in the various universities of Europe, some of the most eminent were of English birth. It is interesting to remember also that among the English scholars of that day there were some whose curiosity wandered beyond the limits of the reigning scholastic theology, and who were in advance of their times. One of the noblest of the men of this stamp was Roger Bacon, who was born in 1214 and died in 1294. He was interested in the study of the languages, of mathematics, of the natural and political sciences. He understood the method of experimental science; he was versatile without being shallow, and earned the title which he wore, of wonderful teacher.

The spirit of national liberty, combined with the spirit of reform in theology, was exemplified in a most remarkable way in the person and career of John Wiclif. He was born in 1324. He was educated probably at Baliol College, Oxford, of which he became master in 1361. He was early distinguished for his acuteness and for his opposition to the mendicant friars, who were then influential at the university. He came forward as a champion of the civil authority, in opposition to the claims and exactions of the popes. He maintained that the king of England is not bound to pay tribute to the Roman pontiff. He asserted that it is the right of the state to tax church property, even without the consent of the clergy. The mendicant friars were generally champions of the papacy, and all who were interested in maintaining the side of the civil power sympathized with Wiclif in his opposition to them. But Wiclif not only censured the friars, he denounced the luxury and worldliness of all classes of the clergy. His innovations in doctrine were of the most radical character. In his principal work he asserts the supreme authority of the Scriptures; he denounces the doctrine of transubstantiation; doubts whether there is any Scriptural authority for the rites of confirmation and extreme unction; would have the clergy kept from all interference with civil affairs and deprived of temporal authority; disapproves of the existence of the multiplied ranks of the clergy; repudiates the doctrine of indulgences and supererogatory merits,* and the idea that there is a peculiar excellence in the condition of poverty, as that idea was held and taught by the mendicant orders. Moreover, he sets himself against artificial church music, pictures in worship, canonization, pilgrimages, celibacy of the clergy.

The work of Wiclif for which he was most famous in after times is the translation of the Scriptures into the English tongue, to the end that the Bible might be accessible to the common people. How could a man holding these opinions, and taking such a course, a conspicuous man, bold and outspoken, escape the fate that was usually visited upon heretics? The main reason is to be found in the circumstances in which he was placed. He was a champion of civil and kingly authority against ecclesiastical encroachments. He was protected by a powerful noble, the Duke of Lancaster, and by Edward the Third. After Wiclif's death his followers, under the

* Indulgences are remissions of punishment due to sins, granted by the pope and supposed to save the sinner from purgatory.—Works of supererogation are good deeds performed by men, over and above those necessary for their salvation, and which relieve souls in purgatory.

name of Lollards, were numerous, and the influence of the movement that he set on foot was deep and lasting.

During the fifteenth century the spirit of nationalism gained ground. The Babylonian Captivity of the popes, when they were the tools of France and kept up their luxurious and often profligate court at Avignon, was followed by the great papal schism, when rival popes, each owned by a circle of nations attached to him and disowned by the rest, and each anathematized by the others, divided the allegiance of the church. Then came the great reforming councils of Pisa, Constance, and Basle, and the abortive attempt to do away with abuses and diminish the power of the popes, through the action of the Episcopal hierarchy.

In all this period, which was so favorable for the growth of a national spirit in England, English ecclesiastics often took a prominent part in the ecclesiastical contests of Europe. One of the boldest and most outspoken of the members of the Council of Constance was Hallam, one of the English representatives. When Richard the Second was deposed in 1399, complaint was made against him that he had resorted to the Pope to get his acts confirmed. Parliament solemnly declared that "the Crown of England and the rights of the same Crown have been from all past time, so free that neither chief pontiff nor any one else outside the kingdom has any right to interfere in the same."

The discontent of the laity with the clergy constantly increased. The aspiration of the former for independence of clerical control, began to be manifest. There was perpetual dissatisfaction with the tyranny of the church courts. In the fifteenth century, on the whole, the character of the clergy was below that of the laity. It is clear, however, that the higher classes of the clergy were more pure in their lives than were the rank and file of the priests. Among the lower classes of the clergy there was a great deal of coarse vice. If we could believe the satires of the poets we should have to conclude that the friars were an extremely immoral part of the community. This is probably true of a great portion of the Franciscans and Dominicans in this period; yet it must not be forgotten that in these orders were noble men. Preaching had to a considerable extent fallen into disuse. The external ceremonies of the church and forms of devotion, such as pilgrimages and the like, were prominent, and complaint was made on many sides of the abuses connected with the sale of indulgences.

The effect of the Renaissance, or the revival of learning, which emanated from Italy and spread over the nations north of the Alps, was felt in a wholesome way in England. At the beginning of the fifteenth century Erasmus, who became the leader of the men of letters of that age, and the most influential of the favorers of literature in the opposition to ignorance and the dry learning of scholasticism, spent a number of years in England. We find him at Oxford in the company of Colet and More—Sir Thomas More, who afterward became so famous in English history. These men were all devoted students of the new learning, were united in their contempt for the follies and narrowness of the monastic piety of the day and were interested in diffusing more spiritual and enlightened views of the gospel.

Colet, who was born in 1466, took his degree at Magdalen College. He went abroad to study Greek and Latin in Paris and in Italy, and it was during his residence abroad that he first made the personal acquaintance of Erasmus. On his return he read lectures at Oxford on the Epistles of Paul. After holding several important offices, he became Dean of St. Paul's, and there he preached and expounded the Scriptures with great intelligence and with a large admixture of an evangelical spirit. He established a divinity lecture, and three days in the week he addressed the audience who gathered to hear it in St. Paul's Church. Another of his very important works was the foundation and endowment of St. Paul's School. He did not escape molestation and annoyance on account of the freedom of his preaching. Finally in 1559 he retired to Richmond to a house of his own. He was then in the fifty-third year of his age. He died soon after. Colet disapproved of auricular confession,* of the celibacy of the priesthood, and of other established practices which were zealously defended by the opposers of innovation.

Cardinal Wolsey, notwithstanding his ambition and other faults, deserves honor as a liberal patron of learning. He obtained leave from Henry the Eighth to suppress not less than twenty of the smaller monasteries, and thus to endow Christ Church at Oxford and another college as a nursery for it at Ipswich.

* That privately confided to the ear of a f

The writings of Luther early found sympathetic readers among young men at Oxford and Cambridge. The younger class of scholars, who were deeply interested in classical studies and in the study of the Scriptures, went beyond the point which had been reached by Colet and More. One of these, Tyndale, translated the New Testament, and this translation was circulated despite the efforts of the government to suppress it. The eagerness of the people to acquaint themselves with the contents of the Bible could not be baffled by any devices of their rulers or by any means of coercion at their command. Eventually Tyndale perished as a martyr. His translation forms the pith and marrow of the Authorized Version of the Scriptures.

Notwithstanding favorable auguries which might be drawn from the circumstances above mentioned, King Henry the Eighth took the field as an antagonist of Luther, and as a reward for his book in defense of the sacraments received from Leo the Tenth the title, which is still worn by his successors, of Defender of the Faith.

The English Reformation began not in any revolution of doctrine, but in the separation of a political community from the papal see. The creed, the polity, and the ritual of the Church of England remained to a great extent intact. The first prominent factor in the English Reformation was thus the political factor. The doctrinal or religious agency might co-operate and eventually coalesce with it, but this was not the case at the outset.

The rupture between England and Rome grew out of the refusal of Pope Clement VII. to annul the marriage between Henry the Eighth and Catherine of Aragon. It is difficult to say what amount of sincerity there was in the scruples of Henry respecting the validity of his marriage. No doubt his passion for Anne Boleyn rendered his impatience of Clement's delay in the matter the more unbearable. No doubt he was desirous of a male heir to the throne. He laid the question of the validity of his marriage before the universities of Europe, but meantime proceeded to reduce the power of the pope and of the clergy in England. Here he was able to avail himself of the chronic jealousy which existed with regard to the wealth and usurpations of the hierarchy and the national discontent under any form of foreign rule.

The fall of Cardinal Wolsey, who had failed to procure the divorce and was hated by Anne Boleyn and her family, was followed by very severe measures undertaken by Henry for the humiliation of the clergy. Assembled in convocation, they styled him the protector and supreme head of the church and clergy of England as far as is permitted by the law of Christ.

Henry was married to Anne Boleyn in 1533. After the secret marriage his divorce from Catherine was decreed by Cranmer, whom he had made Archbishop of Canterbury. A royal edict was issued abolishing the Pope's authority in England. Parliament passed the Act of Supremacy, declaring the King the head on earth of the Church of England. This act was followed by another great measure tending to bring down the power of the clergy. This was the abolishing of the cloisters and the confiscation of their property. As this property fell to a large extent into the hands of the nobles and gentry, they were bound in this way by self-interest to adhere to the policy of the King.

While England was thus severed from the papacy, the creed remained unaltered. The King, of course, had made his appeal to the Bible in prosecuting his applications for a divorce, and this might incline many to substitute the authority of the Bible for that of the church. There was an earnest party favorable to religious and theological reform. The leader was the primate Cranmer, a man of talents and of learning, of a naturally gentle nature, a devoted friend of learning, and sincerely desirous of reform, but of a pliant and a yielding disposition—"a reed shaken by the winds."

For a time the King showed himself favorable to the Protestant party. The Bible was issued in English by his authority, and a copy of it was ordered to be placed in every church. The Bible and the three ancient creeds were made the standard of doctrine (1536). But disaffection arose, especially in the north of England where the attachment to the old faith was general, and the suppression of the monasteries had excited great discontent. The King turned to a reactionary policy, and the reforming party was obliged to give way. In the six articles, transubstantiation and other characteristic points of the Catholic doctrine were re-affirmed, and all dissent from them was made a capital offense. Persecution of the Protestants went on until the death of Henry.

HOW THE SAXONS LIVED.

BY R. S. DIX.

PART THREE.

UNDER THE ENGLISH KINGS.

NOW we approach the period of the English kings. What a picture they present! How much of honor, ambition, and strength, of cruelty, weakness, and sin they embody; and how interesting we find their steady march toward the victory over ignorance and crime.

In the first group we find Egbert—brave, ambitious Egbert. When he came to the throne in 802, England had settled down somewhat, and the petty states were at peace among themselves. His ambition was to unite these many kingdoms, and thus end forever the squabbling among sister states. Whether his force and judgment would have accomplished this end we may doubt, but the invasion of the fierce Danes certainly did. The whole power of the English states was concentrated upon one end—to drive these heathen barbarians from their shores—but in vain. Actuated at first solely by a desire to escape from the poverty and privation in their continental home, the Danes crossed the seas to plunder and destroy as had the Saxons years before. But when, in Ethelwulf's reign, the English captured their leader, Ragnar Lodbrog, and threw him into prison in Northumbria, their indifferent thieving was turned into bitter hatred; for Ragnar Lodbrog was a sea king and god in the superstitious estimation of his countrymen, and insult to him was insult to their deity. This was, perhaps, the great cause of the Danes' fierce and continued war against England, and revenge, the underlying motive of their frightful devastations.

Every thing was lost in the first years of Egbert's rule in the desperate endeavor to overcome them. Art, letters, the church, even justice and morality, gave way before the all-powerful passion of self-protection. The strides that the English had made in civilization and learning were almost more than counterbalanced by the ruin the pagans wrought. But fortunately the strong will and powerful intellect of the first English kings steered the ship of state through the troublesome waters, until, in the person of Alfred the Great, she found a master who would guide her into the harbor of safety.

His heritage was a heritage of war, misfortune, and death; and only by the exercise of a great and judicious mind could England have been saved. Those who are students of the development of character will find the study of this noble Saxon (who, almost unaided, elevated a great race from apathetic ignorance into intelligent endeavor) very instructive. His studious habits in youth and regretful acceptance of the scepter; his weakness under the demoralizing influence of unexpected power, and final collapse and flight; his brave return to his duties in the face of dangers far greater than those he fled from; and his steady, faithful, unswerving course of government, so wise and so just, are, in all, one of the most remarkable records in history.

Almost immediately after his accession, the Danes came down upon him at Welton and defeated his troops. In sheer weariness of heart, and desire for a little respite from these continued attacks, he patched up a sort of peace with his foes, and they left Wessex; but only to attack him again and again on all sides.

Then came, in 878, his flight and concealment even from his friends. For seven years he had evaded a direct issue with his foes, and now in the hour of need, the king, to whom all England looked for safety, had fled. O cowardly king! Yet out of his repentance and palliation was born that upright character, that noble rule, that patient labor, which saved a nation and bids us cry, O royal king!

Whether it was remorse which turned his steps toward duty again in the face of such terrible odds—who shall say? But that he left his hiding, gathered an army of his people about him, marched upon the Danes and defeated them, is certain; and equally certain is it that, from that hour, Alfred's heart and life were spent in England's honor. He rebuilt cities, erected fortifications, founded universities, formulated laws, advanced the

interests of the church, relieved the poor, established a police, encouraged art, constructed a navy,* organized an army, defeated the fiercest foes that ever threatened the life of man, and saved to future ages, in its hour of greatest peril, the grandest people of the world.

It seems almost incredible that, in the midst of such fearful devastation by sword and pestilence (for in the latter years of his reign the island was desolated by this curse) any man in public life could have devoted his time to letters. Yet so remarkable was this man, that, in the midst of state cares, he not only became familiar with all the best authors in many tongues, but translated and wrote original books upon subjects religious, scientific, political, moral, and poetical. It is in his reign we first reach out and touch, as it were, the inner life of the early English people; not only because he wrote so freely of his own thoughts, acts, and theories, but because from him emanated so many customs and considerations of private and public life which we recognize in our own life to day.

It is a touching picture, this valiant Saxon king, ordering his life day by day in accordance with his highest ideal, putting aside all personal considerations in his endeavor to do the best for the people, and dividing his days and nights into portions that each duty may have its full attention. One of the many little acts of his life which illustrate his kindness of heart and high principle was the arrangement he made of the nobles of his court. In order that they might have time to devote to their own families and homes, he divided them into three bodies, each to serve him one month and then retire, thus giving equal time to all to conduct their private affairs. He also divided his income into portions and distributed it as follows: one-sixth to his warriors and attendants, one-sixth to architectural arts, and one-sixth for the comfort of visiting foreigners; the remaining half was again sub divided: one-fourth to foreign poor, one-fourth to two monasteries he had founded, one-fourth to a public school, and one-fourth to monasteries at large. He was equally just as to his own time, and gave one-third to sleep and refreshment, one-third to public affairs, and one-third to sacred duties.

Thus he laid the foundation of that economic policy which has been the guardian angel of English politics and established a business-like conduct of life which encouraged his subjects to do likewise. The bitter contests of the past had given but little time for attention to commerce or the learning of trades, but upon this as upon all slothfulness, the wise king laid his hand and warmed it into activity. And so, also, were the tilts at arms between the "cnihts," or knights, revived in these days of peace, and the honored king encouraged by his personal presence at the games all athletic sports. In after years we find the trades-people uniting in guilds for self protection and pleasure; and among the nobles, clubs not unlike our social clubs were formed.

England in general was sadly ignorant at this time, and even the clergy must be cast under the same imputation; but the body of great and learned men, from many climes, who gathered at the court, soon inspired the public with a firm desire to improve, and Alfred's children were especially benefited by the prevailing influence. Their relations with their father were the most familiar, and Alfred was blessed in his old age by the companionship of worthy sons and daughters.

Let us next consider England as it is presented to us in the reign of Ethelstan.

The Danes in Northumbria, through the years of abode in England, have become gradually more and more civilized, accepting the tenets of the Christian church at different times, though their conversion was more a diplomatic move than a sincere change of heart. However, it all has had its effect and now, when Ethelstan comes to the throne, they are occupying the territory lying between the rivers Firth and Thames under the tributary king, Sigtryg. So we see they

* "The precise year in which the great reconstruction of his fleet was made is not ascertainable; the *Saxon Chronicle* places it as late as 897. The vessels then, which after much study of the matter, he ordered to be built, were twice as long and high as those of the Danes, and had forty, sixty, or in some cases even a larger number of oars. They were also, it is said, 'swifter and steadier than the older vessels as well as longer and higher and were shapen, neither like the Frisian nor the Danish, but so as it seemed to the king they would be most efficient.' Alfred's galleys are, perhaps, less puzzling than the Greek triremes; at the same time it is not easy to imagine how the account in the *Chronicle* can be correct. Galleys would naturally be slower in proportion to their height, though of course much more formidable as fighting vessels. . . . In this department, as in his military reforms, results at once justified his sagacity, for he was never badly worsted in a sea-fight, and toward the end of his reign his fleet had swept the coasts of England clear of the sea-rovers."

have quite a footing in the island, and educated as they have become, relatively, they are formidable foes. Wars again commence for the supremacy of power, so that Ethelstan's reign must be one of trouble and misfortune. But he is the representative of a great power in the civilized world, and continental monarchs seek his friendship and cooperation, for England is becoming most thoroughly civilized in spite of the presence of the powerful but unsuccessful Northmen.

We note a young man who lingers about the court—a young man of striking appearance and dignified carriage even though he is yet in his teens. Who is he? Dunstan, the musician, poet, artist, and scholar. Dunstan, who will lay the corner-stone of intrigue and deceit in England's court. Hitherto the kings have been mostly straightforward, honest gentlemen, working for the greatest good, frankly and openly, with little or no thought of scheme or plot. But this self-opinionated boy shall change all that. When Edmund, in the days succeeding the final victory over the Danes, hearing of Dunstan's talents, sends for him to come to the court and entertain the courtiers, he gleefully accedes to the request. Once there he assiduously cultivates that diplomatic tact which will make him the man of his time. Slowly gaining favor at court, using his religious honors to acquire temporal power, he schemes for the one great object of his life.

The years pass by and all England rings with one great word—Dunstan. Dunstan the wise, some cry. Dunstan the mountebank, cry others. Edred is on the throne, and ever by his side stands Dunstan, now the most influential man in England.

But still the people cry for or against this Dunstan. At every street corner, in every shop, at every public gathering, groups of people are excitedly talking, and as we listen we catch the words "Church—Monks —Dunstan." Yes, that is it. The very heart of the nation is torn in conflict between the monastic party, of which Dunstan is the leader, and the secular clergy; and all the bitterness of personal dislike and party hatred is showered upon Dunstan's unfortunate head.

But as we lightly pass over the years and next look in upon the scene at Edwy's coronation dinner, we are distressed and amazed. Amid the noise and drunken brawling of the courtiers, see this dignified man, angrily arguing with Archbishop Odo, until at last, in a passion of rage, he rushes out of the hall and bursting into the queen's private apartments tears Edwy from her side. What does it mean? Dunstan, Dunstan! where is that diplomacy which should have kept you patient with the young king and his follies, lest you lose your power? Are you surprised that this act angers the king into exiling you from your native soil? Surely not.

But again there is a turn in fortune's wheel and Dunstan is at home. All the land rings with his mighty deeds. Heaven itself has reversed her laws to emphasize his words, and the Christ upon the cross has bidden the multitude obey his voice. O Dunstan, Dunstan! can you stoop so low to reach the ear of your ignorant followers as to resort to a trick of ventriloquism?

Scarcely has this marvel died in the mouths of the people when again, in hushed voices, they tell how at a meeting where Dunstan was expounding his views to his opponents, and at the moment when he was calling upon God to bear witness to his truth, the floor of the building gave way, precipitating all his accusers to the cellar beneath, and leaving Dunstan, alone, standing safe upon a beam. But at last there is no need for him to resort to such means for gaining power, because, in the person of king Edgar, Dunstan has a willing pupil; and as Archbishop of Canterbury he works and schemes with never-ending ardor for the advancement of the monastic party of the church. There has been no English king who lived in such pomp or encouraged the shows of temporal power as does this Edgar who, in 975, lays aside his robe of earthly splendor, which falls upon the shoulders of his fifteen year old son, Edward II., whose reign commences in trouble and will end in blood.

His step-mother, Elfrida, eagerly desiring her son Ethelred to be king, plots and schemes, in collusion with the clergy and Dunstan's many enemies, to overthrow his power and supplant Edward. Dunstan's influence is sufficient to place Edward on the throne in the face of this desire, but not to protect him while there, for at the end of three years, the young king is assassinated at the instigation of his step-mother, and Ethelred II. is his successor. Unfortunate Ethelred! Thrust into a position of power when only ten years old, by a vile and un-

natural crime, terrorized through all his childhood by the shrewish woman who is his mother, beaten in boyhood, and threatened in manhood, what wonder he wins the title the Unready? And Dunstan, now an old man, loses in these last ten years of life that diplomatic tact which characterized him in his youth, and in his religious fanaticism involves his sovereign in issues which estrange him from his nobles whose sympathy and assistance he will so sorely need in the years to come. Most unfortunate Ethelred! The Danes uprise, and under their continental kings Olaf and Sweyn wage successful war. Ethelred weakly tries to buy them off and then treacherously orders a terrible massacre of his unsuspecting foes.

This is a painful scene and we hurry on. Ethelred dies and leaves the crown to his son, Edmund II., who might have saved England forever from the hands of the Danes had he not been so foully murdered by the Duke of Mercia.

During all this time of plot and counter-plot in church and court, the life of the individual has changed but little. The domestic life of the citizen is much the same, and if education and foreign influences have enlarged his views somewhat, he still clings to the customs of his forefathers, and is still an old-time Saxon. In the years of peace he has given his attention to agriculture, and agriculture has brought him wealth, and wealth has developed the necessity for trade, and that necessity has established a commerce which reaches across the seas and draws to the English ports products of all nations.

In the days of Alfred and Ethelstan the interest in shipping was much encouraged, and has been gradually increasing. The Danes are the most powerful nation on the seas, and by far the best ship-builders, so that large and oftentimes beautiful vessels are engaged in this commerce. They have high decks and prows ornamented with figures of lions, bulls, or men (these figures are richly decorated with copper, gilt, and gold when owned by wealthy men or royalty and have vanes at their mast-heads). Naturally this intercourse with lands across the seas has increased the wealth of the country, and the demand for currency, for use in trade, has created the necessity for mints. So mints have been established at various places, and the larger cities have become hives of busy work-a-day people. And since the days of Ethelstan all honor is paid the successful merchant—honor, which, in the latter days of Saxon rule, shall give this merchant-element power to place Harold II. on the English throne.

Thus our Saxon buys and sells, imports and exports, farms and manufactures, in short, in a primitive way works for daily bread much as his descendants will, when his is almost a legendary name in history. But all this scarcely touches his home. He may dress a little more richly, or have glass in the windows of his house, or travel a little more; but the cut of his garments, the style of his house, or the comfort of his conveyance is but little improved. That church and monastery may be foreign in their architecture, he thinks fit and right, but no foreign models for his home. In the home of his grandsires, built to stand the wear and tear of bloody strife and ceaseless warfare, he will live and die, and his children shall eat at the same table and sleep in the same bed which have comforted him and his father's fathers before him.

He is still a glutton, and carouses as before; but his surplus energies are employed in useful occupations, so that theft and murder have ceased to be his greatest pleasures. But the quarrelsome disposition which, in his savage state, kept him continually at war, either with his immediate neighbors, or failing in that, with the nearest stranger, keeps him in these latter days continually embroiling himself in party discussions. As in the wars with the Danes, his squabbling with sister states weakened him and made him an easy prey to the invading Northmen, so now the never-ending jealousies, arising from the division in the church, are sapping his strength and laying his country at the feet of the Normans. His pride is excessive, and for him there is nothing worth considering outside the customs and methods of life peculiar to his own country. If he be of the upper classes, his wife has had the privilege of choosing him of her own free will, and is married to him under the sanction of the church. Taking him all in all, however, he is not much changed from the sturdy Saxon we have before seen, save that he has been going through a gradual softening which, imperceptible now, has prepared him for the refining process he will undergo in the hands of the Normans.

There is little love in his heart for his neighbors, the Danes, and save as a choice

between two evils he will never choose a Northman for his ruler. But when Canute, after Edward's death, claims the scepter, these unfortunate Saxons so long harrassed with constant wars under the leadership of incapable commanders, gladly welcome him as king—for he is master of half the kingdom—and rather than enter into war again they yield to him. According to his light, he governs wisely and well. Born of a barbaric nation, coming to the throne when only about twenty-one, the fervor of youth leads him into many deeds of reckless cruelty. But the noble nature underlying it all, in after years tames his ferocity and wins him the titles, the Great, the Brave, and the Pious.

But England for Englishmen is the Saxon sentiment, and great and good as any Danish king may be, the patriotic hearts thrill at the thought of Edward III.'s accession.

They cannot see the danger which threatens England's peace. Who would suppose that beneath the suave exterior of Edward's cousin, William of Normandy, lies an iron will and dauntless courage which shall carry him to the summit of his ambition and lay England at his feet? Now that Edward is dead, they hail the good King Harold.

Alas, their hour of happiness is short! At the battle of Hastings perished forever the power of the Anglo-Saxon kings.

But their influence remained. Their love of truth and freedom, their god-fearing, steadfast natures, their earnest, upright impulses, their sincere and worthy ambitions have run through the ages; and wherever the English blood is found, we find a stable nation. Justice was their watch-word—not the justice of one man's judgment, but the justice of public opinion; the right of man to call upon his brother man for judgment, and the right of the community to decide for or against the accused. Secrecy was looked upon as guilt, and truly no man could live to himself alone. The common will was for the common good, and the balancing power of public opinion followed each man into every act of his life. Thus every man was judge and jury, and every man the molder of his own fate. This is the key-note of English law, and to it belongs all honor and glory.

Steadily through the years, ever onward and upward, strode this sturdy Saxon race. In the periods where one virtue lagged, we see another forge ahead, until in the latter days they stand almost hand in hand. From Egbert to Alfred, Education and Justice slowly but surely marshaled their forces—from Alfred to Ethelstan, Mercy stationed her angels as guards about them—from Ethelstan to Ethelred, Religion sowed the seeds of thought, which, in the years following Ethelred's reign, would spring up and choke out the weeds which Slothfulness had so freely scattered—under the Danish rule, Peace wooed and won with promises of better days to come under her beneficence—and during the time of Edward III. and Harold II., Patriotism reigned supreme.

The Normans came with their refinement and delicacy and in the friction of years, from the hard, unyielding surface of the Saxon character wore away the juts and angles which marred its beauty, and polished into almost unequaled luster the jewel which was once but a rough, unvalued stone.

(*The end.*)

THE TENURE OF LAND IN ENGLAND.*

BY D. McG. MEANS.

PART THREE.

THE lord of the manor is the central figure in the history of English law so far as it relates to land. As we have seen he gradually encroached upon the customary rights of the humbler sort of land-holders, and we are now prepared to see how he extended his dominion upward, freeing himself from his obligations toward the sovereign. According to the feudal theory, land—by which we shall henceforth mean manors, whether singly or in clusters—is held upon condition. The feudal state is a military state, the king being the leader of the armed nation, and empowered to call forth its strength whenever needed. For this purpose the land of the nation was in his hands, to be granted to soldiers as a means

*Special English Course for C. L. S. C. Graduates.

of supporting the bands of armed men which they were expected to furnish. We must, however, except from this statement the lands of the church, of which more hereafter. But with this exception, which relates rather to the nature of conditions than to their existence, all feudal lands were grants from the sovereign upon condition and may be called by their technical name, conditional fees.

These grants were probably in the first place for short periods only, and then for the lifetime of the tenant. But when a man had been in possession of land for a number of years, it was only natural that his children should feel that they had a better right to succeed him than strangers had, and the very fact that they were in possession was a sufficient reason for their continuing. In those stormy days the castles of the lords were well fortified and it was a good deal easier, in most cases, for the king to allow the son of an occupant to stay where his father had been than to put another in his place. For this privilege, however, the king exacted a payment called a relief, and it was almost a necessity of the feudal system that not all the children of a deceased tenant should succeed him, but only one; for otherwise the military services to be rendered by the land might be too much split up to be available. Hence arose the rule of primogeniture, by which the eldest male heir was held to be the proper successor in the fief.

The next encroachment upon the royal prerogative was made by the lawyers. When a grant of lands was made to a man and the heirs of his body, they held, by a process of reasoning which we cannot follow, that so soon as a man begot an heir the condition of the grant was performed, and the land became his absolutely, at least for certain purposes. He could now sell the land and thus cut off his own heirs and at the same time extinguish the right of the original donor to have the land back again on failure of the tenant's issue. Then the tenant could buy the land back again and hold it freed from its original liabilities, and it would then descend to his heirs in general.

But as in process of time many of the great nobles had granted portions of their lands upon much the same conditions as the king, although other charges were substituted for military services, they did not relish this construction of the law, which deprived them of the important right of reversion, or return of lands on failure of tenant's issue. Accordingly they enacted the statute *de donis conditionalibus*, or concerning conditional grants, which forbade the holders of conditional fees from alienating them to the prejudice of their heirs or of the original grantor. The judges construed this as creating a new kind of estate, called a *fee-tail*. Thenceforth if a grant was made to a man and the heirs of his body, the man could sell the land only for the period of his own life, and his lineal heirs were in the same position. He and they were known as *tenants in tail* and the land was said to be entailed upon them.

This statute, had it been effectual, would have restored the feudal system in its perfection. There could have been no permanent disposition of lands away from the line intended by the original grant and the continual failures of issue would have brought lands back to the king and the great barons to be granted out again by them, thus much enhancing their influence. But the statute eventually failed of its purpose, owing again to the stubbornness of the lawyers. They detested its spirit and after a time devised a proceeding known as a common recovery, which completely defeated it. By this process, which is too complicated to describe, entails could be "barred," and thus comparative freedom of alienation was restored.*

Another statute passed about the same time, toward the close of the thirteenth century, generally referred to as the statute *Quia Emptores*,† although made in the interest of the great lords, was yet favorable to freedom in dealing with land, and therefore gave general satisfaction. It provided that land might be freely disposed of, but that the new tenant should, so to speak, step into the shoes of the old one. Before this statute a man holding a tenement might dispose of a part of it, reserving the feudal services to himself, and in turn paying them to the orig-

* "As soon," says Blackstone, "as the feudal system came to be considered in the light of a civil establishment rather than as a military plan, the ingenuity of the same ages, which perplexed all theology with the subtilty of scholastic disquisitions, and bewildered philosophy in the mazes of metaphysical jargon, began also to exert its influence upon this copious and fruitful subject; in pursuance of which the most refined and oppressive consequences were drawn from what was originally a plan of simplicity and liberty, equally beneficial to both lord and tenant and prudently calculated for their mutual protection and defense."

† See note on page 165 of THE CHAUTAUQUAN for November.

inal grantor. Such an owner was called a mesne lord, but as he could not discharge the services unless the under-tenants were punctual, the superior lord often found that he lost his profits. The statute was therefore to the advantage of the great lords, but as it prevented the multiplication and complication of feudal services it was equally advantageous to the public.

While these changes were taking place and from as early a date as the beginning of the thirteenth century, there was a continual commutation of the cumbrous and vexatious feudal services for money rents and for payments in gross. This had come to be for the interest of all parties. The king could hire a more effective army than he could summon by the exercise of his feudal right, and the mesne lords were coming to find out the convenience of receiving a regular pecuniary income rather than uncertain and unwilling services; while the tenants were very glad to reduce all their obligations to the simple form of a definite rent charge. Eventually, but not until the time of the commonwealth, all the old feudal charges were extinguished, and the tenure of land was made with few exceptions, of a simple and uniform character, known as free and common soc'age.

It is to be added that devise of lands, or alienation by last will and testament, was not allowed during the mediæval period. There were some exceptions to this rule, but it prevailed upon the whole until the reign of Henry VIII., and was not entirely abrogated until the tenure of lands in chivalry was converted into tenure in socage, as above stated. The chief reason for the rule was probably the feeling prevalent in all early stages of society that the proper way to transfer the ownership of property is for the owner by some open and public act to put the transferee in possession of it. There could not be much doubt about the transaction if this was done, and this process was the regular one at common law, being known as livery of seisin [sē-zin], or transfer of possession.

In an age when no one could write except the clergy, the production of a written paper purporting to express the will of a dead man, was naturally regarded with great suspicion and doubtless with much reason. But in addition to this reason it is clear that such transfers were opposed to feudal theory. According to that theory a man should be able to dispose only of his own life interest in lands, and not cut off his heirs. The lawyers circumvented this theory, as we have seen, by the fiction of a common recovery, but that was a proceeding of considerable notoriety, taking place in open court and being matter of record. A will was a very different matter, and, for reasons which we shall now consider, to a great part of the community, a very odious matter. Even at the present day it is a comparatively rare event for land to be disposed of by will in England.

But before taking up these reasons, we may well pause to review the system of land tenure that has now been described, for it is hardly too much to say that so far as legislation is concerned, it is the existing English system. Whatever is different is the work not of the legislature, but of the courts and the lawyers. We have seen that Parliament intended to have lands descend perpetually in the families of those to whom they were originally granted, or on failure of such descendants that they should return to the families of the original grantors. The cunning of the lawyers frustrated this intention, the result being that the tenant of an entailed estate could convert it into an estate in fee simple, thus enabling himself to deal with it practically just as we deal with our lands in this country. It is an inveterate tradition with us that most of the land in England is tied up by entails so that it cannot be alienated at all, or only after very long periods, but as a matter of fact, entails ceased to be inviolable centuries ago, and in their proper sense have been long since out of use in England.

We must proceed now to the consideration of an extremely intricate subject, referred to above in connection with wills,—the influence of the church upon English land tenure. Even during the Anglo-Saxon period the church had become possessed of a very large part of the lands of England, and her possessions were comparatively undisturbed by the Norman Conquest. These lands were held to some extent upon condition of military service, but probably for the most part by the tenure called frankalmoigne, which is thus explained by Littleton:

> They which hold in frankalmoigne are bound of right before God to make orisons, prayers, masses, and other divine services, for the souls of their grantor or feoffor, and for the

souls of their heirs which are dead, and for the prosperity and good life and good health of their heirs which are alive.

These services were regarded by the faithful as "better for them before God than any doing of fealty," but by the skeptical as a highly unsatisfactory substitute for the tangible benefits of feudal services and rent charges. The grounds for this dissatisfaction were as follows.

Lands once granted to an ecclesiastical corporation could never revert to the grantor or his heirs. Corporations do not die.* They have no heirs, but are self-perpetuating bodies. Hence if grants to them were unrestricted the whole of the lands of the kingdom might eventually pass into their hands, and however wholesome their orisons and masses might be for the spirits of the dead, the living nobility could have ill-spared their escheats and other feudal advantages, while the defense of the kingdom might become wholly unprovided for. Moreover, while England received only the spiritual benefits referred to by Littleton, the Pope of Rome got a very large pecuniary revenue, for which there seemed to be no equivalent return.

Again as no man could die comfortably without receiving the sacrament at the hands of the priest, that functionary was in a peculiarly advantageous position to represent to the dying sinner the importance of securing his future happiness by leaving his property to the church. Men were thus enabled to enjoy their earthly goods as long as they lived, and to derive a spiritual income from them after death; and as wills were proved in the ecclesiastical courts and not those of the common law, the opportunity for abuses was obvious. Hence came the statutory prohibition of devises to corporations, and also the general prohibition of the acquisition of lands by religious or other persons, "whereby such lands or tenements may anywise come into mortmain,"—a term applied to tenure by the regular clergy, who were for legal purposes regarded as dead.

It might seem that these statutes were sufficient to put a stop to the evil. But as the common lawyers evaded the statute *de donis*, so the popish chancellors evaded the statutes of mortmain. The Roman law recognized what were called *fidei-commissa*, or grants of estates in confidence that the grantees should hold them for the benefit or use of other persons, and the foreign ecclesiastics introduced the idea into England, procuring grants of lands to be made not directly any more to religious corporations, but to persons competent to take for the use of the religious houses; and as these trusts were not known to the common law they fell, as being cases of conscience, within the jurisdiction of chancery* where they were of course supported. In this way it came to pass that lands were again acquired by the church not only by deed but also by will, although the latter practice was for a time once more suppressed by statute.

But though the clergy were hampered in the practice of their invention, there was nothing to prevent laymen from taking advantage of it, and they very soon proceeded to do so. By having their lands held in the name of others for their own use, they secured themselves against forfeiture for treason. They also escaped the payment of reliefs to the over-lord when they died; for several persons were named as trustees and their number might be kept up indefinitely. Uses could also be disposed of by will, and they were also employed to defraud creditors, so that they soon became very common.

Once more Parliament interfered, by enacting the statute of uses, in order to correct the "dyverse and sundry ymaginacions subtile invencions and practises" above described. This statute provided that the beneficial owner should be treated as the legal owner, thus stripping him of the protection of chancery, and the same year another act was passed that was intended to create a system of registration of titles such as we possess. And once more the courts entirely defeated the statute. The statute said that when lands were conveyed to A for the use of B, B should be regarded as the legal owner. But it did not expressly say that when lands

*A corporation has been aptly described as an artificial person, created by law from a group or succession of natural persons, and having a continuous existence.

*By this term is designated the English system of equity. "There formerly the court of chancery was the highest court of justice next to the Parliament, presided over by the lord chancellor, but in 1873 it became a division of the High Court of Justice." Burrill defines it as follows: "A court of chancery, so far as it is a court of equity in the English and American sense, may be generally, if not precisely, described as one having jurisdiction in cases of rights, recognized and protected by municipal jurisprudence, where a plain, adequate, and complete remedy cannot be had in the courts of common law."

were conveyed to A, for the use of B, for the use of C, C should be the legal owner; and as the act did not say it, the courts held that it did not mean it.

Accordingly things went on very much as they had before, the only result of the statute being, as was said, to add three words to a conveyance. There were, however, other very important results, the development of which we cannot here explain, but which practically established the secrecy of English conveyancing and rendered the tenure of land a subject of equity jurisdiction and not of the common law. The form of conveyance by which lands are now commonly held in England is too intricate to be described here. It is known as a strict settlement and practically establishes a trust for the benefit of certain life-tenants, with a provision that the property held in trust shall eventually go to their children.

These settlements, it is to be observed, are maintained by tradition and family feeling. The opinion is ventured that they could be adopted in substance under the laws of some if not of all of our states; and it may be added that it is so far from being true that English law restrains the alienation of land that it really allows it to a greater extent than our own. After the "tenant in tail in remainder," as he is called in an English settlement, comes of age, he and the life-tenant, or "protector of the settlement," acting concurrently can dispose of the lands.

But it is possible under our law to render lands inalienable for a period that may be often more than half a century and sometimes nearly a whole one.

As a proof of the practical alienability of English land, I may say that during the preparation of this paper there happened to come to my hand a copy of a London newspaper in which there were advertisements of freehold properties for sale amounting to more than 75,000 acres, to say nothing of leasehold estates. Many of these properties had attached to them manorial rights, and advowsons, or rights of nominating clergymen to livings. Nor do the prices seem extravagantly high to one familiar with sales of desirable property in the Eastern States. A considerable estate within nine miles of London was offered at less than $900 an acre, which is less than the value of suburban lands of corresponding situation with us.

Yet the facilities afforded by the law and the temptations of high prices have little effect in comparison with the strong family feeling of the English nobility and gentry. The great estates might be subdivided, but they are not; and the smaller estates would often be greatly injured by subdivision. In 1876 an inquiry was made into the number of land owners in England and Wales, omitting the metropolis, the inquiry being occasioned by the absurd returns of the censuses of 1861 and 1871, which respectively gave the numbers as 30,766 and 22,964. Omitting the holders of leases for terms less than 99 years, probably a considerable omission, and holders of incorporeal hereditaments, there were found to be about 973,000 land owners. In this inquiry about 4,300,000 acres seem to have escaped enumeration, the remainder being held nearly as follows, round numbers being taken:

HOLDING.	NUMBER.	TOTAL ACRES.
Under 1 acre	703,000	151,000
1 to 10 acres	121,000	478,000
10 to 50 "	72,000	1,750,000
50 to 100 "	25,000	1,791,000
100 to 500 "	32,000	6,827,000
500 to 1,000 "	4,800	3,317,000
1,000 to 2,000 "	2,700	3,800,000
2,000 to 5,000 "	1,815	5,529,000
5,000 to 10,000 "	581	3,974,000
10,000 to 20,000 "	223	3,000,000
20,000 to 50,000 "	66	1,917,000
50,000 to 100,000 "	3	194,000
over 100,000 "	1	181,616

It appears from this table that about 22,000,000 acres, or nearly two-thirds of the area of England and Wales, are owned by some 10,200 persons. Owing to the nature of the settlements the number of persons beneficially interested in these lands is very much larger, and the lands are also subject to many charges unknown to our law, as well as to mortgages to an unknown amount. The rent of these lands is little more than one-third of the total rent of the lands of England and Wales excluding London, and probably the rent of lands in London is two-thirds that of these lands. Their average rent in 1873 was probably not far from eight dollars an acre but it is now perhaps nearer five dollars. The position of these land owners is therefore not so enviable as might be supposed, and it is to be remembered that the relation of a great lord to his tenants in England is not the business relation of landlord and tenant. The

possessor of a great fortune in America need make no concessions to those through whose co-operation his income is produced. But a great nobleman in England is required by the traditions of his order to be easy with his tenants and to spend a good deal of his income for public purposes. If he disregard these traditions he incurs the contempt of his equals as well as his inferiors.

It is to be added that a recent law compensates the tenant for many improvements made upon the land during the tenancy even if made without the landlord's consent. No such burden is imposed upon landlords in this country within my knowledge. If a system of recording titles like ours could be introduced in England, it would seem that no great change in her land law would be required by public policy. But the intricacy of titles is now so great that a change of this kind is almost impossible. Only a very few lawyers of great learning understand the subject well enough to contrive safe alterations, and they are naturally conservative. Any ill-considered change might be disastrous in the extreme; the rules of the common law being "so nicely constructed and so artificially connected together that the least change in any one of them disorders for a time the texture of the whole."

(*The end.*)

AN ENGLISH SCHOLAR OF THE MIDDLE AGES.

BY EUGENE LAWRENCE.

FEW and rare were the scholars of the eighth and ninth centuries, and they seem to have been cherished by the savage rulers of the period as their most valued possessions. It was the golden age of authors when they ruled in courts and instructed the people. At the court of Desiderius, the Lombard king, Paulus Diaconus, the historian, was the royal secretary until he was torn away a captive to shine in the literary circle of Charles the Great. Alcuin* was the friend of the Saxon kings and the chief school-master of York. Charles lured him to France and made him his chosen friend and teacher. "O my beloved David," Alcuin writes to the savage ruler, "my sweet love! may you live forever; I would that I could be always with you." And Charles, the universal conqueror, returned an equally affectionate reply. From the massacre of Saxons, Saracens, and slaves he seemed to turn with new ardor to the acquisition of knowledge. Eginhard† and Alcuin were to him true fonts of inspiration. In its dawn learning had not yet grown daring, and its possessors were not yet feared.

The scholar of the time had few of the advantages that his labors have insured to the modern. His materials for writing were costly and rare; his study usually a monastic cell or the *scriptorium*, or writing room, where the busy monks copied and compared the manuscripts and scanty literature of the convent. Few comforts surrounded him, except, perhaps, in the palace of the king. The monastic cell in winter was always chill and cold; the fire that warmed the great hall could have been of little service to the student; his monastic dress was thin and his feet often bare; poverty must often have checked the course of study.

The only materials for writing were the waxen tablet and vellum, parchment, or prepared skins. To use the wax tablet and the iron stylus was a difficult process. Yet the sharp, iron stylus, long and pointed, with its polisher at one end, was the commonest implement for writing among the Romans. It was so dangerous that laws were passed that it should no longer be made of metal but of bone or some softer substance*; men stabbed each other, in their rage, with their long iron pens. The timid emperor was evidently in terror lest some

*[Al'kwin.] At the wish of Charles he opened a school at Aix-la-Chapelle, which was attended by the Emperor and his court. This is supposed to have been the germ of the Paris University. From this school educated men were sent into the provinces. The Academicians—as members of the school were called—comprising the emperor and his family and the most distinguished courtiers, assumed names, taken from antiquity, Charlemagne styling himself David.

†[Eg'in-hard.] A Frank who acted as secretary for Charlemagne, and who is said to have surpassed in scholarship all other members of the palace-school.

*See Taylor, History of Ancient Books, p. 46, who has borrowed from Montfaucon.—*E. L.*

angry author should impale him, not with an epigram for posterity, but with his pointed pen. An incident in Alfred's time, related by Hoveden,* shows that the precautions of the Roman rulers were not without reason. It is probable that the teachers of that age were severe and even cruel, and their scholars often seemed inhuman. One day the famous John Scotus was assailed by his pupils at Malmesbury with their iron styluses instead of daggers. He was pierced with many wounds and died, we are told, neglected and in great agony. The monks buried him in an obscure chapel. It was only when a brilliant light was seen to hover over his body—a ray from heaven—that they laid the famous scholar in the great church at the side of the high altar.

Our word style, as applied to fine or bad writing, comes from this dangerous weapon. Many of these iron styluses, worn and rusted, have been discovered in the ruins of the English cities. The waxen tablets have perished long ago. Both were borrowed from the Romans by the scholars of the Middle Ages. It is probable that they were the chief implements of writing in the monasteries and monastic schools. They were the note-books on which the devout impressed his sacred thoughts. Afterward they could be copied by scribes and their contents preserved on more durable material.

It is not likely under the generous patronage of Charles or Alfred that the students of their time would want any of the conveniences and materials for writing that power or money could procure. But even these were often exercised in vain. While China abounded in paper, and even paper-money, in authors, poets, and thinkers, the barbarous Europeans were confined to their parchment and their vellum. It is easy to see how books became each year rarer and more costly. The monasteries produced only copies of religious meditations, missals, and the legends of the saints. Alcuin and Eginhard might publish their lives and letters under royal patronage, but for the poor scholar there was little hope of becoming an author unless he first became a monk. The *scriptorium*, or writing-room, of the monastery was the publishing office of the age. Here Bede, at Jarrow, wrote his last lines, and died as he said, "It is finished"; here at Tours or Fulda the famous schools founded by Alcuin and Charles the Great, the busy monks plied their active pens and consumed the vellum and parchment of the time in perpetuating the letters of Saint Gregory and the self-introspection of Augustine.

Seated on his hard stool before his writing table, in the dim cell of his monastery, we may fancy the solitary scholar engaged in his painful yet engrossing labors. The bare rafters, the stone or earthen floor, the room without fire or light, the window unglazed or covered with oiled skin or linen, the tallow-candle at night, the hard pallet, the scanty fare, could have aided but little in soothing the toil of the lonely author. Yet the literary passion still ruled over many minds in these dark days, as it ruled that of an Arnold or a Prescott in ours. "The pursuit of learning," said Henry of Huntingdon, "is the sweetest earthly soother of trouble and consolation in grief." William of Malmesbury tells us that he wrote history from his youth. The savage Charles learned Latin and even Greek. The gentle Alfred was an author rather than a king. Gerald of Wales always complaining of his lot, declared that his ruling passion had ever been a love of letters.

With his pen made of a reed—a calamus—his knife to sharpen it, scissors to cut his pages, his ink bottle, and a modest supply of parchment, the scholar produced those rare and often beautiful manuscripts of the ninth and tenth centuries that have sometimes escaped the waste and the flight of years. The writing schools established by Charles, under the care of the English Alcuin, created a remarkable revolution in the art of copying. Until now the manuscripts had been written in the square uncial characters; but from the new schools a cursive handwriting was introduced that has led to the modern form of letters and of printing. Unfortunately it was marked by many obscure and curious contractions of words and letters that were retained by the early printers, and which still embarrass the reader of the first editions of the classics. But it is plain that we owe to the schools of Charles and Alfred, to Alcuin, Eginhard, John Scotus, and the teachers of the day, the foundations of modern literature.

*An English chronicler who flourished about the middle of the twelfth century. He was employed by the court of Henry II. to visit monasteries and to watch the revenues that belonged to the king. He wrote a history which began where that of Bede left off, and reached down to the year 1202.

There seems no doubt that, as Sprengel tells us, much of the literary enthusiasm of the time came from the Arabs. Taught by the exiled Nestorians,* from Constantinople, the Saracenic courts glowed with the literary passion.† Their libraries were numbered by hundreds of thousands of volumes when those of Europe consisted only of a few costly books chained to the walls. The fine libraries, learned professors, accomplished engineers and mechanics of Moslem Spain, gave rise to the European schools of science, and taught to the half savage Franks and Saxons the elements of a new life.

Some laborious efforts have been made—some valuable works written—to prove that our ancestors of this early age were not so ignorant, so debased as they have been painted by Robertson and Hallam. But the attempt is vain. A few learned scholars, a few excellent prelates or priests seem to rise above the general darkness. Yet even these had scarcely learned the lowest elements of humanity. The heretic was treated with unsparing cruelty, the Jew plundered and contemned. The histories of Malmesbury, Wendover, Hoveden, Huntingdon, are full of tales of supernatural occurrences that now awaken only a smile.

In the disastrous period that followed the death of Charles the Great, the fearful perils that surrounded England and the Continent, after that of Alfred, the sack of cities and monasteries, the ruin of libraries and seats of learning, the decay of letters, the lot of the early scholar must have been hard indeed. From England, Charles had obtained his teachers, Alfred his from Ireland or Wales. But the ravages of Danes and Norsemen in this creative era, had nearly destroyed the intelligence they were afterward to cultivate and enlarge. They dissipated the library at York; they sacked the monastery of Jarrow whence Bede had spread the lustrous light of genius. England and Ireland were turned back for centuries in their mental career. On the Continent all was desolation and despair. The pirates of the North kept their horses in the palace of the Great Charles of Aix-la-Chapelle. The Danish invaders of England burned monasteries, cities, books, and monks together.

One solitary scholar, John Scotus, an Irishman, the chief intellect of the time, found a refuge at the court of Charles the Bald of France. He wrote or translated from the Greek; the pope pronounced his books heretical. He passed from France to England, it is said, and was protected by the generous Alfred. He died the victim of his pupils' rage, and escaped the perils and sorrows that fell upon the rising intellect of England.

The chief want of the scholar in the tenth and eleventh centuries was the library and his books. It seems probable that some classical works had survived to the age of Charles and Alcuin, that Homer and Pindar, Virgil, Ovid, and Horace, Livy, and Tacitus, may have been known to them not only by name,* but in ancient and valuable manuscripts. As Europe fell into the hands of the Northern savages, these rare survivals were lost forever.

Only legends and missals were in use in the monasteries; the finer works of the past, neglected and despised, moldered away in vaults and cellars. England seems to have been more fortunate; we find in the writings of its new school of monastic historians frequent allusions to Virgil, Ovid, and even Juvenal, Persius, and Lucan. Cicero was well known to them; and Cæsar, Seneca, and Horace.† Only the Greek writers were neglected; the Roman writings still survived in rare copies; and intelligent monks and clericals gathered them in their libraries.

To the modern student the fate of these priceless manuscripts is one of the saddest and strangest of mysteries. One by one the famous classic authors seemed to perish. A large part of the histories of Livy and Tacitus was lost forever. Their great works were afterward preserved only in scanty and imperfect fragments.

Two famous manuscripts of Virgil survive, the Vatican and the Medicean, both apparently of the fourth or fifth centuries. By some rare chance they have escaped the

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*They were a sect of Christians named after Nestorius, the bishop of Constantinople in the fifth century. They were banished on a charge of heresy and blasphemy, their doctrines declaring that "Christ consists of one divine person, yet of two natures, not mixed and confounded, although intimately united," and that there was a great difference between Christ as the son of God and Christ as the son of man.

†Sprengel (*Hist. Herb.*, 3:4) shows the influence of the Nestorians on Bagdad and its caliphs.—*E. L.*

*They used these names in the schools: Englebert was Homer, Theodulf, Pindar, etc.—*E. L.*

†W. Malmesbury cites Virgil, lc. 2, Ovid, lc. 3, Seneca, Cicero. H. Huntingdon gives a long passage from the Pharsalia, 2.430.—*E. L.*

perils of nearly fifteen hundred years. Petrarch in the fourteenth century had never seen a copy of Homer in the original until one was sent him from Greece. He received it, although unable to read it, with exclamations of admiration and delight. Many manuscripts of the classic writers were effaced and used for modern works. These *palimpsests*—the pests of literary history—abounded chiefly in the twelfth and thirteenth centuries. They have recently been sometimes made to give up their secret treasures. One produced the Institutes of Gaius, another under Cardinal Mai's learned care the imperfect but invaluable copy of Cicero's Republic.*

Many of the manuscripts are of singular beauty; some were written in letters of gold on the most costly vellum. Sometimes the covers of the sacred books were bound in golden bands, adorned with precious stones; others were decorated with illustrations and pictures of unusual excellence. Fine examples of the art of copying and decorating may be seen in the Astor and Lenox libraries in New York, and give us a high conception of the taste and industry of the monkish scholars. Meantime scholarship had advanced, literature and science sprang up together; the student no longer confined himself to the monkish cell and mused over the legends of the past. Gerbert with his schools and scientific works had startled the world, until it fancied him a minister of satan. As Pope Sylvester II., he probably died a martyr to the new studies. Then Abélard from the school at Paris or his monastery in the lonely forest, filled Europe with literary animation. The schoolmen began their vain but not useless contests.

In England a school of monkish historians sprang up, learned, superstitious, fanciful, yet linked together by a passionate love for letters and an ardent zeal for truth.

One of the most interesting of these early scholars and authors was Giraldus Cambrensis, the historian and topographer of Ireland and Wales. Born about 1146 he was early dedicated to the church. He was educated under his uncle, the Bishop of St. David's, studied at Paris, and was learned in all the literature of the age. Vain, ardent, bold, ambitious, Gerald hoped to rise high in the church; but he was a reformer and an author; he made enemies among the corrupt churchmen. The King, Henry II., feared and disliked his cousins, the bold Fitzgeralds; and when Giraldus was chosen bishop of St. David's, interfered and forbade the election. Gerald went again to Paris, found solace for his disappointment in ardent study, came back to Wales one of the most famous of its scholars, and in 1180, was put in temporary charge of the see of St. David's.

His father, when he was a child, was in the habit of calling Gerald his "little bishop." Gerald's eager desire was all his life to be made bishop of St. David's. But he was never to be gratified. King Henry II. became his friend and patron, employed him in many important offices but gave him no high dignity in the church. He refused the inferior bishoprics of Bangor and Landaff; he would accept only the primacy of Wales. But King Richard, whom he flattered, refused it to him; then John, who had been his pupil; Gerald was even suspected of aiming at the chief control in his native land and declared an enemy of the Crown. He retired into obscurity. It was said that the see of St. David's was at last offered to him in 1215, and that he now declined it. He died in 1223, one of the most eminent characters of his age,—scholar, churchman, historian, reformer.

His four valuable treatises, two on Ireland, two on Wales, he dedicated in extravagant compliments to Henry II., Richard, John, and Archbishop Langton. He describes scenery with excellent taste; his portraits of his contemporaries are drawn with rare skill. He was evidently a diligent student of the classic writers and must have possessed a fine library. He was sincere in his passion for letters; he dreamed forever of literary immortality. Yet never was there so debased and so superstitious a fancy. His excellent narrative is constantly disfigured by tales of demons and wizards, and the grossest and most improbable legends. Half his account of Ireland is made up of these strange fancies. His travels in Wales full of interest are yet made repulsive by his coarse superstitions. Yet Gerald has won the literary immortality for which he sighed; it is as the scholar and thinker that he lives in his proper station with posterity.

Very different from the vain, ambitious, disappointed churchman Gerald, the honest, sincere, laborious Roger Bacon, in solitude,

* I wish that our American scholars would form a society to search for lost manuscripts. They might find invaluable treasures in Europe and Asia.—*E. L.*

poverty, imprisonment, neglect, rose high above his contemporaries. He was the finest intellect of the Middle Ages. In his youth he was distinguished among the scholars of Oxford and of Paris. An eager desire to extend the limits of human knowledge became early the ruling passion of this singular and commanding intellect. He was born about the year 1214, and lived apparently until he was eighty. He became a Franciscan monk, shut in by all the rigid restraints of his order. He had wasted his fortune in books, instruments, and scientific experiments. He spent vast sums, for that age almost incredible, in various researches; his elder brother died, who had aided him liberally, and poverty came upon him in the midst of his literary labors. He appealed for aid to his friend Pope Clement V. but received only permission to write and publish the scientific works that were to complete his ruin.

Within eighteen months he finished his three great labors, the *Opus Majus*, the *Opus Minus*, and the *Opus Tertium*. The first is a compend of all the knowledge and all the extravagant fancies of the time. Bacon believed in alchemy, astrology, and repeats the wildest tales of the Arabian travelers. He indicates the elements of chemistry and was a practical mechanic. He was said to have invented machines of rare value. He startled his contemporaries with his bronze head that spoke, and an optic glass that brought distant objects near; and his daring intellect that scoffed at the ignorance and the vices of priests, monks, and nobles soon won for him the hostility of the rulers of church and state.

We may easily fancy the poor monk toiling night and day in his narrow cell, the object of envy and dislike to his fellow monks; sought after and admired by popes and princes; the wonder and at last the terror of his time. Endless were the manuscript volumes that flowed from his ready pen.

His countless writings are nearly all lost and destroyed. His *Opus Majus** was not printed until 1733. But of his unbounded influence upon the scientific progress of all later ages, there can be no doubt. Humboldt thought Bacon the greatest intellect of the Middle Ages. Francis Bacon borrowed largely from his namesake of the thirteenth century; but the courtier of James I. and Buckingham wanted the transcendent dignity of the lowly Franciscan. "In all my writings," Roger Bacon boasted, "I have labored only for the truth."

Meanwhile there gathered around the solitary scholar the cloud of ruin that his daring speculations could never escape. Knowledge, with its gigantic specter of reform, terrified the ignorant. The new pope, Nicholas IV., was Bacon's enemy. The priests and nobles feared him; his books were read and declared heretical. He was dragged from his poor cell at Paris, tried and condemned for heresy and magic arts and shut up in a solitary imprisonment. He was forbidden to write—almost to think. For seven or perhaps ten years the finest intellect of the time was reduced to a level with the lowest. He who had striven all his life to extend the limits of human knowledge, was now chained and overmastered by the ignorance he had labored to dispel. It is always so. "Behold," said the French marquis to his son, "Behold the fate of the reformer." He lifted the veil from a crucifix.

Bacon came out from his prison on the death of the pope, wasted and worn with sorrow and time. He lamented, it is said, his imprudent love of science, which had brought him only misery, and the labors he had given to the welfare of his race. He died probably in 1294, a conqueror still.

Thus the scholar of the early ages lived and died, sometimes the favorite, sometimes the victim of nobles, priests, and kings. Often he seems the most forlorn and luckless of his time. Yet his great labors never died. To his educated thought we owe the discoveries of science, the renewal of religion, the progress of morals and humanity.

* A copy of the *Opus* may be seen in the Astor Library; a wonderful example of labor—full of interest.—*E. L.*

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*December 7.*]

THE SUPREME VALUE OF THE SOUL.

For what shall it profit a man, if he shall gain the whole world, and lose his own soul?—MARK viii., 36.

THERE is much truth and also much instruction for us in the old idea that some men sell their souls. Many lose their souls, and replace them by their senses. The spiritual element in man's nature often seems to have almost vanished. Frivolity and immersion in the affairs of material life cause the soul to grow less and less, till it is utterly starved.

It is often said, when a man dies, that he died *worth* so many thousands of pounds. And this description is often perfectly accurate; *that* is just what he was worth, and nothing else; things incommensurable have become commensurate; the infinite has been weighed in the balance against so much metal. The idea of Wordsworth that men are most spiritual in youth, and far less so in manhood, is often obviously true. Day by day we may often see the spiritual part of man dwindling and departing. The earnestness, the reverent curiosity about things transcendent and Divine, the moral enthusiasm, and the warm and disinterested affectionateness of youth are chilled, and are replaced by the *nil admirari** philosophy, the unaspiring and contented ignorance, the peaceful mediocrity, and the narrow and prosaic selfishness of middle life. The power of thinking deeply and the power of loving fervently grow perceptibly less day by day; long before men become ghosts, they often become husks or shells or mummies; their souls are petrified long before their bodies decay. For he that liveth entirely in the commonplace is "dead while he liveth."

Experience often seems to dry up that vital sap of our highest life, our sense of the unseen and infinite. For men bereft of this, heaven and hell have both alike vanished, swallowed up in the great kingdom of the commonplace. The Stock Exchange has devoured the city of God; the sublime is lost in the useful; Dr. Paley* and the intricacies of arithmetic have superseded Isaiah and Paul and John. The majestic face of nature is now entirely hidden; the stars of the Infinite and Eternal have withdrawn their light, and men henceforth grovel before the private altar lamp of a prudent selfishness. There is no God, or none worth speaking about; and a coarse utilitarianism† is His prophet.

But it is not only the worldly and unthinking who thus lose their souls; many scientific men, and some philosophers, seem to be equally unfortunate. Whilst making foreign expeditions and conquering foreign lands, men's own homes are often devastated and destroyed. Subordinate faculties are expanded, whilst the imperial faculty, imagination, becomes atrophied‡ and withers away. And yet what shall it profit a man to gain the largest knowledge of superficial phenomena, if the power to interpret their inner meaning vanishes? In many ways it is better to feel the gladdening light of the sun than to know the elements of which the sun is composed. Nature cannot possibly be understood aright without some considerable amount of poetic imagination. The most thorough dissection or analysis of a man's body is not a real and adequate account of the man himself. Science too often "contends with the devil about the dead body of Moses," and loses sight of his veritable personality, the distinctive features of his real being. The dim guesses of the poet

*A Latin expression meaning "to wonder at nothing."

*(1743-1805.) An English theologian. His ethical theory "denies the existence of a moral sense or any original moral constitution of human nature, and makes the expectation of future reward or punishment the only motive of virtuous action. Utility is the ground of obligation. . . . He says that the final view of all natural politics is to produce the greatest amount of happiness. His greatest work is his 'Natural Theology' designed to demonstrate the existence and perfections of God from the evidences of design in the adaptations of nature. It makes no appeal to moral instincts."

†The doctrine that usefulness is the only standard of morality. Bentham, the great philosopher of law, defines it as "the doctrine that the greatest happiness of the greatest number should be the end and aim of all social and political institutions."

‡[At'ro-fid.] The word is a Greek derivative, and means "wasted away for lack of nourishment."

often penetrate more deeply into the inner heart or central core of nature than the most elaborate researches of science can penetrate. Merely scientific men are but acquaintances of nature's; prophets are the friends of her soul. The former only know nature "after the flesh."

[*December 14.*]

Is not our own age pre-eminently an age of unrest and sorrow? Amidst the splendid triumphs of modern science do we not perpetually hear the old, old voice of despairing pessimism* crying sorrowfully as of yore, "Who shall show us any good?" "Is life worth living?" "Vanity of vanities; all is vanity." "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Peradventure this age *has* gained well-nigh the whole world, and *has* lost its own soul. The soul is now buried fathoms deep in an abyss of phenomena, and so hidden from the kindly light of the Infinite and Eternal. Like the prodigal son, it is vainly trying to satisfy the keen pangs of a God-sent hunger with poor, unsatisfying husks, the mere outer rind of the everlasting realities. And these cannot really satisfy or nourish us. Like poor little Oliver Twist, we "ask for more"†; and many a scientific man reproves us for wanting more. What strange greediness that man should want *two* fathers, should go on yearning for another imaginary father, when science has so plainly shown him his real father, the bits of protoplasm‡ from which he came!

Nevertheless I feel sure what the end will be. Man will find his soul again; the infinite element in man will not for ever feed on sawdust; a nobler philosophy will some day illuminate science. Even now, in this our day, man is beginning to arise and go to his father; the narrow dogmatism of physical science is beginning to be discredited; a *phantom angel* from the land of everlasting realities is beginning to smite the aggressive forces of atheism.

Meanwhile one great hindrance to a real victory of the loftiest religion is the soulless condition of many who pass for religious people. Some religious people seem to have almost less soul than mere men of the world have. Religion very often narcotizes* instead of invigorating the soul; the false priests of conventionality often slay the true prophets of the Lord; religion often reproves depth and passionateness of soul. And thus this sort of religion is often no longer a mirror of the Infinite, but an opaque cloud to shut it out. The Bible is often the *tomb* of the Infinite; religion has given the Infinite a decent burial and a magnificent mausoleum† in the Bible, and has now no wish to be troubled by its ghost. Jacob's ladder has been found troublesome, and so religion has lopped off its upper part, and decorated and glorified its lower part. Evangelicalism has brought the tables of the money-changers into the temple of disinterested awe and love.

Many a man's religion has now nothing really grand or noble or tender about it. No profound human affections "lodge in the branches thereof." Too often all that is heroic and lofty has been hermetically sealed up in the Bible, and is not allowed to intrude into ordinary life; the old heroic friendship, so dear to the ancient Greeks, has fled like an outcast from the prim conventicles of narrow religion, and now dwells chiefly amongst publicans and sinners. The infinite of affection and the infinite of thought are very often both alike banished from orthodox religion. And thus mediocrity slays man's true soul, slays it in the name, too, of the infinite wisdom and the absolute love. And so religion becomes soulless and degraded, no longer irradiated even for a moment by one poor, glowworm glimmering of the Infinite and Eternal. Wonder and awe are cursed and are turned out of church as unorthodox; they betake themselves to the study of the poet or the laboratory of the man of science.

Which of us does not, to our exceeding

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*[Pes'si-mism.] From the Latin word for worst, *pessimus*. The opinion that in nature every thing is ordered for the worse; the world is as bad as possible.

†The hero of Dickens' novel bearing the same name. Born and brought up in the workhouse, he was perpetually in a starving condition. One day at the table, to the horror of those in charge, he had the boldness to ask for more of the poor food which was doled out to the inmates in exceedingly small quantities.

‡From the Greek words *protos*, first, and *plasma*, form. A term which is given to the "supposed original substance from which all living beings are developed."

*To subject to the influence of a narcotic, a substance which produces stupor or sleep.

†[Mau-so-lē'um.] The origin of this word, which is applied only to a magnificent tomb or sepulchral monument, is found in the name of an ancient king of Caria, Mausolus. At his death his wife Artemisia erected to his memory a monument so splendid as to be ranked among the "seven wonders of the world."

sorrow, know some people whose religion is thus dead and soulless? Utilitarianism and selfishness, aided by religion, have strangled the Infinite Love. The bright light of the sun has left the heaven of conventional religion, and has gone to shine fitfully in the lowest hell of some tender-hearted and deep-souled outcast. The light shineth only in darkness.

It often seems to me that, besides the real and true heaven deep down in the heart of God, there must be another quite inferior heaven, to which selfish and soulless religionists will go hereafter. And I suppose that we almost all of us think that, besides the real hell of prolonged degradation and banishment, there is another sort of hell—a place of purification for noble but erring spirits. Let us try to imagine these, in order that we may see clearly how very important it is to retain our souls, even though sorrow should come from doing so.

[*December 21.*]

In my dreams I had departed from this world, and arrived at another world; I had arrived at a place called heaven. At first my soul rejoiced exceedingly in the serene peacefulness of this heaven. No one was anxious or wistful; there were no haunting and unintelligible mysteries as there had been on earth; there were no insatiable yearnings of eager, craving hearts; every one seemed to have given him as much affection as he wished for. And so I thought that here at last was genuine happiness. Moreover, there was no such thing as labor here. Things grew abundantly without any help from man, so that the inhabitants passed all their time in enjoyment.

And now I hoped to find that God for whom I had vainly searched on earth, and I went with the inhabitants of heaven into their temple to worship. But here a great and overwhelming surprise came upon me; God seemed somehow much farther off from us here than He had been on earth. Yet, strange to say, none of the other worshipers seemed to feel this even in the least degree; they seemed to imagine that they knew all about God; awe and wonder and the sense of mystery were quite gone. As the priests bowed themselves before the altar, they no longer exclaimed as on earth, "O Lord, how glorious are Thy works! Thy thoughts are very deep"; they exclaimed instead, with cheerful gratitude, O Lord, how useful are Thy works! Thy thoughts are very plain.

The music also of this heavenly temple seemed strangely poor and commonplace. But a friendly guide, who seemed to be only *in* heaven, but not *of* heaven, explained to me that from *this* music the Infinite and Eternal had been exorcised, and that music deprived of these was no stronger than Samson shorn of his hair. My guide also told me that this was the heaven of mediocre, unaspiring, and finite souls, and asked me if I had not seen the inscription over the golden gates as I had entered—an inscription containing these strange words—*Ne quid nimis** —Let not the Infinite enter here.

And now I began to inquire concerning the wisdom or philosophy of heaven; and I found that the views of David Hume† in an exaggerated form prevailed entirely here. Men were quite content with mere appearances, and they absolutely denied that there was any thing else really existing. They said that appearances were not merely emblems of God, but God Himself; there was and could be no other God. The one eternal substance, of which earthly philosophers had talked so much, was regarded as a mere chimera, which the vain fears and fancies of mankind had invented. And I wondered exceedingly what Socrates or Carlyle would think of this strange glorification of skin-deep knowledge. Philosophy altogether seemed here in low esteem. Mr. Herbert Spencer's God, the great Unknowable, was looked upon with the utmost scorn.

I found also that their hearts were as narrow as their heads in this unsatisfying heaven. A mild and docile selfishness reigned undisturbed; there was no such thing recognized as genuine self-sacrifice. People here never dreamed for one moment of wishing themselves accursed from Christ for their brethren's sake; the prudent selfishness of the wise virgins was much admired.

* The expression translated literally means "not any thing too much or too far."

† Hume (1767-1835), the most noted of modern skeptical philosophers, held that all the perceptions of the human mind resolved themselves into impressions and ideas, and that all conceptions of substances, modes, and relations were but fictions of the mind. He denied the "possibility of knowing the nature and mode of the objective connection between cause and effect, and disputed the philosophical legitimacy of the attempt to transcend by means of the causal idea, the field of experience or thus conclude the existence of God and the immortality of the human soul."

Every one loved his friends with a most prudent moderation; no one ever "exceeded," as David once exceeded toward Jonathan. The old Greeks were much laughed at for their marvelous heroic friendships. Mr. Tennyson's "In Memoriam" was considered the most foolish of books; even Shakspere did not escape censure for the impetuosity of his feelings. The body of poetry was preserved, but its soul was cast aside as worthless.

Here were mothers who loved their children with languid moderation, and husbands who loved their wives in the same way. All affection was on this very moderate scale; no one ever went out of himself and lived in the heart of another. Each was willing to be a friend to another so long as he behaved himself nicely and in a way that Dr. Paley and the wise virgins could approve; but no one was willing to cling to a friend if he fell into sin. St. John's love for the young robber was utterly despised as a contemptible and discreditable weakness. And my whole soul marveled at this heavenly goodness, and I thought that I preferred the grand fidelity of dogs to their masters. There seemed to be a great deal of goodness in heaven, but it was all of this poor sort. It was not Christ-like goodness; it was all goodness for self, self-righteousness; there was no grandeur about it; self intruded everywhere; prudence marred every thing; the trail of the finite was over it all; it was a soulless goodness.

[*December 28.*]

But now my guide bore me away to a quite different place—to the realms of sorrow. Here the faces of the inhabitants had by no means that serene look of complacency which characterized the inhabitants of heaven; on the contrary, they reminded me of those words of the prophet, "His visage was marred more than any man, and His form more than the sons of men."

Here, in this region of sorrow, I found a wonderful gathering of deep and fervent souls of every age and every nation. Some appeared to be sinners, and some saints; but *all* had something noble about them; all had the indelible impress of the Infinite and Eternal; all had the sacred stigmata* of Jesus, the wounds of an impassioned sympathy. Many had on earth been esteemed rebels against religion. Here I found Rizpah,* the daughter of Aiah, sitting on the parched rock and watching over her beloved outcast dead with the same undying affection as in the days of old. Here I found the rebellious Antigone.† Here I found the prophet Samuel looking for the outcast Saul, whom he could not cast out from his heart, even when God seemed to have rejected him. Here was Shelley's Prometheus,‡ radiant with the Divine brightness of his invincible benignity. Here also was St. Paul, looking eagerly for some pieces of his lost crown, some erring members of his beloved flock. Here was St. John searching sorrowfully for the young robber whom he had loved on earth. Here was the warm-hearted poet Shelley, now sad exceedingly for his strange misconception of the heart of Christ. Here was poor, erring Robert Burns washing away the stains of his soul in the deep, unfathomed waters of the eternal love. Here also, at times, was a strange, unearthly being, whose face I could not completely see, "in form like unto the Son of God."

Here, moreover, was a certain pool of Bethesda, whose healing waters cured the first soul that stepped into it after an angel had troubled it. And I found that in this strange world no one wished to step into the pool himself; each wished rather to plunge his brother into it. And I loved their sublime unselfishness, and I thought of those fiery words of the tender hearted Shelley, "I would rather go to hell with Plato and Lord Bacon than be saved with Paley and Malthus." I thought also with profoundest joy of those consolatory words of my great Master, "He that keepeth his life shall lose it; and he that loseth it for My sake shall keep it unto life eternal." And I thought that these words explained the mystery of the heaven and of the hell which I had visited. And I longed to lose my life that I might dwell with these glorious spirits, far away from the vain, futile babbling of the religious world and its unpitying Antichrist.

Here God seemed wonderfully near. The Unknowable became a sort of burning bush.

*Marks supernaturally impressed upon the bodies of persons in imitation of the wounds of Christ.

*See 2 Sam. xxi., 8-12.

†In classic story, the daughter of Œdipus, who showed a truly heroic attachment to her father and brothers. When her father was blinded and obliged to leave Thebes, An-tig'o-ne accompanied him and remained with him in all of his wanderings until his death.

‡See "From Chaucer to Tennyson," page 191.

Intuition superseded inference; the kingdom of God was within us, and there was no need to search for God as in the weary days on earth. The dread Infinite and Eternal flowed unceasingly into every corner and every cranny of man's being; the heart of Jesus throbbed in the heart of each devoted follower; every soul that I gazed at seemed to me a veritable theophany* or manifestation of God. Never again could I doubt the glory and the immortality of man. Through the pierced sides of deep-souled, sorrowing outcasts mine eyes had seen God's great salvation, the invincible redeeming powers of sympathy, the very heart of the Uncreated Love calling unto itself the heavy-laden, the weary, and the despairing.

Glorious indeed was the music of this world of sorrow. Mere sounds seemed to have been turned into prayers. This music seemed to be the one language of the immortals, a great, irresistible flood of inspiration, the mighty voice of the Divine soul of the universe, the voice of the Holy Ghost Himself making intercession for us with sounds unutterable and unintelligible on earth.

And now at length I awoke from my dream, and I knew forever the supreme value of the soul in man. Now I knew that it is better to keep one's soul in hell than to lose it in heaven. Now I knew that it is better to err with deep souls than to be wise with shallow souls. Now at length I knew the true meaning of man's mighty heart. Now I understood right well why Christ forgave the loving woman who was a sinner. Now I knew that it is better far to walk in a burning, fiery furnace with the Eternal Love than to sit enthroned on high in the poor, vain heaven of narrow selfishness. Now I knew the most sweet and consolatory of all God's truths; I knew that throughout the long years of eternity "love never faileth."—*From the Rev. Alexander H. Craufurd's "The Unknown God and Other Sermons."*

*[The-oph'a-ny.] The word is derived from two Greek words for God and to appear. The definition is "a manifestation of God to man by actual appearance."

WHAT SHALL WE DO WITH OUR CHILDREN?

BY HARRIET PRESCOTT SPOFFORD.

PART THREE.

IT should now be evident that the office of education is that of assisting and guiding natural development, that the beginning gives a bias to all the rest, that the spiritual and physical go on together, that the child's intuitions furnish a natural basis, and by using the physical wants we reach the spiritual, the senses being the slave of the soul, the will, and the intellect, that instinctive notice is to be led into conscious action, that as only through physical impressions is the soul awakened, so those impressions should be the object of care and not be relegated to chance, and that, as the last springs from the first, the process of education is to be continuous. Thus it will be seen the simple gymnastics for the hand, advised by Froebel, contain the seed and essence of all later instruction.

That the comprehension and practice of this require some study on the part of the mother is not to be denied, but it is so simple, and so gradual, that it is not to be feared, and it is all the time accompanied by the unfolding and perfecting of the flower of being in the dearest thing on earth.

Froebel begins by recognizing play as the absolute business of a child's life, and he utilizes the fact by leading play unconsciously into work and the business of the maturer life. He accomplishes this largely by the wise use of certain toys that he calls his "Gifts," wholesome to handle, not easily injured, thus repressing the destructive tendency, of lovely suggestion, and most of them not so complete in themselves that they cannot afford the opportunity of doing something more with them. They can be used illustratively in later periods than that for which they were first given, and they are chosen to teach form, color, and distinctive qualities like weight and size, to teach also the love of law and the comprehension of unity in the each and all of the universe, each set of "gifts" preparing the way for the next. These objects, and the brief drill accompanying them, teach obedience, promptness, industry, facility, arouse imagination, quicken originality, and strengthen the

body. In order that they shall be intelligently and faithfully employed, an educated and grown-up teacher is necessary, the child having left his mother's arms; and it is thought best that no class shall number more than fifteen children.

The first gift, which, indeed, belongs to early babyhood, consists of six woolen balls, three of the primary and three of the secondary colors, "the six children of light in the rainbow, the symbol of highest peace." These afford the child the means of judging of form, of color, of direction, up and down, to right and left, each ball having a string so as to be under control, afford exercise, and lead to the second gift. With any one of these balls begins the application of the law of contrasts, the first contrast lying in the object as one opposed to or outside of the child's self or identity, and afterward coming that of the varying colors, that of one or many, of rest or motion, of the latter in straight lines or curves, given in tossing, or belonging to it in rebounding. Then, too, it is seen that the ball is always the same, equal in all directions, is a representation of all concentered force; it gives the child's first impression its own roundness and completeness.

The second gift is a wooden ball, and with it a cube and a cylinder. The ball carries on the lessons of the first gift; it represents motion and life, the cube, rest and inertia; the cylinder combines both; standing, it has inertia, rolling it has life.

"Thus the three appear as representatives of the vague essence of the three kingdoms of nature: in the cube, life sleeps as in the mineral kingdom, and the cube moves only when placed on edge or corner, to return again to sleep; in the cylinder, the type of the vegetable kingdom, axial life in certain directions begins to manifest itself; and in the ball, as in the animal kingdom, all-sided life, life in all directions is reached. Again, the second gift presents types of the principal phases of human development: from the easy mobility of infancy and childhood,—the ball,—we pass through the half-steady stages of boyhood and girlhood, represented in the cylinder, to the firm character of manhood and womanhood for which the cube furnishes the formula."

By revolving the cube, we find a cylinder; by revolving the cylinder, a sphere; by which we learn, "not only that each member of the second gift contains each and all of the others, but that whatever is in the universe is in every individual part of it; that even the meanest holds the elements of the noblest; that the highest life is even in what in short-sighted conceit we call death. And when, on the other hand, we revolve the sphere, and see that, try as we may, it will ever remain the same, we learn that all-sided animal life is, indeed, the highest manifestation of existence, that death means decay, and that only all-sided development can keep us from this."

The third gift, or the child's joy, as it is called, is a larger cube, cut so as to divide into eight equal cubes. This makes a step in development; for hitherto all has been whole, indivisible, and complete, all impressions have come as units, and now analysis and synthesis begin, of course in the simplest forms, and the most easily to be digested and assimilated, that of taking apart and putting together, of dividing, changing, and joining, of using will and inventive faculty, all in the exercise of the first glad activity, and all under that control which the shape and nature of the small cubes make inevitable, so that destructiveness and rude vandalism are impossible; and in the meantime number is taught by this, and the idea of the fraction. The child cannot re-create the toy he has shattered; but let the big cube be broken, and, "Oh, wonder and joy! each of its parts resembles the whole, the original; he has not destroyed, he has not killed his own joy, he has more, *more* of the same delightful playthings. . . . And, behold, when they are put together again—when the synthesis is made—what a wealth of new forms, what a store of new playthings grow as by charm out of the parts. . . . All the while, the child is gaining and fixing new cognitions; new relations of position, direction, shape, number, motion, life; acquiring ever fuller and clearer control of language, ever greater, higher, manual skill, bringing ever more unity into his thoughts, feelings, and expressions. Can we fail to see," adds Mr. Hailmann, from whom these sentences on the soul of Froebel's gifts are quoted, "that with such playthings, judiciously presented and managed by a mother whose wisdom is equal to her love, the child's instinct for activity, his awakening consciousness of power, grow, not

in the direction of destructiveness and cruelty—but toward skill to imitate, to reproduce, to invent?"

The fourth gift is again a cube made of smaller oblong blocks. The fifth gift, another cube made of twenty-seven smaller ones, introduces the oblique line, aids in the study of angles, and later in the comprehension of square and cubic measures. The sixth gift is another cube of twenty-seven oblongs, designed to help in building and in arranging symmetrically. All these impress upon the child the principle of unity and universality in their like and unlikeness. These six gifts are the most important; but all the others are of untold value in their various uses.

With the seventh gift come what are called tablets, slices of wood or of thick card-board, from which the element of thickness is withdrawn so that only the element of surface is left, with which the child constructs representations or flat pictures or what he may, and the use of which is thought to mark an important point of his mental growth. The eighth gift is of slender wooden sticks of various lengths and tints, for making rude objects preparatory to drawing, the shapes of the letters of the alphabet, for interlacing into spaces for the multiplication-table, for acquiring perception of length apart from breadth and thickness, and for similar uses. The ninth gift is of half and whole wire rings, for instruction in curves, leading to elementary science, to botany, astronomy, and geography. The tenth gift is of slates and papers netted in squares, by means of which both drawing and proportion are taught, and later the drawing of maps "in the net" is thus made exceedingly easy. The eleventh gift is paper and cards to be perforated, a needle with a handle, and a pad to lay beneath in this elementary form of drawing. The twelfth gift is made of perforated cards, and silks, and needles, for simple embroidery. The thirteenth is of papers folded and cut in many ways that produce interesting designs and afford the delighted child the lawful opportunity to use scissors, thus turning his mischievous propensities into charming interplay of fancy. The fourteenth gift is strips of colored paper to be woven together in any pattern, wonderfully exciting to the inventive powers. The fifteenth is of hard wood slats which are to be interlaced into all sorts of figures. The sixteenth is of slender slats jointed together, representing innumerable combinations of angles. The seventeenth is of colored paper strips, eight or ten inches long, to be folded lengthwise and bent into shape, according to rules given with them. The eighteenth is again of paper in squares, triangles, and circles, out of which many other objects are formed. The nineteenth is of pointed wires, corks, and peas,—the ends of the wires to be united in the corks, or in the peas soaked and softened, and so erected into skeleton designs. The twentieth gift is of potter's clay, with a modeling board and tools.

Of all these gifts, perhaps none are more useful than the last; for it can be made to take the place of almost all the others. Of clay, the child delightedly can create the ball, the cylinder, and later on express his perception of all other objects, and even can approach the threshhold of art, although unaware and all as unconscious as Raphael's two cherubs that overlook the battlements of heaven.* And in the modeling, a use of the hands has been acquired hardly to be had in any other way, an acquaintance with natural objects and laws, and an opportunity for the expansion into ideal artistic life for those in whom the artistic nature predominates. We are told that "the moral effect of this occupation is special, the yielding nature of the clay seems to develop conscious power, to prophesy the dominion over material nature commanded in the morning-hymn of creation that begins the Bible; while the indestructibility reveals the inexorableness of law; truths which are opposite but not contradictory."

The uses of all these gifts can be grouped into exercises with solids, with planes, with lines, with points; and with their employment comes a series of physical games, such as the drill, singing, ball-throwing, a change from manual to vocal work, and the rest to be found in calling upon other organs and muscles.

That school is important for the evolution

*[Raf'a-el.] (1483-1520.) This greatest of the Italian painters drew with unrivaled grace the pictures of cherubs. Little angelic faces and figures appear in groups in a number of his frescoes in the Vatican. In the picture of the Sistine Madonna, which Mrs. Jameson pronounces probably the most perfect picture in the world, two heavenly cherubs gaze into the face of the Virgin in rapt admiration.

of the social nature is apparent. "He who learns to swim must go in the water"; he who is to be happy or useful in the world must mingle with his fellows; and so in his first social experience the child should have a society as near perfection as it can be made, a society of the innocent, a society where personal liberty is supreme, where each has all his rights and chances and no interference from another. "Such a society does all it can to aid each member in the attainment of his individual ends, while he, in return, finds his highest aims in common purposes; such a society thanks the child cordially for his successful activity, and he gratefully acknowledges as his greatest triumphs those in whose attainment he played only a part; such a society enjoys the result even of his individual activity with full, unfeigned pleasure, and he again soon learns to seek his greatest joy in the joy of others, his highest ideals in the welfare of the whole. . . . In the kindergarten Froebel would provide a pedagogic society which answers to these requirements. Here the child finds a number of others of similar age, as nearly his equals in power, capacity, and scope, as individuality will permit; a number of social elements with whom he can fully sympathize, and who sympathize fully with him in all manifestations of growing life, among whom he finds nothing inexplicable, unattainable, unenjoyable; playmates, associates, fellow-beings in embryo, with whom he can assimilate, coalesce organically without giving up his self. Here the child becomes familiar with the high value of union with others. Heretofore, self was the main center of his desires; now he begins to find aims beyond self: the germs of love, of devotion, of a widening humanity swell in his soul and burst into life; he is aroused to a consciousness of his worth as a part of the whole."

At school then, it is evident the child is stimulated by others, pleased with companionship, and all his social instincts, that is his relations to his kind, are developed at the same time with the rest of his better nature. Here the mental work, or sport if you please, is for fifteen minutes, and then the physical game, the song, the dance, the pretty play, is taken up for change and relief for as long a time. The child sees that it is a privilege to join the game, and that it is punishment to be unemployed.

In building with the blocks, the natural destructive element is restrained by the obligation of taking down instead of knocking down any and every structure, and of putting things away in place. The learning of the alphabet, which was once a dreary effort of memory, becomes a pleasure when the letters are fashioned with the sticks of the eighth gift; the first group of the letter I, and the figure 1, being made of the single stick, the next of X, V, L, by two sticks, and so on.

Among the effects of this system of preparatory education, at the end of which the child is found to know thoroughly much that used to be taught through that wearisome memorizing which makes the world a desert for the time, are many purely moral gains. Thus the child has been given first, perception of absolute truth and of reverence for the fixed laws of the universe in the mere handling of his blocks, and later, love for his little fellow-mortals, and the spirit of true democracy.

The old system of mnemonics* may have its value, the mechanical and the ingenious systems, such as that artificial way by which we of an older growth were taught to remember, for instance the year of the death of Charlemagne, 814, because the figure 8 resembles the hour-glass, the symbol of death, the figure 1 a spear, the symbol of war, the figure 4 a ploughshare, the symbol of peace. But here all the child's knowledge is first-hand knowledge, that has come out of his own experience, and is thus a part of himself and not to be forgotten. And with all the rest of his moral gain he has learned that self-control which calls into exercise those among the higher brain-centers.

All his toys, while they have taught him inductive reasoning, have been archetypes of nature: in the ball he has the earth and stars, the ideal of perfection in shape and motion; in the cylinder he has growth in trees and in animals, and further along he finds there the foundation of pottery; in the cube he has the mineral kingdom, crystallization, and by and by architecture; he himself, in any childish experiment of play may see salt crystallize into cubes, and alum into octahedrons; everywhere he has been led up-

*[Nē-mon'iks.] The word is derived from the Greek verb meaning to remember. It is supposed that the Egyptians were the first to originate a system of rules, which by associating things difficult to remember with those that are easy, would assist the memory. Many different methods have been employed in all of which the underlying principle is association of ideas.

ward in the way in which only geometry and geometrical forms lead; and all without a text-book he has been made master of much that text-books give.

One can find by personal observation the value of the Froebel system much more exactly than it can be comprehended by reading. If one visits a kindergarten, watches the children building any object with their blocks, each one alone, and each one individualizing his work; hears the teacher tell them all a story concerning that object afterward, helping them by the details of the story to see if they have done their work correctly; listens to them then singing the song appropriate to the exercise; if one watches them unite and contribute to build a village, learning the while a new lesson of association; or if one only follows them in their playtime, one will still observe that with every chance for individual effort there is always the joy of united effort, of co-ordination without subordination, all in an atmosphere of joyous love and sympathy.

"Do you not see," asks Hailmann, "the gentle, steady impulse for growth, the abundance of food for development, which each and every individuality gains from this intercourse with nature? Do you not see that the full and respectful consideration, which the little society awards to true merit in every direction, teaches these little artists, discoverers, inventors, thinkers, to feel and to appreciate? . . . Do you not see that it is not in the power of a single home no matter how great its wealth, material and mental, to supply the mighty influence for all-sided growth, individual as well as social, which is wielded by the free and full appreciation of individual worth and the just and moderate demands upon individual powers on the part of a society of equals? And do you not feel that it would be a crime to keep the growing human being from this influence, when his nature calls for it? Do you not feel that it would be sin to let it be exerted without proper guidance?"

Physically, morally, intellectually, and artistically the methods of the Froebel system, it must be seen, we think, are those which will soonest lift the child to those levels from which the great, perfect race to come shall take its departure.

THE BRAZILIAN CONSTITUTION.

BY I. N. FORD.

THE new constitution of Brazil is the logical result of a national uprising against a highly-centralized system of government. Emerson said of the English, "Their god is Precedent." The political god of Dom Pedro II. was centralization. An enlightened and progressive monarch, possessing many amiable and admirable characteristics, he reproduced in his system of government the complex mechanism which Metternich* controlled and directed from Vienna until it broke down under its own weight. Devotedly attached as he was to his people, he persisted in opposing the revision of the antiquated constitution of 1824 decreed by his father after the separation of Brazil from Portugal. A supplemental act was indeed added in 1834 by which a quasi-federal* character was imparted to the empire; but the provincial assemblies were armed with restricted legislative powers and the presidents or governors instead of being elected by the people were appointed by the emperor upon the advice of his ministers. These statutes remained in force until the revolution of November 15, 1889. They formed the basis for a system of centralized administration under which twenty federated provinces were deprived of the right of self-government. A bloodless revolution brought on by the in-

*[Met'er-nik. The final letter is the German *k* which has a guttural sound, something like a strongly aspirated *h*.] (1773–1818.) An Austrian statesman and diplomatist, minister of state at Vienna. For more than thirty years he had the chief direction of affairs in Austria, and during all this time his chief object seemed to be the suppression of liberal ideas and movements in all Europe. But this iron rule led to a revolution of the people in 1848 and he was compelled to flee for his life. Allowed to return the following year, he was never reinstated in his power.

*Quasi is a Latin word meaning *as if, just as.* Used as a prefix to English words, it means *in a manner*, or *having a resemblance.* A quasi-federal government would be one having some features of "a government composed of a union of states or districts which retain only a subordinate and limited sovereignty."

subordination of regiments which had been ordered from the capital to the interior, proved irresistible.

Under the former constitution, which in main was the work of Carneiro Campos, a monarchist of the old school, legislative, executive, and judicial functions as well as provincial autonomy* were paralyzed by the imperial prerogative, euphemistically† styled the moderating power. Members of the council of state were appointed by the sovereign for life. The people were allowed to elect three candidates for a vacant seat in the senate, but he exercised his discretion in appointing one of them and rejecting the others. There was an elective lower house, but the Crown retained absolute veto power over legislation. The emperor could not only appoint but also dismiss magistrates and suspend sentences in the courts.

The entire system of executive administration was under his personal control, but was directed by the ministry of the day. The prime minister was the chief patronage-broker; his associates were professional office-holders. The rival groups of Conservative and Liberal leaders were alternating machines nicely fitting into the imperial mechanism; and the governors and military commanders of the provinces were forty cog-wheels kept in motion by the ministerial apparatus.

During the closing years of the reign it was an unfailing source of complaint and irritation that the provinces were not governed by their own citizens, but by political adventurers and rapacious carpet-baggers‡ sent out from Rio to collect as much revenue as possible for the national treasury and to leave as little as possible for local requirements. The provincial legislatures meeting two months in the year were powerless to interfere with these political pro-consuls, who controlled the patronage and revenues and were often unacquainted with local needs.

Local government in any real sense did not exist in a country as large as the United States, Alaska being excluded. The revolution was preceded by a transition period of national discontent. The republic was welcomed even under the guise of a military dictatorship because it offered a prospect of deliverance.

The revolution was at once a reaction against centralization and a recoil from the encroachments of clericalism.* The Emperor was his own master, but the Crown Princess was known to be a religious zealot under the control of Jesuit† advisers. Possessing marked force of character and having a passion for over-reaching and managing politicians, she had shown under the regency that she would not be either a weak or an incapable sovereign as her father's successor; but it was generally suspected that she had been convinced that she had a greater work to accomplish for the Established Church than for the empire, and that her Orleanist‡ husband, the Count d'Eu, would aid and abet her in a reactionary policy of religious bigotry. When a measure providing for the full degree of religious equality and toleration guaranteed by the imperial constitution passed the ultra-conservative senate, the Crown-Princess went from house to house with her court ladies to obtain signatures to a remonstrance against it and succeeded in defeating it in the lower chamber. This seemed a convincing proof of the ascendency which clerical intriguers would establish over the councils of the next reign.

As regent she had acted upon the advice of the Jesuits rather than the ministry in proclaiming emancipation. This was a master stroke of statecraft designed to conciliate public favor and to counteract her personal unpopularity; but it not only alienated the support of the slave-holders who were taken by surprise when they were not prepared for the new conditions of labor, but it was also an unerring revelation of the domination of clericalism at court. A powerful class which had been loyal to the crown was left to shift for itself and to face financial ruin. When the Emperor was turned out of his palace and sent into exile the same class resenting its own injuries was indifferent to his fate. The Jesuit advisers of the Princess-Regent

* The right of self-government.

† In a softened manner, brought about by substituting a delicate word for one which is harsh.

‡ "A term of contempt applied to northern settlers in the southern part of the United States after the close of the Civil War, seeking only private gain or political advancement."

* The undue influence of the clergy. The word is derived from the Latin word meaning clergyman, and also clerk.

† The Jesuits were a religious order of Roman Catholics. See "Outline History of England" page 190.

‡ The Orleanists is the name of a political party in France who desired the restoration of the limited monarchy in the person of the Count of Paris, a grandson of Louis Philippe.

had over-reached themselves and warned the Brazilian people that if they were to wait until the Emperor was in his grave they would have to deal with a bigoted and determined queen supported by all the resources of a reactionary church and religious fanaticism. Gambetta's "clericalism is the enemy," became one of the watch-words of the revolution.

The work undertaken by the revolutionary leaders, when the government was overthrown on November 15, 1889, was nothing less than the political reorganization of Brazil. In a few days the ground was cleared. Decree followed decree and all the institutions of the empire were swept away. The provisional ministry, which had been placed in power by a few battalions of ill-disciplined soldiers, became the sole repository of political authority. In response to orders from Rio every provincial government was overthrown and a revolutionary administration established in its place. The municipal government of the capital was abolished. The church was disestablished Civil marriage was proclaimed. A naturalization law conferring citizenship upon every foreign resident willing to have it thrust upon him, was enacted. Educational suffrage was decreed. Such legislative activity had not been witnessed since the paroxysmal period of the French Revolution. It was centralized administration reduced to a system of tremendous simplicity; but general apathy prevailed since it was known that a constitutional commission was embodying these decrees of the provisional government in a fundamental law which would ultimately be submitted to a national assembly elected by the people.

This commission of five constitution-makers was appointed by an executive decree of December 3, 1889. Under the presidency of Dr. Joaquim Saldanha Marinho it delivered its project to the provisional government May 30, 1890. The text was revised and amended by the ministry and finally published June 22. It was declared to be immediately in force only so far as it related to the election on the 15th of September of two Houses of Congress which were to be invested with the supreme function of revising and accepting it for the nation.

As the elections resulted in a decisive triumph for the government, the adoption of the constitutional scheme is now a foregone conclusion. The national assembly will meet on the 15th of November, the anniversary of the revolution, and vote upon the constitution by virtue of authority derived directly from the people. When this action has been taken, a president and a vice-president will be elected by the two chambers in joint session. The provisional government will then resign its functions and revolutionary agencies will be replaced by constitutional order grounded upon democratic principles and republican precedents.

The provisional government in proclaiming the republic, virtually assumed the responsibility of removing the two chief causes of popular disaffection under the empire: (1) centralization of power at Rio by which the provinces were deprived of autonomy; and (2) encroachments of clericalism in political affairs. It also pledged itself to substitute for the imperial order an enlightened, stable, and progressive system of constitutional republicanism. The text of the new constitution offers indubitable evidence that responsibility has not been shirked, and that pledges have been redeemed.

1. While the rights of national administration and legislation are absolutely reserved for the executive and congress, each province of the old empire is armed with administrative and legislative autonomy as a sovereign state. The relations between the federal government and the states are determined with such precision as to preclude secession, nullification, or states rights agitation. At the same time home rule is guaranteed by the constitution. The federal government cannot intervene in the internal affairs of the states except to repel foreign invasion, to maintain the republican federative form of administration, to restore public order upon requisition from the local authorities, and to insure the execution of laws of congress and compliance with federal sentences.

The national government has exclusive power to decree import taxes; entrance, clearance and port dues; postal and telegraph contributions; the maintenance of custom-houses; and the establishment of banks of issue.

It exclusively pertains to the states to impose taxes upon landed property, upon the transfer of property, and for a limited term upon exportation of merchandise not coming from other states. The last is a temporary expedient designed to aid the states in readjusting their fiscal burdens, all export duties

being prohibited after 1892. Within these lines and subject to some exemptions to be considered in the next paragraph, each state has the right to adopt a constitution in harmony with the federal constitution, to elect its own executive and legislature, and to exercise all the privileges of self-government. The states will be organized by their own laws under a regimen providing autonomy for municipalities and the election of the local administration. The twenty provinces of the empire are converted into self-governing, self-supporting states ruled by their own citizens.

2. Under the constitution, church and state are divorced. This is a most radical measure for disarming and suppressing clericalism. No religious denomination is permitted to hold relations of dependence upon or alliance with the federal or state governments. The salaries of the clergy which were formerly paid from the national treasury are suspended and the states are prohibited from establishing, subsidizing, or embarrassing the exercise of religious worship. Every church is made free in the free states. Civil marriage is recognized as essential and must always precede religious ceremonies. Cemeteries are secularized and subjected to municipal control. Instruction in state schools and public institutions is secularized and municipalities are prohibited from modifying this rule. The company of Jesuits is excluded from the country and the founding of new convents and monastic orders is forbidden. By these and other drastic regulations in the fundamental law the domination of the church in political affairs is completely shattered. Brazil in emancipating itself from clericalism begins very far in advance of the goal which has been reached after protracted agitation by Chili, the most progressive state in South America.

3. Perhaps the best evidence of the stability and permanency of the new constitutional order in Brazil is the closeness and fidelity with which the American system of government with its co-ordinate public powers and self-acting checks and balances has been reproduced. The French is the only foreign literature with which the educated classes are conversant, but Washington, not Paris, has been the source of their political inspiration. Notwithstanding the Comtist * vagaries of Constant and other members of the provisional government, the constitution embodies few of those glittering generalities and philosophical deductions in which French law-makers delight. It is in its essential features a working copy of the American Constitution. Under it is organized an indissoluble federal union of twenty states with a federal district in which the national capital is situated. The president and vice-president are chosen by an electoral college * for a term of six years, and are not eligible to re-election for the succeeding term. The ministry is appointed by the president and corresponds to an American cabinet, taking no part in legislative proceedings and not being dependent upon votes of confidence in congress. The senate consists of three members from each state and the federal district, elected by the legislatures for nine years, renewals taking place by thirds every three years. The house of representatives is elected for three years on the basis of one member for every seventy thousand inhabitants. The president is armed with a veto power upon legislation, to be exercised within ten days and only to be overridden by a two-thirds vote in each house. The president and his ministers can be impeached in the lower house and tried by the senate. Judicial power is exercised by a supreme federal tribunal of fifteen judges appointed for life from the thirty senior federal judges or from citizens eligible to election to the senate. The legislature, executive administration, and the judiciary are independent and co-ordinate public powers.

The sharpest possible departure from French procedure is the adoption of the American type of presidential, as distinguished from cabinet, government. The administration is not left dependent upon legislative divisions; there is no premiership; and cabinet ministers retain their portfolios at the discretion of the executive. In France the deputies aspire to give direction to the administrative impulses as well as to the legislative emergencies of the nation.

In Brazil the constitutional tendencies are in the other direction. It is the executive administration and not the national legislature which is strengthened in all its functions. The president is not, except at the first elec-

* Pertaining to Comtism, the philosophical system founded by Auguste Comte; it is known also as the system of positive philosophy, or positivism.

* A name informally given to the electors of a single state when met to vote for president and vice-president, and also applied to the whole body of electors.

tion in November, 1890, to be chosen as in France by the national assembly, but by popular election through the instrumentality of an electoral college meeting in the state capitals. The executive derives his authority from the nation and is not responsible to congress except when impeached. With a complete separation of legislative and executive functions is combined the same system of checks and balances which has promoted stability and permanence in the political institutions of the United States.

The attributes of the executive power correspond closely to those of an American president. He is elected by an analogous system of electoral colleges with similar formalities for the verification of the vote by the national assembly. He is succeeded by the vice-president in case of death, disability, or impeachment; and the succession passes to the vice-president of the senate, the president of the house of representatives, and the president of the supreme judicial tribunal. The president has supreme command of the land and naval forces, nominates and dismisses ministers of state, sanctions the laws of congress, reports upon the condition of the country in an annual message, and has veto and pardoning powers similar to those exercised by an American executive. He maintains relations with foreign states, but is required to submit treaties for the approval of both houses of congress. His power of appointment to military vacancies and to the civil service in general is much larger than an American president's, nominations to the supreme federal tribunal and diplomatic posts alone requiring the approval of the senate. He is empowered to declare martial law in any locality in case of foreign aggression or grave internal commotion, but is required upon the assembling of congress to report to it the exceptional measures to which he has had recourse. The attributes of congress follow closely the lines of legislative prerogative laid down in the American Constitution.

The most significant departures from the American plan are, (1) the lengthening of the official terms; (2) the substitution of educational for universal suffrage; and (3) the facility with which the constitution may be amended. The president's term is six years, and he cannot be immediately re-elected; a senator's is nine years; and a representative's, three years. These are changes for the better since the excitement and turmoil of elections are rendered less frequent.

The proportion of illiterate classes to the whole population is so large that it has been necessary to protect the state against ignorance. The electorate includes all men of the voting age, without distinctions of race or previous condition of servitude, who can read and write. Paupers, enlisted men in the army, and members of monastic orders and religious communities subject to vows are specially excluded from suffrage. In order to recruit the educated body of citizens naturalization is conferred upon all foreigners who were in Brazil at the time of the revolution and have failed within a stated period to declare their determination to retain their original nationality. The natural effect of educational suffrage will be to place a high premium upon free school instruction, which the states are required by the constitution to make gratuitous in the primary grade. While educational suffrage marks a distinct advance from universal suffrage, the facility with which the constitution may be amended involves a sacrifice of that principle of wholesome conservatism which has contributed to the permanency of the American system.

In Brazil the approval of the state legislatures is dispensed with when the constitution is revised. The legislatures may apply for and recommend changes in the organic law, but congress is vested with supreme power to decide upon the proposals and may act independently of such initiative measures. French influence and example have prevailed in simplifying and quickening the process of constitutional change.

The Brazilian constitution is on the whole as enlightened and progressive a scheme of republican government as can be found on the face of the earth. Reproducing the essential features of the American system it contains some marked improvements upon the original model; and it establishes numerous safeguards against usurpations of authority and perversion of democratic institutions, which have been of frequent occurrence in Spanish America. Theoretically it is an admirable scheme of government well fitted to develop civic virtues in the Brazilian people and to complete their education in constitutionalism and democracy. One of its clauses containing a positive prohibition of wars of conquest and aggression marks a distinct advance in the morals of Christendom. As a

whole it is an excellent work which vindicates at once the patriotism and the practical wisdom of Marshal Deodoro da Fonseca, Ruy Barboza, Benjamin Constant, Quintino Bocayuva, and their colleagues of the provisional government.

So well-digested and enlightened a code of constitutional law is an earnest of the opening of a new era of progress in Brazil. But a nation that has been misgoverned for generations must work out its salvation in fear and trembling. So long as public opinion remains an undeveloped force, good government is impracticable even under the best theoretical constitution. There is not a republic in Spanish America which has not made a rough copy of the American Constitution, but in every one of these states since the patriotic revolt against Spain, powerful families, military dictators, and political cabals have from time to time usurped the supreme functions of democracy. Presidents while prohibited from serving a second term have either perpetuated their own power or promoted the ambitious ends of ruling families by nominating their own successors, calling the military garrisons of the capitals to their aid and forcing congress or the electoral colleges to ratify their decision. With the American Constitution as the common basis of republican government in these states, travesties upon political liberty have been enacted and oligarchical rule has been the prevailing type. Brazil has entered upon the same struggle from darkness into light.

There are two phrases which are constantly heard in Brazil. One is, "Wait a little," and the other, "Be patient." Each reveals a national habit of deliberation and procrastination, which has been formed under the influence of an enervating climate. From race instinct the Brazilians will adapt themselves slowly and mechanically to the altered political and social conditions. As they are never known to make haste in business or to be unduly anxious about the affairs of the morrow, they will not expect the republic to accomplish its work of political regeneration at once, but they will be content to wait a little and to be patient. This is a quality of mind which will tend to reconcile the nation to a gradual and laborious fulfillment of extravagant expectations of material progress inspired by the overthrow of the monarchy and the establishment of the republic. Perhaps the most hopeful sign in Brazil is the adoption of education as the condition of citizenship. This will operate in two ways: it will create a general demand for education and it will compel the governing classes in all the provinces to multiply schools and to support them liberally. As illiteracy declines, the forces of public opinion essential to the development of constitutional liberties will be organized. There will be more light in a benighted land.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

II. (CONTINUED.)

ASTRONOMICAL PHOTOGRAPHY.

IT is only within a few years that photography has been applied to the investigation of the heavens with so much success as to make it one of the most powerful and fruitful means of research in astronomy. Photographs of the moon were made fifty years ago, and as long ago as 1871 Lewis M. Rutherford, of New York, succeeded in producing a telescopic lunar photograph so excellent that it has only recently been excelled with the aid of the great Lick telescope.

But in the past four or five years astronomical photography has made an enormous stride, owing to the great improvements in sensitive plates, and the methods of application, and at present this is the most promising line along which astronomers are working. Not only the moon and the sun but stars, planets, comets, and nebulæ and their spectra, are now photographed, and in the course of a few years we shall have photographic charts of the whole face of the heavens. Astronomical photographs frequently represent much more than the human eye is able to detect even with the aid of the most powerful telescopes. Many important and surprising discoveries of things in the heavens that no eye had ever perceived have thus been effected. The retina of the eye possesses no power to accumulate impressions,

as a sensitized photographic plate does. A star or nebula may emit so faint a light as to make no perceptible impression upon the eye, but when its light falls upon the photographic plate, which can be kept steadily exposed to it for an indefinite length of time, its effect becomes cumulative, and finally it prints an image there of the object by which it is emitted.

For the purpose of employing photography in his work the astronomer has the object-glass of his telescope so figured that it brings to a focus not the ordinary visual rays of light, but the so-called actinic rays (the rays by which chemical action is produced) upon which the photographic effect depends. Then by a suitable contrivance he exposes the sensitive plate at the focus of his telescope where the image of the object at which it is pointed is imprinted upon it precisely as the countenance of a sitter in a photograph gallery is pictured upon the sensitive plate in the camera. The clock-work which drives the telescope enables the astronomer to keep a faint object focused upon the plate for hours at a time. In photographing a bright object like the sun, on the other hand, he uses an "instantaneous" shutter which limits the time of exposure to the fraction of a second.

One of the recent improvements in photographic telescopes is an object-glass, one of whose lenses is so formed that when one side of it is turned outward the visual rays are brought to a proper focus and you have a telescope for seeing with; and when the other side of the lens is turned outward the actinic rays are brought to a focus and the telescope is in proper shape for taking photographs. Another device is the insertion of a third lens when it is desired to use a telescope for photographic purposes. This is the plan employed with the great Lick telescope.

What is photographed with a telescope is the image formed by the object-glass at its focus, the size of this image depending upon the size of the object-glass. When you use the telescope merely for seeing, you magnify this image by means of the eye-piece which serves as a microscope. In the case of a photograph the image may be enlarged, or magnified, after it has been photographed.

III.

THE SUN.

It cannot be too clearly impressed upon the mind that the sun is simply a star which looks so much larger and brighter than any of the stars only because we are comparatively near it. The sun gives us 7,000,000,000 times as much light as the brilliant star Sirius does, and consequently when the sun is above the horizon the splendor of its radiation fills the whole atmosphere, and Sirius and every other star is hidden from our sight amid the glare of day. But remove the sun to the side of Sirius, that is to say to the distance of Sirius (which is more than 540,000 times as far from us as the sun is), and not only would it no longer conceal Sirius with its blaze, but it would appear to our eyes as a star of about the fourth magnitude, and would send to us less than one-fortieth as much light as Sirius does.

Thus we see not only that the apparent brilliance of the sun depends upon our nearness to it, but that as compared with some of its fellow orbs in the heavens the sun is really rather a small star. Compared with the earth, however, as we have already noticed, the sun is tremendously large. It is equal to 1,300,000 earths, but owing to its small density its weight equals that of only 332,000 earths. This low density of the sun is one of the clues that we have to its physical condition.

Since we know from spectroscopic observations that iron and other heavy metals exist in the sun, its comparative lightness cannot be due to its being composed of some material of slight density like cork, but must arise from the fact that the matter of which it is formed is kept in a fluid or gaseous condition by the intense heat to which it is subjected. In the earth the same materials exist in a cool and solidified condition and consequently occupy much less space, weight for weight, just as a chunk of ice occupies less space than the steam that might be formed from it.

It would lead us very far afield to discuss the theories that undertake to account for the origin of the sun's heat. The theory generally accepted now is that of Helmholtz, the German physicist. He thinks the sun's heat is supplied by the effects of its slow contraction. This, in turn, is due to gravitation. The mutual attraction of the particles tends to draw them closer together. This squeezing, so to speak, causes an increase of temperature, in accordance with that great law of physics which tells us that arrested motion is transformed into heat. The heat thus

produced is radiated away from the surface of the sun. Helmholtz's calculations show that a contraction of the sun's diameter amounting to only 250 feet in a year would suffice for the production of all the heat that the sun pours forth in that time. The sun is so large that an annual shrinkage of 250 feet in its diameter might go on for thousands of years without being perceptible to us. We must then regard the sun as a vast globe of gaseous matter, tremendously hot, slowly shrinking, and gradually radiating its heat away. Owing to its enormous gravitative force, the pressure in the solar interior must be immense while the heat is proportionately intense, and the consequence probably is, as Professor Young has pointed out, that in the nucleus of the sun the gaseous matter is in a viscous condition, resembling tar or honey in consistency.

The ultimate result of the shrinkage of the sun, and the consequent increase of its density, must be its solidification. It will then, of course, in time cease to shed either light or heat, and fade from the visible heavens like a slowly dying candle. With the disappearance of the radiant sun the earth will cease to support life, and thus science, like revelation, looks forward to an end of the human race. According to Professor Newcomb's calculations, in 10,000,000 years the sun will have ceased to furnish sufficient heat to maintain life on the earth. This seems an enormous period of time judged by our ordinary standards, but in an astronomical sense it is brief enough. The time consumed by cosmical processes is in proportion with the vast distances of the universe and the enormous size of the larger celestial bodies. The life-time of a world or a sun is not measured by centuries like the history of nations, nor by millenia like the progress of races, but by millionary periods.

It is clear from what we have said of the origin of the solar heat that we should not regard the sun as resembling an ordinary fire. It is not a huge, burning globe; for the process by which its heat is produced is not that of combustion. It has been shown that if the sun were a burning sphere of solid coal it could not last 6,000 years. The question naturally arises, how hot is the sun? This has not been definitely settled. The temperature of the sun has been estimated all the way from a few thousand to several million degrees. The results obtained by Professor Rosetti are perhaps as trustworthy as any, and he puts the effective temperature at 18,000° F.

The quantity of heat that the earth receives from the sun is more easily ascertained. It amounts to about twenty-five calorics per square meter per minute.* But this is the amount of solar heat received at the upper limit of the atmosphere. To ascertain the amount that reaches the ground, one-third must be subtracted, since the atmosphere absorbs about one-third of the sun's heat that passes through it.

The quantity of light that the earth receives from the sun is also easily measured. Experiment shows that the perpendicular rays of the sun illuminate a white surface 60,000 times as brightly as does the light of a standard sperm candle placed at the distance of one meter, or 39 1-3 inches. The sun gives 600,000 times as much light as the full moon; 7,000,000,000 times as much as the brightest star in the sky; and 36,000,000 times as much as all the stars in the heavens combined. The intensity of the sun's light, which is a different thing from its quantity,† is no less astonishing. It has been estimated that the surface of the sun is one hundred and fifty times as brilliant as a calcium light. The brightest point in an electric arc light seems almost comparable in brilliancy to sunlight, being, as Professor Young says, from one-half to one-fourth as bright as the solar surface. Yet when seen against that surface it appears as a dark spot.

People are sometimes staggered by the reflection that all but an exceedingly minute portion of the vast wealth of radiation poured forth by the sun in the form of light and heat appears to be wasted, since it does not serve to warm or illuminate the earth. Only a little over one two-thousand-millionth part of the sun's radiation falls upon the earth; and all his planets combined receive only one one hundred-millionth of the light and heat that he pours into space. The same is true of all the millions of stars that stud the heavens; their light streams away in every direction, and since it is to that light that we

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*A caloric is the quantity of heat that will raise the temperature of about four pounds of water one degree Fahrenheit. A square meter equals about ten and three-quarters square feet.—*G. P. S.*

†The moon would shed upon the earth as great a quantity of light as the sun does if its surface were 600,000 times as large as it is.—*G. P. S.*

owe our knowledge of their existence we cannot call it wasted; for who shall say that a ray of light does not perform as important a function when it conveys a fact to the mind as when it bears life to a plant.

One word as to the effects of the sun's radiation upon the earth. It is the source of all life. The physiologist will tell you that human existence is not possible without it; the botanist, that plants must have it or perish; the meteorologist, that it is the life of the atmosphere, that rains and winds and all the changes of weather and of seasons depend upon it; the geologist, that the strata of the globe are filled with the wonderful story of the creative work of the sunbeams in past ages. In short it is wholly to the sun that the earth owes the fact that its surface swarms with life.

SUN-SPOTS.

Now suppose we take a telescope and look at the sun. We shall at once perceive that its surface, which is called the photosphere (Greek, *phos* light, *spharra* a sphere) is not of uniform brightness. It has a mottled appearance, as if it were made up of darker and lighter particles closely packed together, like clean white salt mixed with a little pepper. Then we are not unlikely to see one or more large dark spots upon it, which look almost black in their centers and are edged all round with a penumbra. In the neighborhood of the spots, if they chance to be near the edge of the sun's disk, bright, irregular patches will be seen considerably more brilliant than the surface on which they lie. These are called faculæ, from the Latin word *fax*, a torch. They are seen only near the sides of the disk, because, as a moment's inspection will convince the observer, the sun appears much brighter near the center than at the edge. This is due to the existence of a shallow solar atmosphere. Near the edges of the sun, as an inspection of the accompanying figure shows, the light has to pass through a much greater thickness of this atmosphere than near the center, and consequently the loss by absorption is greater.*

The faculæ appear to be tremendous upheaved portions of the sun's surface which, rising like fiery mountains high into the solar atmosphere, escape, by virtue of their enormous elevation, the absorption of light that causes the photosphere around them to appear so much less brilliant. The spots on the other hand are vast depressions varying from 5,000 or 10,000 to 100,000 miles or more across and from 500 to 2,000 or 3,000 miles deep. The depression is deepest at the center. The dark center of a sun-spot is called the umbra, and the surrounding part of a lighter color,

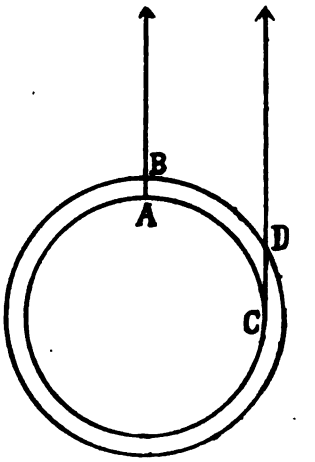


FIG. I.

the penumbra. This very much resembles the sloping sides of a dish, the umbra forming the bottom. The generally accepted opinion among astronomers is that sun-spots are due to tremendous eruptions in the solar surface. Vast quantities of gaseous matter are thus thrown up and the resulting sinking of the surface from beneath forms a depression which, becoming filled from above by gases that are comparatively cool and consequently more absorptive in their action upon light, presents the appearance of a dark spot.*

Perhaps the most important fact ever discovered concerning sun-spots is that they are periodic; that is to say, that they increase in number and size up to a maximum and then

*In Fig. 1 let the inner circle represent the globe of the sun and the outer circle the limit of the solar atmosphere. Then it is clear that a ray of light passing through the atmosphere from A to B, at the center of the disk, has a much less thickness to traverse than the ray at the edge of the disk which traverses the atmosphere from C to D.—*G. P. S.*

*It should be mentioned that the distinguished French astronomer M. Hervé Faye holds that sun-spots are the visible effects of solar cyclones, the vortexes of which are filled with clouds of cooler and therefore darker gases sucked down from above by the whirlpool action of the cyclonic forces. The strongest argument against this theory appears to be that only a few sun-spots show evidences of the vortical motion which, according to the theory, must exist in all of them.—*G. P. S.*

decrease to a minimum, when for months no spots are visible, the period from one maximum to the next being about eleven years. The last maximum occurred in 1883 or 1884, the exact time being somewhat doubtful. At present (1890) we seem to have just passed the minimum. Various theories have been suggested to account for the periodicity of sun-spots, but up to date the best opinion would appear to be that it is due to something in the constitution of the sun itself rather than to any disturbing influence of the planets. It has been discovered that there is an intimate connection between sun-spots and terrestrial magnetism. This connection is shown by the fact that the disturbances known as magnetic storms, during which the magnetic needle is violently excited, and exhibitions of the atmospheric light called the Aurora Borealis (northern lights) are most numerous when the face of the sun is the most spotted. Moreover violent magnetic storms and brilliant auroras have been observed to follow immediately upon the outburst of particular solar disturbances. Two notable instances of this kind occurred in April and November, 1882.

In view of the sun's unquestioned influence upon the earth's magnetic condition, many think that a connection can also be traced between sun-spots and the weather. The probability is that the existence of some such influence, general in its effects, will ultimately be established, but as yet the data are insufficient to warrant a decisive judgment on the question.

Another significant fact about the sun-spots, in addition to their periodicity, is that they are confined within certain zones on each side of the solar equator. They are never seen at the equator, nor at or near the poles. The regions in which they appear begin about five degrees north and south of the equator and extend to about latitude 40° on each side, as illustrated in the accompanying cut.

A very significant fact, although its interpretation is not yet clear, is that after a minimum, when a new set of sun-spots begins to appear, they break out far from the equator near the northern and southern limits of the sun-spot zones, and as the maximum approaches, the spots increase in size and number and draw nearer to the equator, until, near the end of the period, they are seen close to the equatorial limits of their zones. Then again there is some evidence both that the forces which produce sun-spots sometimes become quiescent in one hemisphere while exhibiting unusual violence in the other, and that spots break out again and again at particular points on the sun, just as if centers of disturbance existed there like the well-known volcanic regions on the earth. For some time past there have been nearly twice as many spots in the southern as in the northern hemisphere of the sun. Occasionally sun-spots attain an enormous size. During the maximum that culminated in 1883 the writer saw many spots that he was able to exhibit to his friends with the simple aid of a slip of dark glass to protect the eye. Spots have sometimes been so large and numerous on the sun as to perceptibly obscure its light. It is recorded that after the death of Julius Cæsar in 45 B. C. the sun remained pale for a whole year. A similar diminution of the solar light lasting fourteen months began in 536 A. D. In 626 A. D. half of the sun's disk is said to have been obscured for eight months. Other similar instances are to be found in old chronicles, and must be taken for what they are worth. But at any rate there can be no doubt that, in consequence of the periodical appearance of spots upon its suface, the sun must be regarded as a variable star, although, fortunately for us, so far as history can inform us, there has been no change in its radiation sufficient to cause a universal disaster to mankind.

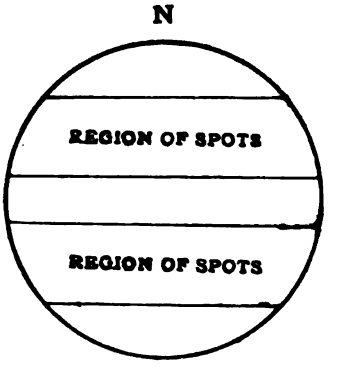


FIG. 2.

End of Required Reading for December.

THE ANNUNCIATION.

BY LUCY E. TILLEY.

"UNFOLD, unfold thy wings, thou Gabriel!
Lo, three great tokens hast thou borne to men
In past days from mine altar. Once again,
Thou strong-winged angel, all the earth shall thrill
Before the mighty message thou this day
Shalt bear. Now in that fair belovèd place
Judea, dwells a virgin in whose face
All the sweet-thoughted things of heaven do stay.
With wings at rest before her thou shalt stand,
When swift this lily stalk will break ablow,
And by the budding token shall she know
That her fair visitation is at hand.
Unfold, unfold thy wings and once again
Bear gracious message to the sons of men."

UNDER THE MISTLETOE.

THE LEGENDS AND SIGNIFICANCE OF CHRISTMAS GREENS.

BY ERNEST INGERSOLL.

IF the origin of our Christmas, as a whole, is dim in the obscurity of ancient time, far more antique appears to be the practice of one of its immemorial features—the use of evergreens in its celebration. Nehemiah records it, saying:

> And they found written in the law: . . . . . Go forth into the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths.

But this was only the revival of a custom prevalent at least in the days of Joshua, and very likely long before. No doubt the idea which, if it did not prompt, at least has perpetuated the gathering of "thick branches" of greenery for the midwinter festival, was to simulate the foliage and gladness of summer, and so recall a more joyous season.

Nor were the Hebrews alone in their use of evergreens on such occasions; it is rather surprising, in fact, that they did so at all, considering their climate. The use of holly, in particular, dates back at least to the founding of the Roman Saturnalia, for the plant was dedicated to Saturn, and regarded as an emblem of peace and good-will. As such, the Romans were accustomed to put a spray of ilex (holly) into the packages of presents sent to one another at this time.

Though this was a pagan habit its sentiment was sweet, and the early Christians, at their own midwinter festival of the birth of Jesus (which nearly coincided with the Saturnalia), decorated their houses and places of worship with these fine branches, and sent them as a message of affection with their gifts. The fact that holly was held by the imaginative poets of the age to signify *resurrection*, made the plant especially appropriate to this service.

Thus a pleasant and natural custom was confirmed; and it is because every reader enjoys his Christmas greens, that the writer ventures to tell again the story of their ancient application to sacred service and graceful symbolism.

The English word "holly" comes from the employment of the tree at this holy season: and the common German names *hülsen-baum*, *Christdorn*, and the Scandinavian *Christorn*, all mean either "holy tree" or else "Christ's thorn-tree." These, as well as the older *holme*, would seem to show that as Christianity traveled westward it carried with it

this symbol of peace, elevated to a new and loftier significance.

The earliest mention of holly in connection with Christmas embellishment is a carol in its praise, written about 1450 and preserved in the Harleian Manuscripts. The allusion, in explanation of which it must be observed that the ivy, being dedicated to Bacchus, was used as a vintner's sign (whence the proverb: Good wine needs no bush), is this:

Nay, Ivy, nay, it shall not be, I wys;
Let Holy hafe the maystery as the maner ys.
Holy stoud in the halle, fayre to behold;
Ivy stoud without the doore; she ys full sore a cold.

Yet ivy certainly was not always excluded, nor is it now. Its triangular leaves and ruddy vine are too convenient and becoming to be neglected in wreathing the family portraits, or in draping the trophies of ancestry, war, and the chase, that hang against the paneling of the ample hall where presently the glare of an yule-log will pierce the dimmest corners, and glint upon helmet and lance behind a row of merry faces.

Lo, now is come our joyfulest feast!
Let every man be jolly.
Eache room with your yvie leaves is drest,
And every post with holly.

Stowe in his survey of London, in 1598, wrote that in his time "every man's house, the parish churches, the corners of the streets, the conduits, market cross, etc., were decorated with holme, ivy, and the bayes at Christmas." The same is true to-day, to a great extent; but the custom seems to be falling somewhat into desuetude among the fashionable.

In poetic language the holly stood for foresight and resurrection; and among the Romans for good-will. The Persians believed that "the sun never shadowed the holy tree," and threw water impregnated with its bark into the face of a newly-born child as a happy augury; while anciently in France its branches were fastened to the houses as a shield against lightning. Here, evidently, is a confusion arising from its co-employment in religious usage with the lightning plants; moreover there is here a coincidence with kissing under the Mistletoe, in the game known as "holly-bussing."

The holly, as a Christmas green, comes to us through Christian traditions; but the mistletoe is a relic of the Druids.

The word "mistletoe" has descended from an Old English root referring to its alien position and appearance as a parasite. A long list of European trees might be given upon which its dense, interlacing, slow-growing tufts occur, and allied species belong to America and Asia. The plant seems to be somewhat local in its distribution. Thus it is asserted that none has ever been found in Ireland or in Devonshire—in the latter case owing to a curse pronounced by Druidic priests upon that lovely county!

The mistletoe which the Druids revered, however, grew only on the oak. At present it is found so rarely upon that kind of tree as to have suggested the thought that in its rarity lies the reason why the old sorcerers insisted that the oak's mistletoe alone was endowed with virtue, on the principle that things uncommon are the more easily invested with a sacred and mysterious character. But a better explanation is that the oak was their symbol of strength, perhaps of Almighty Power, as in Rome it was the tree of Jupiter. When no mistletoe at all could be found upon the oaks of a neighborhood, great calamities were portended, for it was thought that the gods had purposely withheld this sign of their favor. Of course it was instilled into the minds of the aboriginal Britons that any disturbance of this plant would be a sacrilege fearfully punished; and this impression has hardly yet expired.

Each year the Druidical apostles of sylvan worship—"occupiers of the holme," as one of their songs called them—sent out persons to discover the earliest and best of the new mistletoe growth at the season when the voice of the cuckoo was first heard. It having been found and reported, preparations were made for great sacrifices. When the next moon was six days old (at which time the Druids began their years and months), two white bulls, never before yoked, were led to the place. The priest, clothed in white, ascended the tree and cut off the mistletoe with a sickle of gold never used for any other purpose, while the fragments as they fell were carefully caught on a white cloth. Other nations thought a reaping-hook of brass good enough to clip their "magick herbs":

Falcibus et messæ ad Lunam quæruntur aheneis,

says Virgil; and in Sophocles' drama, Medea

gathered her potent sprouts with a brazen knife. In pruning twigs from the holly for their sacred services, the Persians would always use a particular knife that had first been ceremoniously washed and blessed.

Thus devoutly procuring the mistletoe, addressing the revered plant as Universal Remedy, with mystical ceremonies and jubilant pageantry, the Druids carried it to their principal grove, where the religious feast and sacrifices to the Supreme Deity were made. Then, the mistletoe having been distributed among the congregation, or else made into a potation of which each one present took a sip, the priests chanted a prayer that the gods would prosper these people to whom they had already granted this precious medicine plant.

The Druid philosophers explained this alleged universal influence for good in the mistletoe on the theory that the fairies—agents of beneficence—sought protection in its dense leafage from the wintry blasts, when all other plants were denuded of leaves. One who hung a bunch of mistletoe over his fire-place, might be supposed, therefore, to furnish an hospice for the warm-hearted little people of the woods, who would surely be grateful. A somewhat similar belief exists among the German peasants with reference to the holly.

The European mistletoe is bright yellow in color. Virgil speaks of its "golden leaves," and in the Welsh language it is sometimes called "the tree of pure gold." Several other Welsh names preserve the memory of its ancient dignity among the aborigines of those wild hills. Not by the primitive Britons alone, however, was the plant invested with magic power as a cure-all. The Romans regarded it thus, the followers of Zoroaster gave it credit for some very peculiar virtues, and in the Scandinavian myths it appears as an object of superstition. "In Sweden sanitary amulets are still made of mistletoe-twigs, and the plant is supposed to be a specific against epilepsy and an antidote for poisons." The same is true in southern Wales, where a piece of the wood hung round the neck is said to keep its wearer safe from snake-bites and all kinds of poison. An old woman in Anglesea, who is perhaps still living, and was actually believed by her neighbors to be a witch, used to sell charms made of mistletoe wood to mothers, who fancied they preserved their infants from convulsions.

This last notion must be a lineal descendant from the central idea in the Druidical teaching, namely, that the mistletoe's especial virtue was that it insured children to its possessor: she who had the mistletoe given to her at the great feast, and who piously regarded it, should not be sterile.

Here we get a first glimpse of the *raison d'être*, the real root and heart, of all the mythical significance which has now become so diverse, disguised, and forgotten. Mistletoe is a symbol of the life-giving forces, because it is one of the lightning-plants of the old Aryan mythology. How it became so is perhaps only to be conjectured on the supposition that its rapidly forking twigs and bright yellow hue suggested the zigzag bolt bursting through a thunder-cloud. It is an old idea that if a tree on which the mistletoe grows, be struck by lightning the favored parasite itself escapes harm—a poor circumstance, forsooth, upon which to found a trust in mistletoe protection against the heavenly fire; yet the belief is wide in Europe that such protection is insured. It is a well known fact that various birds choose its thickly interwoven twigs as a convenient place for their nests. This fact may help to account for the superstition, since, as any European peasant will tell you, "Where the eagle builds its nest the lightning never strikes." Possibly half the mystery hanging about the plant arises from the belief, founded on fact, no doubt, that the birds plant it. Its berries are exceedingly sticky. Their Latin name, *viscum*, is also the word for bird-lime, which always has been made from these berries, as, curiously enough, it also is from holly bark! The birds eat these berries, and then wipe the sticky seeds off their beaks by rubbing them against a twig. In this way, seeds are left glued to branches and often take root, so that the mistletoe is really carried about and planted in an uncanny way, by the birds. Now, in the myths of all sides of the world, strange news is communicated, and out-of-the-way results are brought about, by mysterious birds that fly whence and whither nobody knows. "A little bird told me," popularly accounts, even yet, for the possession of a secret or the inception of an idea.

However it arose, it is certain that the mistletoe is employed in the earliest myths as a symbol of the lightning's crushing power and effect, and that the accumulated virtues later attributed are all trace-

able to this stock. In evidence of this I can now allude to only two ancient myths,—the Death of Baldur and the story of how Æneas visited his departed father in Hades.

Baldur was the Summer God of the Norsemen, a being of perpetual brightness and joy. When it was known that nothing would kill him, every one was rejoiced except Loke Lanfeyreson, the Fire God, who became maddened with jealousy at Baldur's popularity. He went to Frigga, the queen of the gods, inquiring if it were true that nothing could harm Baldur. "Nothing whatever," replied the queen. "All nature has given its oath, or at least all except one little shrub that grows on the eastern side of Valhalla, and is called mistletoe, which I thought too young and feeble to crave an oath from." Loke took note of the exception and went in search of this plant. Finding it he gave it to Hoder, the blind God of Darkness, to throw. Hoder hurled the twig, and Baldur fell, pierced through and through.

Comparative mythologists tell us that this myth, which is related in the Elder Edda, is an allegory of the procession of the seasons. Hoder is the black, hateful Winter, who seems to kill Baldur, the lovely Summer, by means of the storm clouds that let fly their mistletoe-darts of lightning in autumn.

There is a whole group of myths wherein certain plants are used to break open rocks or to force a way through seemingly impassable objects. This shattering power, it is perfectly evident, when all the different legends are compared, typifies the thunderbolt. To find that the mistletoe figures in such stories is good evidence in further support of our supposition that it is one of the lightning-plants.

After Æneas had been carrying about his father's corpse for many years, he was seized with a wish to visit the old gentleman's soul in the lower regions,—but he had no desire to stay there. The Sybil of Cumæ, whom he consulted on the subject told him he might go and return if he followed her instructions.

She said:

On a tree of dark shade, there lies concealed a bough with leaves and limber twigs of gold, pronounced sacred to infernal Juno. Fair Proserpine hath ordained this to be presented to her as her peculiar present. Therefore search out for it on high with thine eyes, and when found pluck it with the hand in a proper (i. e. dignified) manner; for if the Fates invite you, it will come away willing and easy; otherwise you will not be able to master it by any strength, or to lop it off by the stubborn steel.

Searching through the woods for this "precious branch" the filial Æneas is guided by two pigeons—the birds of Venus!—to where a specimen gleamed amid the darker foliage. This, as the poem goes on to explain, was the mistletoe, and armed with it Æneas and the Sybil finally begin their subterranean journey. When they reach the river, Charon is grumblingly compelled to ferry them across, and every new obstacle, even the innermost adamantine gates of the ruthless realms of Rhadamanthus, gives way before this magic passport until the Elysian Fields are reached and Priam is found.

But I have yet to explain how the fact of the mistletoe's being a lightning-plant has any thing to do with its being a panacea for earthly ills, and especially of those connected with childbirth. "The association of the heavenly fire with the life-giving forces of nature is very common in the myths of both hemispheres," says Professor John Fiske, "and in view of the facts already cited it need not surprise us. Hence the Hindoo Agni and the Norse Thor were patrons of marriage, and we may, perhaps, see here the reason for making the Greek fire-god Hephaistos the husband of Aphrodite. Hence the lightning-plants have divers virtues in matters pertaining to marriage."

The mistletoe which Æneas carried was sacred to Juno, who is the goddess of marriage and childbirth and the protector of women; and in Scandinavia it was dedicated to Frigga, who had the same functions. The hazel is one of the foremost of lightning-plants—witness its use as a divining-rod; and hazel-nuts are still used all over Europe in divinations relating to a future sweetheart. Here in the United States schoolgirls carry horse-chestnuts (which look much like large hazel-nuts) in their pockets "for luck," which we may suppose means luck in love affairs, for boys never do it to my knowledge, not troubling themselves as to the future in that direction. In Peru, according to Mr. Tylor, a far-worshiped deity is Catequil, the Thunder God. In thunder-claps he hurls from his sling small, round, smooth stones, which are treasured in the villages as fire-fetishes and charms to kindle love. A vast number of myths and superstitions, in all parts of the world, have attributed to the

gods of lightning the creation of man, and the origin of civilization. And this brings us back to Christmas, and the root of one of its happiest customs—kissing under the mistletoe.

How old this merry Christmas joke is, it would be hard to say but it has been traced back far enough, I believe, to prove that it "came over with the Conqueror," and very likely it was one of the strongest influences in the subjugation of Britain! We hear less about it, now, perhaps, than formerly, because the gay, noisy, rollicking old-time English Christmas is slowly disappearing with the modern dispersion of families, and the change from the strongly colored, homely habits of the past century to the more refined and insipid manners of these days. But as Washington Irving reminds us, in that rich sketch of an ideal Christmas at Bracebridge Hall, the mistletoe is still hung up in farmhouses and kitchens all over England; "and the young men have the privilege of kissing the girls under it, plucking each time a berry from the bush. When the berries are all plucked, the privilege ceases."

At one time, it is said, the youth could claim a kiss for each berry he picked, but unless there were a great many berries and very few pretty maids such a liberty would have to be used with moderation. Nares says that the maiden who was not kissed under the mistletoe at Christmas would not be married during the coming year; but this looks like an afterthought, designed to make shy girls more willing.

What a fine picture of jollity untainted by coarseness, unstained by false modesty, untrammeled by conventions, is that holiday festivity where the Pickwick Club, and the jaunty girl with fur around her boots, and the impudent Sam Weller, and the ancient Mrs. Tollimglower, and even rotund, sleepy Joe, revive the innocent glee of the Golden Age in the great kitchen at Wardle's!

Whether in the kitchen, or above stairs in the great hall where there is room to romp, many a reconciliation is tacitly effected, delicate compliment conveyed, old love re-testified to, beneath the shining branches. The earnest sincerity of a full heart solemnizes the playful tribute, when Arthur Merlin leads Hope Maine under the mistletoe bough, and dropping on one knee delicately raises her hand to his lips.

JOHN BOYLE O'REILLY.

BY ALEXANDER YOUNG.

ON the fifth of July, 1885, as a party of Bostonians were visiting Westminster Abbey they noticed a wreath of flowers on the bust of Longfellow in Poet's Corner. It was the only monument decorated in this way, and as it was evident that the flowers had been placed upon it in commemoration of the anniversary of American Independence as well as to do honor to the memory of Longfellow, the visitors were doubly anxious to learn who had devised the tribute. On a card attached to the wreath were these words, John Boyle O'Reilly, July 4th, 1885. There seemed to the Bostonians a touching pathos in this act of the Irish patriot and poet who had stretched his hand across the sea to garland with flowers the bust of the American poet who was one with him in his love of freedom and devotion to the cause of humanity. Prevented by the ban of British law from visiting his native land, John Boyle O'Reilly had done what he could to show his admiration for the poet whose friendship he had gained when an exile from the home of his ancestors. The record of his life reads like a romance, so full is it of those strange incidents that seem out of place in this prosaic nineteenth century; but underlying this romance, are qualities of heart and character which help to explain his seemingly magical success, and illustrate the workings of the laws of moral and intellectual development under adverse circumstances.

John Boyle O'Reilly was born at Dowth Castle, County Meath, Ireland, June 28, 1844. His father was a noted scholar with special mathematical gifts and was for thirty-five years master of the Nettawille Institution, Dowth Castle, a charitable organization. His mother, from whom he inherited his fervid poetic temperament, was Eliza Boyle, a woman of superior literary culture, and a near relative of Colonel John Allen, the redoubtable Irish rebel of '98, who commanded

a company in the French legion at the siege of Astorga, and risked his life to plant the tricolor on its ramparts. The young O'Reilly received a thorough practical education from his father and learned to set type in the office of the Drogheda *Argus*. He afterward pursued the same occupation in Dublin and in different English cities, varying it occasionally by short-hand reporting.

When the Fenian movement broke out O'Reilly with youthful ardor resolved to aid it by any means in his power. He enlisted in the Fourth (Prince of Wales' Own) Hussars, the crack dragoon regiment of the army which was then commanded by Lieutenant Colonel Valentine Baker, with the object of spreading Irish revolutionary principles among the soldiers. Finding that disaffection was growing in the ranks, the government dispatched Head Constable Talbot to the scene of action. This officer who was afterward murdered, was the original of "Harvey Duff," the police spy, in Boucicault's "Shaughran." His efforts to discover the offenders having failed, a detective from Scotland Yard was put on their track, but O'Reilly and his associates eluded his vigilance and led him to waste his time in watching innocent persons. After three years of unavailing effort the government discovered O'Reilly's connection with the insurrectionary movement by means of informers. He was arrested for high treason and brought to trial on the 27th of June, 1866. Ingenious attempts were made to extort a confession of guilt from him, but in vain. Being found guilty on five capital charges, he with four others was sentenced to be shot, but this sentence was afterward commuted to imprisonment for life and still later to twenty years penal servitude. During the next two years he was confined in English prisons at Chatham, Portsmouth, Portland, and Dartmoor. He made several unsuccessful attempts to escape from imprisonment. While at Dartmoor he and his comrades collected and buried the bones of the American prisoners of war who were shot by their guards in 1814, inscribing on the rude stone with which they were allowed to mark the spot, *Dulce et decorum est pro patria mori.*

The convict ship *Hougoumont* which sailed for Australia in November, 1867, with 340 criminals, carried also John Boyle O'Reilly and six other political prisoners. During the voyage they issued a weekly paper called *The Wild Goose*, to which he was a frequent contributor. On reaching their destination on the tenth of January, 1868, O'Reilly was for a time kept in the prison at Freemantle, but was soon sent down the coast about two hundred miles to a camp called Bunbury, where American whalers were in the habit of putting in for water. The change was a fortunate one, for it was the only place from which there was a chance to escape.

To gain his freedom was the constant resolve of O'Reilly despite the perils which he knew were involved in the attempt. He was prepared to risk his life in the effort to secure his liberty. The following announcement which appeared in the official *Police Gazette* of Western Australia for April, 1869, fifteen months from the time of his arrival, showed the use he had made of his opportunities to accomplish his purpose:

ABSCONDED.

John Boyle O'Reilly registered No. 9843, Imperial convict; arrived in the colony per convict ship *Hougoumont* in 1868, sentenced to twenty years, 9th July, 1866. Description: Healthy appearance; present age 25 years; five feet, seven and one-half inches high, black hair, brown eyes, oval visage, dark complexion; an Irishman. Absconded from convict road party, Bunbury, on the 18th of February, 1869.

O'Reilly had laid several plans for escape before finally attempting it. Having witnessed so many failures by others he decided that the safest way was to trust to himself alone. An unexpected circumstance led him to take a different course. While in camp with a convict road party he had a call from the Rev. Patrick McCabe, a Catholic priest, who ministered to the spiritual needs of the convicts and ticket-of-leave men. Upon these unpromising parishioners he exercised a very beneficial influence, and as he rode from camp to camp or at night stretched himself out in his blanket under the trees, he felt that his labors were not in vain. As they walked together in the bush O'Reilly told the priest his plan for escape. "It is an excellent way to commit suicide," said McCabe, who, as he mounted his horse to say good-bye, leaned from the saddle toward his friend and said, "Don't think of that again. Let me devise a plan for you. You'll hear from me before long."

As months passed without news from the priest, O'Reilly became very nervous, and

was unable to sleep, but he kept up his confidence in his absent friend and adviser. Being a political prisoner he was exempt from laboring with the criminal gang on the roads, and his duty was to keep charge of their stores and carry the warden's weekly report to the Bunbury depot. While trudging along with this report one day across a plain called the "Race-Course," he heard a "coo-ee," or bush-cry. Gazing intently in the direction of the sound he saw a stalwart man approaching him with an ax on his shoulder. As he came up, the man told O'Reilly that his name was Maguire and that he was a friend of Father McCabe who had been speaking about him. Cautious about trusting a stranger in convict land, the fugitive said but little, and was particularly careful not to compromise the priest. The man then took out his wallet and produced a card bearing a message to O'Reilly in the handwriting of Father McCabe. This showed that he had come to carry out the plan of escape.

It was then December, and the scheme disclosed by Maguire was to arrange with one of the American whalers that would touch at Bunbury for water in February, to take O'Reilly off. During the week which intervened before he again saw Maguire he hardly slept for fear that the plan would fall through, but his new-found friend's cheery words gave him fresh confidence. When February arrived, a wood-cutter coming to the convict-road camp, happened to say that three American whaling barks had put into Bunbury. This news excited O'Reilly's anxiety lest he should be left behind, and he determined to venture out alone in search of one of these vessels if he heard nothing from his friends. But one day he found Maguire waiting at the Race-Course for him with the cheering news that he had arranged with Captain Baker of the whaling bark *Vigilant* of New Bedford, which was to sail in four days, to take O'Reilly on board if he fell in with him outside Australian waters. The captain had also agreed to cruise for two or three days on the lookout for the fugitive.

Before starting on his desperate venture, O'Reilly wrote a letter to his father informing him of his plans and his intention to go to the United States. This was on February 18th, and two months afterward the letter was published in the Dublin newspapers. As the warden went on his rounds that evening he saw O'Reilly sitting in his hut. Soon after, a convict came to the hut to borrow some tobacco and remained so long as to make his host very nervous. But as he left before eight o'clock there was still time for the escape. Putting on a pair of boots provided for him and extinguishing the light, O'Reilly started on his journey through the bush. The stars shone down upon the dark woods as he pushed vigorously along. But he was soon startled by the discovery that he was followed. He concealed his alarm and waited for the man to come up. He was a criminal named Kelly who had been transported for life, and whose saw-pit was next to the fugitive's hut. "Are you off?" he asked in a hoarse voice. "I knew you meant it. I saw you talking to Maguire, and I knew it all." O'Reilly was dumbfounded by these words, which made him feel that he was in the criminal's power and that the police had been put upon his track. But his fears vanished when the man added, as he gripped his hand, "God speed you. I'll put them on the wrong scent to-morrow." Unable to express his gratitude in speech, the fugitive could only return the pressure of the hand before pushing on again through the woods.

According to the plan of escape O'Reilly went forward on a line through the bush, which was likely to mislead the native trackers. Having left his convicts boots in his hut he was safe from being traced by their peculiar marks. His course lay toward a convict station on the Vasse road, which he reached at about eleven o'clock. There he lay down under a great gum tree at the roadside and kept watch for approaching footsteps. In about half an hour two men rode by who looked like farmers, but may have been mounted police. Soon a party of horsemen came up at a sharp trot, and as they stopped near his resting place, O'Reilly heard "Patrick's Day" whistled. This was a preconcerted signal which made him join the horsemen who proved to be Maguire and another friend, M——. Then they rode away together till they reached a spot where Maguire dismounted and whistled. This brought three men to the spot, two of whom proved to be cousins of Maguire. The third then took the horses and galloped off. With his companions O'Reilly walked in Indian file, and to conceal their number, the two behind covered the leader's footsteps.

An hour's tramp found them at a dry

swamp near the sea where the fugitive waited with M—— for their companions to get a boat. On being sigualled they went forward to a bridge and reached the boat by wading knee deep through mud. Maguire with O'Reilly got on board but M—— remained on shore, though unfairly taunted with cowardice for doing so. After rowing about forty miles across Geographe Bay the men felt the need of food and drink, which by an oversight they had neglected to bring with them. O'Reilly, who had eaten nothing for twenty-four hours, suffered terribly from thirst. The boat was run up on the beach and the drenching which the men got, for a time allayed their sufferings from this source. This soon returned and in their agony the men vainly sought water in the receptacles afforded by the paper-bark trees. O'Reilly became alarmed by the blistering pain in his chest and to get food to sustain his strength, the Maguires went to the house of an Englishman named Johnson who kept a buffalo farm on the lonely coast. In their absence O'Reilly, unable to sleep from the pain in his chest, turned his skill in woodcraft to good account. Recollecting that the natives used freshly killed meat when their water gave out, he found a tree with 'possum marks, which he climbed and pulling the animal out of his hole by the tail, struck his head against the trunk till life was extinct. He found the 'possum meat an excellent substitute for water. Maguire returned at nightfall with food and drink, but soon went back to the Englishman's house to avoid exciting suspicion. That night O'Reilly slept soundly on his couch of peppermint boughs.

In the morning the party went to the beach to look out for the *Vigilant* which was sighted by one of the men with a strong glass. The boat was quickly run out through the surf, and after two hours rowing the whaler was seen coming toward it. But she passed on despite the signals and shouts of the men and left them to their fate. There was nothing to do but to leave O'Reilly in the sand-valley until an arrangement could be made with one of the other whalers, and to trust Johnson with the secret so that he might supply him with food and water.

When his friends had gone, O'Reilly, after three days of anxious waiting, and mindful of Captain Baker's promise to cruise for his boat if it was not sighted from the ship, patched up an old dory of Johnson's and put to sea in it. He spent the night on the Indian Ocean and found in the morning that the 'possums, and Kangaroo rats which he kept floating at the stern of the boat by a rope of paper-bark, to prevent their spoiling for food, had been devoured by sharks. The blaze of the fiery sun on the tropic ocean soon caused his head to throb with pain, but this was forgotten when at about noon he saw the *Vigilant*, which came so near to him that he could hear voices on her deck. But there was no answer to his shouts and the vessel again faded away in the distance.

It was a sad blow to O'Reilly to be obliged to row back to his place of refuge, but he had some satisfaction in remaining five days with Johnson, where, at the end of that time, his friends Maguire and M—— cheered him with the news that they had arranged with Captain Gifford of the bark *Gazelle*, of New Bedford, to take him off the next day. Father McCabe had paid ten pounds for his passage to Java. But a serious danger menaced O'Reilly's safety, in the presence of a desperate ticket-of-leave man named Martin Bowman, who had discovered his plan of escape and threatened to reveal it to the police if he too was not taken on board the whaleship. As it was unsafe to refuse his demand, he was included in the party.

Old Johnson and his boy came down to see the men off. They pulled with a will toward the headland according to Captain Gifford's directions, sighted the whaleship by noon, and in the evening were hailed to come on board. The captain gave O'Reilly quarters in his cabin while Martin Bowman, the escaped criminal, was placed in the forecastle. There was a sad parting from the faithful Maguire and M——, and as the boat pushed off from the ship the former stood up and cried, "God bless you; don't forget us, and don't mention our names till you know it's all over."

It took weeks for O'Reilly to recover from the exhaustion caused by his anxiety and exposure, but when his health was restored he entered with zest into the experiences of a whaler's life. Old whalemen were astonished by his pluck and daring in braving the leviathan of the deep. His powerful and picturesque poem "The Amber Whale" idealizes the exciting scenes of whaling.

But more startling perils awaited the fugitive. When after a six months' cruise, touching at the English island of Roderique,

the *Gazelle* was boarded by the governor, who demanded the surrender of an escaped convict from Australia—a black-haired man. O'Reilly was standing with Hathaway, the mate, on whom the demand was made, and who replied that there was no such man on board. But as the governor persisted in his demand, the mate to gain time gave up Bowman, who on promise of release, revealed the truth. This exigency however had been provided for by the mate of the *Gazelle*. During the night the ship's grindstone and O'Reilly's hat were thrown over together. The cry of "Man overboard!" was raised, boats were lowered, and so skillfully was the affair managed that one of the English ex-convicts aboard declared, when questioned by the police, that he saw O'Reilly sink.

A month later while off the Cape of Good Hope, Captain Gifford transferred his charge to the ship *Sapphire*, of Boston, commanded by Captain Selders of Bath, Maine, who at Liverpool secured passage for him in the ship *Bombay* of Bath, bound for Philadelphia. An English gentleman named Babtey, who had been told his secret while on the *Sapphire*, remained with O'Reilly till his embarkation for America.

On November 23, 1869, John Boyle O'Reilly landed in Philadelphia, and on the same day made preliminary application for American citizenship. Without money or friends he pushed his way ahead, lectured and wrote for the newspapers in New York, followed the Fenian raid into Canada, and described its incidents for the Boston *Pilot*, of which, on his return to that city, he became first an assistant, and afterward chief editor, and with Archbishop Williams a proprietor. Under his editorship *The Pilot* became the foremost exponent of Irish American thought, a powerful supporter of Catholic interests. But his identification with the higher life and literature of Boston gave him a still more enviable position. He was one of the founders of the Papyrus club of artists and men of letters, and one of its most brilliant presidents. His literary reputation was established by his "Songs from the Southern Seas," which was dedicated to Captain Gifford of the *Gazelle*, who died before the book was published. The vivid pictures of Australian characters and scenery in this volume and its touches of tenderness and pathos excited fresh interest in the adventurous author.

In 1878, five years after the appearance of his first book, he published a second, "Songs, Legends, and Ballads," and the following year, "Moondyne," a novel based on scenes in the penal colony, was issued. "Statues in the Block," a volume of poems which illustrates the versatility and intensity of his genius, appeared in 1881, and "In Bohemia" in 1886. In these later poems the ethical tendency of O'Reilly's thought is vigorously developed, the spirit of human brotherhood is prominent, and an impatience with the conventions of society even when embodied in organized charities, is manifest. The interest taken by O'Reilly in athletics which was shown by his exploits with the gloves, the foils, and the paddles, is seen in "The Ethics of Boxing and Manly Sport," published in 1888.

Some of the most brilliant of O'Reilly's literary successes were secured upon the platform, where as lecturer, orator, and poet he won a national reputation. His poem at the dedication of the Pilgrim monument at Plymouth in August, 1889, was a wonderful illustration of his sympathetic insight into characters and conditions which as an Irish Catholic he was thought unfitted to appreciate.

O'Reilly was married in 1873 to Miss Mary Murphy, an accomplished woman who with four bright young daughters survives him. His personal appearance was singularly attractive. Of medium height, with a strongly knit, muscular figure, lustrous brown eyes, and a sensitive mouth, he was a model of manly development. The tributes elicited by his death, which occurred August 10, 1890, show how deeply he was admired and beloved.

OUR REMAINING TERRITORIES.

BY CYRUS C. ADAMS.

IT is noteworthy that the career of the great explorer John C. Frémont was closed just as a large part of the vast area he made known was taking on the dignity and privileges of statehood. The man who pioneered the way where our new commonwealths are rising, never received the meed that some day will be accorded to his memory. The leading geographical magazines to-day speak of Frémont as one of the great explorers of the century; that is the place he will hold in history.

The late President Grant once spoke of our western Cordilleras as the "strong box" of the nation. He realized the fact which many people are slow to recognize, that the larger part of our resources is west of the Mississippi. We have hardly yet scratched the surface of the inestimable treasures that await our use throughout the regions, still almost trackless, where Frémont and other pioneers starved and froze many years ago.

In the great regions not yet taken into the Union, we see one territory, New Mexico, older than any of the newly admitted states, more populous than two of them, still vainly knocking at the national doors, and much aggrieved because they are not opened. Another territory, Utah whose commercial and social interests are expanding by leaps and bounds, whose population entitles her to statehood, but whose Gentile population is bitterly opposed to entering the Union; another territory, Arizona, that with enormous resources and a great future before her, presents the anomaly of a land in our golden West that has been losing population, and sees the prize of statehood further from her grasp than it was eight years ago; the Indian Territory destined one day to add its fair star to the flag; Oklahoma, whose impetuous settlers are finding that though towns may spring up in a day, the comforts and conveniences of society, are matters of slower growth; and finally Alaska, where much of the same work that in ten years has revealed the secrets of inner Africa, must be done before we can form any comprehensive idea of her resources.

If we closely watch the history of these new regions, we observe many interesting facts. We notice, for instance, that some of the governors report that on account of the increased value of real estate, the public property in buildings and grounds is worth more than when the improvements were made. We observe that hardly one of these territories, and only the Dakotas among the new states, have any idea of the extent of their agricultural capabilities. The land surveyors have lagged far behind the pushing pioneers. Thousands of settlers have spent a third of a life-time on farms to which they can get no legal title because government surveys are twenty years behind the development of the country. We hear of fights among cowboys and clashing among stock-raisers because they cannot acquire title to the grazing lands. We see most of the territories and some of the new states crying for an acceleration of the work of the Geological Survey, so that they may learn more about their capabilities. We see impatient communities like Grant County, New Mexico, undertaking geological surveys of their own. We see them maintaining Immigration Bureaus, and issuing pamphlets by the thousand, presenting their section of the national domain as the particular part of the earth's surface that Nature has most lavishly blessed. New Mexico, for instance, officially claims "a greater variety and extent of natural resources than any state in the Union," and tempers the seeming extravagance of the language with plausible facts and arguments.

The great need of our territories and of some of the new states, is means of transportation. A New York newspaper prints every week a large collection of mining news. The readers have come to expect that nearly every description of a fine mining camp or a new prospect will end with the remark, "A railroad is all this region needs." Many people have a very faint notion of the magnificent distances and areas in these embryo empires. Wyoming does not know within millions of acres how much cultivatable lands she possesses, and yet her area already irrigated ex-

ceeds that of several New England states. One county, Lincoln, in New Mexico, is larger than the states of New Hampshire, Massachusetts, Rhode Island, and Connecticut, with New Jersey and Delaware thrown in. Towns, mining camps, and farms that are hundreds of miles from a railroad, must needs be greatly hampered in their progress. A little newspaper in Carbon County, Wyoming, last year crowed lustily over the fact that its town was now joined by rail to the county seat. This was a joke as well as a fact. The traveler by a round-about route would certainly reach the county seat at the end of a railroad journey of fifteen hundred miles. The new states are more favored at present with growing main lines and branches and fresh railroad projects than the territories south of them, where railroad building is almost at a stand-still.

A few congressmen who have been denouncing the national Geological Survey as a wicked waste of public money, have not shown in their speeches any very vivid conception of the nature or utility of these surveys. How can we fully utilize our riches if we do not know exactly where and what they are, and how they most easily may be reached? This is a large part of the service of the Geological Survey. A few pages from the history of New Jersey may be commended to any one who thinks it mere nonsense to push our Geological Surveys. The recently completed survey of New Jersey has added millions to the wealth of the state. The whole system of artesian well-boring, the direct result of the work of this survey, has brought incalculable benefits to the entire Atlantic Coast. The fire and potter's clays which this survey located and described, have caused the development of clay properties of great value. Millions of capital have been invested upon the strength of these geological reports on the condition and value of the mines, quarries, lime-beds, marls, drained lands, and other riches of New Jersey. With such results of a thorough Geological Survey on our Eastern border, who can measure the ultimate blessings of the scientific studies now progressing in the far West, under the superintendency of Director Powell. They cannot be pushed too fast to suit the new states and territories.

Aside from their mining interests, the greatest enterprises now under way in the territories are their irrigation schemes. The maps show us that the larger part of these enormous areas are penetrated in every direction by streams fed from the mountain ranges and offshoots. These lofty ranges extending from our northern to our southern boundaries condense the clouds that drift over them, catch nearly all the rainfall, and the eastward plains are thus inadequately watered. The great precipitation on the mountains, however, makes its way along the river-beds in all directions over these semi-arid plains. In most parts of the territories, the location of the mountain watersheds secures a favorable disposition of the water supply. The problem therefore is, first, to lead this water by ditches over the agricultural lands, and second, to establish reservoirs into which to divert at flood-time much water for future use, that would otherwise go to waste.

It is found that any land which is thus supplied with water, becomes enormously productive. The area of agricultural lands without doubt exceeds the water supply, and some of the land must always remain unproductive. But millions of acres may be reclaimed. The work has only just begun. In Wyoming, for instance, though the area of her irrigated lands is greater than several states of the Union, her four largest rivers are still practically untouched. Private enterprise is doing much. There are companies in Utah and New Mexico that will each reclaim more than 200,000 acres when their canals are completed. But the enterprise is too vast for private purses. The people of the territories feel that it is as much the business of the Government to give fertility to these now useless areas as to deepen the harbors of the coast or the rivers of the central states.

There is no doubt that this great work, recently begun by Major Powell and the Senate Committee, is now regarded as a national charge. The Director of the Geological Survey has reported to the Secretary of the Interior the selection of a large number of sites for storage purposes, and it is probable that the near future will witness the gradual development of irrigation projects on a far larger scale than those of which we have any knowledge. We have little idea as yet what an enormous addition these reclaimed lands will be to our national wealth. Irrigation, all things considered, is not as a rule an expensive adjunct of farming. Both in Europe

and in this country the highest priced agricultural lands are the irrigated districts. There are no farming lands east of the Mississippi that raise as large crops or are worth as much an acre as the irrigated lands of Utah and Colorado.

New Mexico is almost certain to be the next new state. No one can read her newspapers without seeing that her people regard themselves as badly treated. Here is an immense region with untold riches in gold, silver, and coal, with large areas covered with the finest timber, with plains that can maintain sheep and cattle by the million—a region that was settled by white men before Jamestown or Plymouth existed, that has elected her legislatures for forty years, that has a larger population than some of the new states, and yet the Senate killed the bill the House had passed for her admission. "We are forced to recognize," says the Governor in his last message, "that there is a prejudice in the older states against New Mexico." The people solace themselves with the reflection that the root of this prejudice is ignorance. They will do their best to enlighten the country, and will keep knocking at the doors of Congress. The notion, no doubt, widely prevails, that the Spanish and Indian admixture in the territory is not a desirable element or at least that it occasions a high ratio of illiteracy. This is true of the older native populace, but the territory deserves credit for the great energy and success with which she is promoting public education. In five years she has reduced the ratio of illiteracy twenty per cent. New Mexico is becoming better understood, and there is little doubt that her star will be added to the flag before that other great territory, Utah, enters upon the privileges of statehood, for which, in all respects save one, she is now amply prepared.

Long before the crusade against polygamy began, the Mormons were eager to enter the Union. As the state of Deseret, with their numerical preponderance, they, of course, could better conserve their peculiar and objectionable interests than as a territory subject to the full control of Congress. But neither Congress nor the anti-Mormon populace have at any time been willing to extend the power of the Mormon Church by giving it the control of Utah through a state government. The Gentiles, who in seventeen years have taken nineteen million dollars of treasure from her mines, who have invested millions in developing her resources, who are now politically predominant in her two chief centers, Salt Lake City and Ogden, still say that Utah is not ready for statehood. It will never be until polygamy ceases to figure in the political and social polity of Utah, or until the Mormons are a helpless minority.

The chasm between the Mormons and Gentiles is not quite so wide to-day, the former having relaxed a little their old rule of rigid exclusiveness. The President of the Mormon Church has announced publicly his purpose to obey the anti-polygamy law and to urge the same course upon his people. Time will show whether there be potency in his words. He declares that the law is now obeyed. On the other hand, the recent reports of the Governor of Utah and of the Utah Commission assert in substance that the Mormons hold tenaciously to the doctrine and practice of polygamy; that forgery, perjury, and deceit in their eyes are not offenses if they help to keep life in the obnoxious tenet; that they have invented expedients for circumventing the law, and that fresh legislation is needed to enforce it.

It is certain that the church has become the enemy of the public schools, for this reason among others, that "the perusal of books we value as Divine, is forbidden." Children are withdrawing from the public schools to study Mormon theology as well as other things in schools supported by the church. The Mormons are still in numerical ascendency. Their proselyting efforts, pushed with the greatest energy, are bringing them more than two thousand converts a year from Europe, and as the pioneers they hold the best lands and control the best water privileges.

Some newspaper readers may have been perplexed a while ago by the report that agents of the general Government were trying to lay hands upon a large amount of money and other valuables that the Mormon Church was believed to have concealed in San Francisco. The report grew out of the fact that the Government has deemed it necessary to restrict the commercial and business importance of the Mormon Church, which has exacted millions of money as tithes from the people, which has entered every secular pursuit even to building street railroads and telegraph lines and conducting

a theater, and which has scattered throughout the territory, its stores and manufactories. Congress, therefore, has passed laws limiting the extent of property that may be acquired and held by the Mormon Church.

The fact that most of the Mormon laity are perfectly sincere and believe their crown will be all the brighter if, in the fiery furnace of persecution, they yield not a jot or tittle of their faith, only renders the problem more difficult. Time is a necessary element in the cure that must be wrought in Utah; and though she surpasses all other territories in her natural claims to be admitted to the Union, though she excels most of the new states in the number and importance of her young manufacturing interests, though the fruits of her industry and trade last year amounted to one hundred and twenty million dollars, it may be years yet before Utah will be entrusted with the responsibilities of self-government.

There is nothing the matter with Arizona except lack of easy communication and the Apache Indians. Just as half a dozen railroad strikers, attempting to wreck a train, may inflict an immense loss upon the company by impairing public confidence in the security of the service, so a mere handful of Apache renegades by their forays, without any doubt have kept capital out of Arizona, and somewhat retarded her development. The neighboring territories, also, have been rather more favored than she by railroad enterprises. Rapid growth hardly can be expected of a territory about twenty-three times as large as Connecticut with less than twelve hundred miles of railroad to unite her centers of activity. Fine mining districts have been abandoned because the great cost of transporting machinery, ore, and the necessaries of life, consumes all the profits. With a present white population of fifty-seven thousand Arizona has lost about a fourth of her people since 1882, when a temporary mining boom tempted a great many gold and silver seekers to the territory. Arizona, therefore, has the distinction of entirely reversing the ordinary rule of growth in that part of our country. There are evidences, however, that low water mark has been reached. Valuable deposits of precious metals, iron and coal, await only the coming of railroads to be made available, and Arizona has the sure foundation of a great commonwealth.

All our territories are in a transition state. The cattle range business, for instance, in many places is giving way to a profitable combination of farming and stock-raising. It will be a glad day for the new states and territories when the immense herds are broken up, and a far larger number of stock-raisers carries on business on a smaller scale. Another very gradual, but significant change, is observed in the Indian Territory. We see there the encroachment on every side of the white race, and every sign points to the ultimate absorption of the Indian population by the intruding elements. Ethnologists tell us that the proportion of pure blooded natives among such great tribes as the Sioux or Dakotas, is becoming small. In parts of the Indian Territory, the "squaw men," or whites who have married Indian women, have become so numerous as to endanger the political supremacy of the Indians, and this fact has recently led to some election troubles. Gradually the Indians of this region will become more and more closely allied with the whites by ties of family and business, and this favored part of our country, perhaps, last of all, will be gladly admitted to the union of states.

Little Oklahoma is not quite every thing that fervid imaginations have painted. Her people, many of whom were poorly prepared for a sudden irruption into a new country, are passing through the unpleasant vicissitudes of pioneer life on virgin soil. They will survive the era of privation, of capital squabbles, and other complaints incident to infant communities, and at length will find themselves on a solid basis on which to erect the smallest state west of the Mississippi River even if its boundaries are extended as they are almost certain to be, north through the Cherokee strip to Kansas and perhaps also east to Arkansas.

It is to be hoped that the project now before Congress for beginning the exploration of those enormous areas in Alaska, of which almost nothing is known, may be set on foot next spring. The recent explorations of our own survey parties, and of Mr. Ogilvie, the Canadian land surveyor, who has spent nearly two years in the Yukon and Mackenzie River basins, are full of hints of neighboring regions, reported to contain mineral wealth, or to be well worth investigation for other reasons, but which have never yet been visited by a competent explorer. We know

very little of the resources of Alaska, and the next two years are probably destined to show a great improvement in the maps of our largest territory, and a considerable addition to our knowledge of the country.

Our territories are the show places of the country. They and the new states have for years been the collecting grounds for scientific men. No part of the world has furnished so large a number of fossils for our museums as the Rocky Mountain regions. "The Great American Desert" is keenly alive to the opportunities that the coming world's fair will afford; and no displays of our national resources on that occasion will be more novel, interesting, and impressive than those of Utah, New Mexico, and our other mountain regions of the West.

HOME BUILDING.

BY BYRON D. HALSTED, SC.D.

II.

THE HOUSE.

WE have seen that both styles of architecture were originated as expressions of religious ideas. Temples and churches cannot be houses and homes. Therefore all dwellings are modifications of one or the other of the pure style. In like manner the kind of garden ornamentation that is most pleasing, is a combination of the two extremes of garden architecture and native wildness and ruggedness. Landscape gardening is the art of softening the harshness of nature and developing her more pleasing features by graceful touches.

Enough has been said to show that the plan of the house and its surroundings must be developed at the same time. The house needs to be located and its rooms and windows arranged with reference to what the surroundings are to be. The veranda and windows, especially the windows of the living room, should command the best views. The house and grounds are primarily for the comfort of the family occupying them and it should be kept in mind that the best hours for enjoying the scenery are often those of twilight or just after a rain.

The size of the dwelling will depend largely upon the means at hand. A large house that uses up all the money, leaving nothing for ornamenting the grounds, is a piece of folly. Sometimes there is no money left for painting, much less for a proper walk or front fence. A medium sized house that is neatly furnished is far better than some of the cold and desolate dwellings that cost twice as much. The mistake can be made of building too small. A certain number of rooms is essential to comfort and when these are small the family is cramped, when a few hundred dollars would have made all the apartments large, comfortable, and healthful.

It is not enough to have the general idea that a house is to be worked out. A house on paper is quickly changed. It of course must be adapted to uses. It must harmonize with the site. The square is the most economical, but if not well proportioned has a box-like appearance. This is remedied by proper ornamentation. If the plan is not well worked out it will be found that much space has been wasted. Look well to ventilation and means of heating.

AROUND THE HOUSE.

After the house is built the surrounding grounds should be carefully graded, the walks and drives laid out, and the lawn seeded. The surface of the soil should slope gradually from all sides of the house to secure good effect and proper surface drainage. A cellar may be kept wet for the most of the year from the neglect of proper grading. If a low place is left near the house in which water is held after a rain, the moisture will seek the cellar walls and possibly accumulate upon the cellar floor. Proper drainage may make all the difference between a healthy family and one suffering from various diseases. If the site is not naturally dry it will need to be underdrained. Open ditches near a house are an abomination and should be avoided. If the cellar is always dry it is an indication that the natural drainage is sufficient. In all other cases for proper sanitation, tile or stone drains must be laid to carry off all surplus water. Because a house is upon a hill-side it does not follow that no underdraining is needed. It is the subsoil

more than the altitude that determines the amount of artificial drainage needed. It is always well to lay a drain from the cellar to some suitable outlet. The question of drainage should be settled before the surface is graded and seeded. If the site is somewhat elevated from the street, there is a choice between a gradual slope to the front limit and a terrace somewhere between the house and the street. The best slope is that of an arc of a circle. Upon such a grade the shrubs, etc. show to best advantage. The extent of lawn may be made to seem much greater when the terrace is near the front fence, if one is used, and upon its verge is set a broken line of shrubbery. If the street is unfortunately higher than the house the slope or terrace is reversed.

Avoid a flat lawn and above all one that is lowest through its center. It is very difficult to introduce artificial mounds into the lawn because they rarely appear natural. Undulations are charming and aid in effective planting. Too much rise and fall is tiresome to the eye as well as the feet. If much earth is to be moved, remember that every load may count for two, either when the surface is to be made more even or more uneven. A good elevated point for an arbor to catch the cool breeze and view the scenery, is well worth looking after in making the grading for the ornamental grounds.

The work of lawn-making is not begun until the graded surface soil has been thoroughly enriched. Upon this, turf may be laid or the grass seed sown. In most cases the method by seeding is less expensive and more satisfactory. It is best to sow half the seed in one direction and after a light raking sow the balance crosswise. A great mistake is often made in not seeding down at once. The weeds gain an entrance and future seeding is difficult. Weeds cannot be tolerated in a well-kept lawn.

WALKS AND DRIVES.

Good walks and drives add greatly to the appearance and comfort of a house. A muddy, uneven, or "rutty," road leading to a house is always a poor introduction for strangers. First decide where the entrances shall be. They should be in the direction of most travel and should connect conveniently the house door with the out-buildings and entrances. Usually make no more walks than are needed for daily use. On large grounds where a gardener is constantly employed it is appropriate to have walks leading to arbors, rustic seats, and other charming places in the grounds. Walks and drives are expensive in making and need almost weekly attention.

In laying out the walks and drives avoid sharp turns; in fact, a drive should never curve without some reason, real or apparent. Instead of leading up in a straight line from the gate to the door-way as required by the formal style it is more satisfactory to have it curve in easy lines to one side of the lawn. If the grounds are large the drive should give a good idea of the extent of the property. Some persons with a notion that there can be no straight lines in walks and drives, have filled their grounds with meaningless serpentine roads. Gradual curves always may be arranged so as to appear necessary to wind around groups of trees and shrubs. In this way interrupted views of the various objects will be obtained in passing up or down the drive. The first view of the house in making the approach should be most favorable. Walks are for persons on foot. Their number and length are determined by the size and character of grounds and taste of owner. In direction they should take graceful curves. A curved walk or drive always introduces new views. The scene changes at every turn; "a kind of wanton chase" as Hogarth expresses it. The methods of constructing walks and drives of gravel are much the same—the walks being narrower and not so deep and firm.

The width of a road or walk is determined somewhat by the size of the grounds. On small places they need to be as narrow as possible and serve their purpose. Four feet is sufficiently narrow for any front walk. Eight feet is the least width for a carriage-way; twelve feet is narrow for a front road-way. It never pays to make a poor drive-way or walk. Dig out the earth from one to two feet; tile-drain upon each side or in the middle; fill up with broken stone and cover with several inches of gravel. Pave the gutters with cobble-stones. The more thoroughly the drives are made, the less care they will need afterward. Flag walks are both satisfactory and expensive and plank walks may be the only ones within reach, but planks are not easy to cut to the curves.

PLANTINGS.

The best materials for adorning the sur-

roundings of a house are trees, shrubs, and herbs. They are the drapery with which to cover any unsightly object. A tree may be one of the most beautiful of objects, "airy and delicate in its youth, luxuriant and majestic in its prime, venerable and picturesque in its old age, it constitutes in its various forms, sizes, and developments the greatest charm and beauty of the earth." Those who have always lived among trees need to go to a desert to appreciate fully the source of the greatest interest in landscape. The surroundings of a house may be beautiful or the opposite, according to the treatment of vegetation. Buildings that are poor and mean may be so concealed and the surrounding lawn so planted that they will appear attractive.

Natural landscape is refreshing in its variety. The woodland, mountain, meadow, and water, light and shadow, are all in infinite variety of combination. We therefore should take the suggestion and vary the effect of different portions of the ornamental grounds. There should be, however, a distinct expression to the whole place. The grounds may be a mixture of grass, trees, walks, arbors, rustic seats, bright colored chairs, rockeries too artificial for comfort. There is a lack of unity. All the parts should be in harmony. The great tendency is to bring too many objects into the ornamental grounds. An uncontrolled love for display may result in the strangest combinations imaginable,—incongruities and absurdities that some people, out of pure curiosity, will go miles to see, and feel more than paid for their trouble. Ornamental grounds fail of the name when they have not reached a high state of richness and finish. It is not always the most costly grounds that give the greatest pleasure.

There should be the following elements in well disposed grounds: variety combined with originality; character or expression that reflects the nature of the owner; simplicity and order; unity and harmony; richness and finish; and when possible, extent combined with convenience.

In planting trees and shrubs the group is the key-note of modern gardening. A place so small as to permit only three trees can have these well arranged. The largest grounds, several square miles in extent, are only a multiplication with variation of the primitive group. It seems an easy thing to set a few trees. It is another matter to make a beautiful group. The architect turns over his work finished when the building is erected, but the group of the landscape gardener is a thing of many years' growth and the subject of several contingencies. A group too frequently turns out to be a clump with no easy flowing outlines. A natural group is full of openings and hollows, producing bright lights and deep shadows. Never place trees or shrubs in regular order nor represent a geometrical figure.

Three trees may be placed in four positions, six trees in twelve positions, and so on. All stiffness and regularity must be guarded against in the group. "Trees of medium size should be interspersed with those of larger growth so as to break up all formal sweeps in the line produced by the tops of their summits; and occasionally low trees should be planted on the outer edge of the mass to connect it with the humble verdure of the surrounding sward." Grouping is for either the beautiful or picturesque in effect. The beautiful requires fullness and softness of outline, of which class of trees the American elm and maple are types. Such trees and shrubs need to be planted rather distant in the group. The group should be a loose or scattered one with some trees standing alone for their full development. If a number of trees are placed close together, they should be alike in habit of growth. The beautiful type of trees requires careful pruning, rich soil, protection from browsing live stock, and gently rolling grounds.

All trees are admitted into the picturesque group, but those of the larch and fir tribe are most employed. Every thing depends upon intricacy and irregularity. Two or three trees are sometimes set in the same pit that a wild growth may be obtained. A vine growing over a tree or clump of trees is exceedingly picturesque. The care of trees for picturesque effect is very different from that for the beautiful. Leaning trunk, crooked limbs, and several branches springing from near the base, stamp a tree as picturesque, and such a tree would be out of keeping in a beautiful lawn,—a savage in fine society. Wildness must be encouraged in one style and not in the other. Planting for the picturesque requires more taste than for the beautiful. It requires an artist to make a harmonious, picturesque group—only a thorough student of Nature is able to express her

picturesqueness. He needs to study landscape engravings and paintings and note the effects of certain combinations. He can thus learn how to produce an effect that otherwise would require years to work out by himself.

In making the plantings it should be kept in mind that the house is the central object. Groups of trees should cluster around and form the background to the dwelling. There is danger of making these plantings too dense and thus of cutting off a free circulation of air. These groups are for a double purpose,—to screen the barns and other out-buildings from view and to serve as a background to the landscape picture when looking toward the house from the front.

In planting the front grounds be sure to leave fine, large areas of lawn. Nothing is more beautiful than open spaces bordered with groups of trees and shrubs. If the grounds are ample, the open areas may contain here and there a single tree remarkable for its beauty of growth and form—a tree that deserves to stand alone. Such trees need to be planted with great care or else as they increase in size the best views from the house will be cut off. The principal plantings usually will be along the borders of the grounds. If the place is limited the trees need to be small, and when the area is quite confined, shrubs must be used. The undulations of the surface may be increased by planting taller trees upon the knolls or higher places. By placing the groups in the hollows the undulations are lost. When the grounds are large they should blend with the surrounding scenery. If farming land joins, the union may be made with irregular groupings of trees, and it is often possible to have the grounds blend with natural woods upon one side. The more polished parts of the ornamental grounds should be nearest the house.

T. J. Scott in his "Beautiful Homes" lays down the following rules for arrangement in plantings:

(1) Preserve in one or more places, according to the size and form of the lot, the greatest length of unbroken lawn that the space will admit of; (2) plant between radiating lines from the house to the outside of the lot, so as to leave open lines of view from the principal windows and entrance porches; also find where, without injury to views to and from the house, the best vistas may be left from the street into the lot, and from one point to another across the grounds, or to points of interest beyond; (3) plant the larger trees and shrubs farthest from the center of the lawn so that the smaller may be seen to advantage in front of them; (4) on small lots plant no trees which quickly attain great size, if it is intended to have a variety of shrubs or flowers; (5) in adding to belts or groups of trees or shrubs, plant near the salient points, rather than in bays and openings; (6) shrubs which rest upon the lawn should not be planted nearer than from six to ten feet from the front fence except where intended to form a continuous screen of foliage.

Trees as to expression may be divided into three groups, round-headed, oblong or pyramidal, and spiry-topped. Types of the round-topped are the oak, beech, ash, and walnut. When young they have an elegant appearance, and in age become picturesque or majestic. "They are the chief ornaments of a general landscape." Oblong-headed trees form a pyramidal mass of foliage. The Lombardy poplar is the type. These trees are used to form a summit to otherwise round-topped groups. They break the formality of long lines in buildings and are often found in Italian scenery. The spiry-topped trees have straight stems with horizontal, tapering branches. The spruces and firs are types. When such trees are planted in abundance they weary the eye. A pine or fir forest is one of gloom. These trees when planted alone are beautiful in the extreme. They produce the best effect in hilly and rocky places. The prairie is not adapted to the free use of the spiry-topped trees, for they suggest craggy precipices where these are not present. They can be planted however and blended with round-topped trees, but much taste is required for the production of the best effect. Confusion is too frequently the result.

Drooping trees like the weeping-willow are graceful and elegant, and, therefore, are unfit for wild and picturesque places. They cannot be grouped indiscriminately with other trees. An English author says that they are "most dangerous trees in the hands of a planter who has not considerable knowledge and good taste in the composition of a landscape." A drooping tree "seeks an humble scene—some romantic foot-path bridge which it half conceals, or some grassy pool over which it hangs its streaming foliage and dips its pendant boughs as if to drink."

The rules governing the making of groups are few. Avoid striking contrasts. If the group is to express gracefulness the willow, elm, or weeping birch may be employed. Spiry-topped evergreens should not peer out abruptly from groups of round-topped trees. When both these types are employed there needs to be a gradual transition from one sort to the other. A weeping willow, a Lombardy poplar, an apple tree, and a white pine, do not make a pleasing group.

If the suggestions as to selection of site, style of architecture for the house, general character of gardening and planting, herein stated in a somewhat condensed form are carried out by the home builder even in part, the writer is confident that good results will follow. A home is not built in a day, but for that reason it is the more necessary to consider the important subject from all sides at the beginning and to make as few mistakes, not afterward to be corrected, as possible.

A DIRECTOR OF THE FRENCH ACADEMY AT ROME.

BY EUGÈNE GUILLAUME.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

THE French Academy at Rome has been in existence for more than two hundred years and it seems as if one should by this time write its history. To aid in such a work there is no lack of documents. The archives of the Academy are intact and they are rich and well classified.

In truth one author already has drawn from them an interesting work; I speak of the book of M. Lecoy de La Marche, entitled "The French Academy at Rome." It is taken from the correspondence of the ancient directors of the Academy. But there should be something else added to-day; there should be an account giving not only a more extended recital of facts, but also a critical examination of the institution itself. Starting out with the idea which gave rise to its establishment, it should study the manner in which it has developed and the influence which it has exercised and which it still exercises upon French art. At the same time it should tell what has been the personal work of the directors placed at its head and in what measure it has been helpful in contributing to form the talent of young artists. That this point of view would be not the least interesting, one can readily see when he thinks of the authority which such men as Errard, Vien, Guérin, and Ingres, all students of this art school, exerted in their time. The merit of such a book, which I am sure some one will think to write, would be the complete presentation of this school of art at Rome through its representative men.

The sketch which I present here is a biographical one. It cannot justly be placed in the outline which I have just drawn, though holding a few points in common with that. It is concerned with one of the directors of the school, and, although the affairs of the Academy form only episodes in my recital, they are meanwhile a most important part. The idea of this work which I have undertaken, came to me from the memories I have kept of my stay as a student in this institution at Rome. The time, happy in part, was also full of trouble and marked by events of extreme gravity. It embraced the five years from the beginning of 1846 to the end of 1850, from the death of Gregory XVI. to the restoration of Pius IX. after the occupation of Rome by the French. The Academy was then in the midst of difficult and perilous circumstances, and it owes its safe and honorable passage of them to the artist, the large-hearted man who was its director for that period.

This director was Jean Alaux. In the meantime his name seems to have been forgotten. His conduct during the experiences through which he then passed, has never been either officially commended, or even in any way signalized. This ungrateful silence has always been painful to me. But this is not all; his talent has not received proper recognition, which is a sovereign injustice. From these facts the thought came to me to write his career and to show in the midst of what a concourse of ideas and events he followed it. Besides, this distinguished artist, this director full of courage, was the best of men, and as such also I fully knew and appreciated him.

Mr. Jean Alaux was born in Bordeaux in 1785. He was the son of a painter and the second of four brothers who were all painters. From his father he received his first lessons, but his real teacher was Lacour. That the latter enabled his pupil to reach a high standard in art is shown by the fact that Alaux in the same year of his arrival at Paris was admitted to the School of Fine Arts. This was in 1807.

This beginning was most fortunate and he was not slow in working his way to the first rank. In 1808 he was permitted to try for the great prize of Rome, the winning of which entitled one to admission to the School of Fine Arts in that city, and in 1810 he gained one of the smaller prizes. From this time he seems not to have worked with sufficient ardor to obtain the prompt crowning of his studies. It was a fault, but it does honor to his heart. The fetters which hamper a young artist in his career spring often from his own better nature. Mr. Alaux had an older brother whom he tenderly loved and who had preceded him to Paris. This brother absorbed him. He was an able and enterprising decorator, always driven with work. He painted scenery for the theaters, and was employed by architects for much interior work. He was versed in perspective and optics and his mind was not less active than his hand.

Popular liking at the time was all in favor of panoramas. The first one had been disclosed at Paris at the end of the last century by the American, Robert Fulton. Two French artists, Fontaine and Bourgeois, soon after undertook to compete with the American, and constructed upon the Montmartre boulevard a panorama of Paris. The reputation of this new spectacle spread far and wide, and before long two other panoramas were added to the first. In 1810, the Emperor Napoleon having paid a visit to these rotundas, in one of which he saw the "Interview at Tilsit," was much pleased with it. He wished to make of it a political instrument and ordered the architect Cellerier to construct seven others in the Champs-Élysées. After having shown at Paris these representations chosen to glorify his reign, these pictures were to be displayed in the different provinces. Subsequent events interrupted the realization of this plan.

The older Alaux was concerned in these enterprises. He dreamed of adding to the prestige of the recent invention by new combinations, and invented the neorama. Overwhelmed with engagements and ceaselessly interrupted in his work, he continually called on his brother for aid, and the latter not knowing how to refuse him, left his own studies in order to help him. In truth, he did not suffer a pure loss on this account; he perfected himself in his knowledge of perspective and became skilled in all the elements of decorative art. But he was constantly turned away from his own pursuit and in spite of the fact that he tried each year, he repeatedly failed to obtain the prize of Rome.

Finally, though, in 1814 he was rewarded with the second prize, and then in 1815 he succeeded in winning the first, and became a pensioner in the school. He was then thirty years of age. The subject of the picture which won for him this tardy recompense was "Briseïs Weeping over the Body of Patroclus." The scene, borrowed from the Iliad, is represented according to the translation of Madame Dacier. The picture is now in the School of Fine Arts.

At the beginning of 1816, Alaux arrived at Rome. The director was then Guillon Lethière, who was replaced the following year by Thévenin. The time of the stay of Alaux here was one of the most fortunate epochs of the Academy. On consulting the list of the pensioners it is found that among the companions of Alaux were several who became great artists and masters, such as Drölling, Picot, Cogniet; and among sculptors, D'Angers, Pradier, Ramey.

Here Alaux and his fellow students prepared themselves for the great rôle which the future held in reserve for them. They studied conscientiously. No one will contradict me if I assert that a stay in the Art School of Rome had then as it has now, a happy influence upon the mind. Character, as well as talent, of a certain type is formed there, and takes on a certain cast which is retained through life. These masters were already old when I knew them, but their ideas had not changed. They had a high sentiment of the dignity of art, and it was this that made them the superior artists that they were. The love of art united with absolute disinterestedness was the common mark which they brought back from the Academy at Rome.

What were the works in the midst of which these talents and characters were formed?

They were the proper exercises to develop among the young artists the right disposition for their work and to fortify them in it. They consisted first of simple studies of the human form, which were followed in methodical order without distraction. Then there were joined to them attempts at original composition and at copying from the old masters. After this solid preparation, toward the end of their stay they undertook work of their own.

Mr. Alaux submitted himself rigidly to these rules. His studies were arduous, and he gathered from them unexpected fruits. His first painting was "Cadmus Killing the Dragon at the Fountain of Dirce." The criticism passed upon it at the Academy of Fine Arts in Paris was that it was not a Cadmus, but only the beautiful figure of a young man well designed and ably painted. I remember the picture well; nature had certainly been consulted in it more than antiquity. The Academy recommended the artist to study Ovid more closely, but at the same time gave him sympathetic encouragement. The Cadmus has been lithographed by Berthaux. A little while after its appearance, it was bought by the Duke of Orleans. It was burned in the gallery of the Palace Royal in 1848, with many other important works.

Very soon Alaux sent a new study, "Diamedes Carrying off the Palladium," which the Academy highly praised. A third piece represented an "Episode in the Combats between the Centaurs and the Lapithes," a picture which would still be counted a remarkable one in the Salon.

In 1821 Alaux returned to France from Italy and devoted himself entirely to his art. During several years his works gained steadily in reputation and won him high renown. I wish to speak of three especially which assured his success: the "States General of 1328," "The Assembly of the Notables at Rouen in 1596," and "States General 1614." These works are remarkable for their putting—their arrangement—upon the canvas. In all, the point of view, placed high, permits of the presentation of the entire scene. Each person, each order, and each class of persons, occupy the very places which are attributed to them in the historical documents; evidently the compositions were made from closely studied plans. The view in all is clear and the perspective excellent. In all, too, the wavering effect of the light in large interiors is well represented. There reigns in them an air of ease and security which marks a painter in the full possession of high talent; an artist who has found, and is master of, his calling: a happy man.

I wish also to notice one other picture of Alaux'. It represents the king Louis Philippe receiving the deputation of the city of London on the occasion of his visiting the Queen of England. One sees in it a great collection of portraits of the most striking character rendered with delicacy and rare skill. It is a living gallery in which one can recognize many faces.

These and most of the paintings of Mr. Alaux are valuable especially from an historical standpoint. All of his work is supple and clear; it is abundant and discreet; true painting of simple facts, and recalling the limpid style of the best historians.

The years between 1827 and 1843 were for Mr. Alaux the happiest of his life. He had attained to a remarkable success. His wife, a member of one of the most honored families, was a beautiful and accomplished woman, and his only daughter was endowed with high talents. But a happiness so perfect could but be fragile. Soon after this date the charming daughter fell a victim to disease, and a grief without remedy took up its abode in the parents' hearts.

At the beginning of this sad time the directorship of the French Academy at Rome was vacated, and the general opinion of those in charge was that Alaux was the man to take the important position. Accordingly he was chosen director in 1846, and in the early part of 1847 assumed the duties. It was at this time that I, a student then in the Villa Medici, the department of sculpture, first saw him. He was then sixty-two years of age, a man of medium size and of fine appearance. He at once took the attitude of a friend toward all the pupils, putting himself on terms of easy and kindly relations with them.

The sentiment which then dominated all others in the minds of the inmates of the Academy was a love of idealized nature, and the time was in every way favorable to this conceit. Life in Rome at the time was at once realistic and mystical, full of the noblest aspirations which could exist upon earth. The independence of Italy of which

Pope Pius IX. dreamed then, seemed as if it were an assured event; the free institutions which he wished to secure for his land were an example for the world. Love of country, love of liberty, love of men, a firm confidence that a career of progress was to be accomplished in the midst of universal peace, were the sentiments which nourished all souls.

The revolution of February came then to give all ideas another direction. What a spectacle all Europe presented in 1848. At that time Rome was so far from Paris and the north of Europe that we could not closely follow events, and we were so much the more excited as our situation rendered us powerless spectators. Our attention was concentered on France and Italy. At Paris the proclamation of the Republic, the promulgation of the Constitution, and the election of Prince Louis Bonaparte to the presidency were the events which strongly moved us. But in the midst of these momentous movements, our duty was plain,—we had only to pursue our studies, to remain faithful to our common life, and to keep an impassive countenance.

Mr. Alaux set us the example. The fall of Louis Philippe had been for him the cause of sincere regret, but this was never expressed in his face; he never dropped a word by which we could discover his thoughts. This sentiment of duty, this reserve and dignity won for him the highest respect of all, even of those who thought differently from him. So, isolated as we were, but sustained by the strong man who directed us, we worked on without faltering.

Meanwhile around us there began to be whispered suspicions. The French National Assembly had decided on intervention, and feeling ran very high at Rome. The pope had fled, Garibaldi had entered Rome, and France was fighting in the interest of the former against the latter. The Academy, as belonging to France, was looked upon as an asylum by all the French in Rome, and more than one hundred persons sought refuge in it. One morning it was told us that we were to be attacked. The Academy was abandoned to itself, and all depended on the director. We had kept up our flag, and it was known that Mr. Alaux was on the side of France.

On April 30 the French troops reached Rome and were received as enemies. The fighting was kept up during the whole day, which was one of anguish for the poor refugees in the Academy, who feared every moment this would be the next place to be attacked. Mr. Alaux who had put the whole building at the service of these guests did all in his power to guard them against danger. He tried to calm their excited minds, and his own coolness, his patriotism, exercised a good influence over them. It is just to add also that the simple devotion of Madame Alaux inspired the courage and the respect of all.

In the evening the firing ceased, the French army retreated; we had remained unmolested. But our condition now was one of greater danger than ever. Our director thought it was his duty to carry on his regular work and keep us at our studies. Having the responsibility of the institution and of its students, he could not let the Academy dissolve, and he decided that it was necessary to quit Rome. With great skill and against much opposition he at length succeeded in obtaining passports which allowed us to leave Rome and enter Florence, where we remained until the close of the struggle, a few months later.

The close of the directorship of Alaux passed calmly. New students succeeded to his care. Every year his birthday was celebrated with great rejoicings; verses were written and set to music for the occasion. The most animated of all these celebrations, however, was held in honor of his election to the Institute, in 1851.

During his directorship he did much work. At its close he took with him from Rome several pictures painted there, among which were "Charlemagne Dictating his Capitularies," "Saint Louis Giving his Judicial Institutions," and the "Reading of the Will of Louis XIV.," all of which were examples of high art. The government did not neglect to call for his aid. The good services he had formerly rendered in restoring the decorations of the gallery of Henry II. in Fontainebleau, were remembered, and the restoration of the gallery of Francis I. in the same place was now intrusted to his care.

The last years of his life were passed in a simple and retired manner; his time was divided among his family, his department in the Institute, and his friends. He died on March 2, 1864.

HOW A BOY MAY WIN HIS WAY.

BY FELECIA HILLEL.

IT is the boy who can do things who is in demand. No other need apply. Not the boy who can drive a horse but cannot keep his boots clean, not the boy who can climb trees but cannot do his problems in algebra, not the boy who can run a mile but cannot get up in the morning without three callings, but the boy who can and does do all these things with energy and good-nature, is the one whom we all are after.

A big contract? Of course. It is the boys who are not afraid of big contracts whom we want. Filling big contracts makes the world move. If James Eads had been afraid of "big contracts" when the government, thirty years ago, wanted eight gunboats for the Mississippi River within one hundred days, he never would have been asked to furnish them and never would have done his country the service he did. If Sir Titus Salt had shook his head at big contracts, as his father and friends did, when he saw three hundred bales of dirty alpaca wool lying in the docks at Liverpool ready to be reshipped to Peru because nobody wanted it, the ten acres of worsted mills and warehouses at Bradford, England, would not be in existence and the wonderful village of Saltaire would not stand as a lesson to every employer of what a rich man may do for the poor and an example to every boy of what not being afraid of "big contracts" naturally leads to.

Learning to do well every thing which comes to you is nothing more than you can do if you will. It is useless to say you are "nothing but a boy," that you live in the country or in an alley or over a store, and that you cannot look like a gentleman, cannot be polite, cannot make people like you and trust you, cannot learn your lessons, cannot get work to do. You *can* do all these things.

I know you. You are not a very attractive specimen of even "a boy." Your hair is always tousled, your face is freckled, and your hands scarred and grimy. Your manners are the despair of your mother and sister. You never enter a room without banging the door, and you cannot go up to the blackboard to recite without slouching or stubbing your toes. You tip over the water when there is company, you get sleepy and nod your head when you go to church in the evening or stay up at home when there are callers. Girls and women make you blush or run. The well-dressed gentlemanly fellows make you feel awkward and uncomfortable. You hate to work and you cannot keep the little money you earn. You feel, I know, that it is awful to be a boy when you must be in the house, or in school, in church or at work, or, in fact, anywhere with people.

But how about being a boy when you are free? when there are colts to break? or trees to climb? or bird-nests to hunt? or corn to roast? or chestnuts to gather? *Then* to be a boy is to be a prince. The whole neighborhood stands breathless when you go tearing down the street clinging with all your fingers and every toe to the nervous, mettlesome colt that nobody but you could ever go near. If an arrow is shot into a tree and must be rescued, if a pert robin has stolen your mother's lace and carried it to his mate in the maple-top, if the highest cherry boughs must be reached, who can do it but you? And how you use your power, too, to tantalize and lord it over the helpless expectant ones below. If your teacher wants birds' eggs who is to collect them but you? Who is so indispensable at corn-roasts and chestnut-hunts?

Now what is the reason that you who are so gay, so skillful, so useful, so independent, so full of ideas and frolic and plans in all these things are such a guy within doors, with people? You don't know? You hate girls, and fixings, and company, and all that?

Let me ask another thing. What makes you like the colt, the trees, the fields and woods? Is it not because you feel at home with them? And why do you feel at home? Only because you are acquainted with colt and birds and woods. If you could not manage the colt you would not care for him; if you did not know where to find the bird-nests, or how to climb the trees, or where to drop your line for trout, or when to fly your kite, you would not care for them. You like these

things because you understand them. Is it not fair to suppose that if you knew how to keep yourself neat as well as you know how to build a canoe or thatch a pole-hut you would take an interest in it? I do not say you would, but is it not possible that you would enjoy having your nails cut and trimmed and polished as much as you enjoy having your dog-kennel neat, if you tried it? that if you should learn how to keep your hair smooth you would be as particular about it as you are about your pony's coat? if you should learn how to talk or listen to people do you not suppose that it would be as much fun as sitting on the fence talking with the fellows? In short it is not possible that these things you hate so and where you are always getting yourself into trouble and making your mother ashamed of you and your father stern to you, are only distasteful because you do not know any thing about them?

Do you not remember that you never could understand what fellows wanted to read books for until you read "Tom Brown at Oxford" and suddenly found out that books told about people who were very much like the rest of us and had a great many more interesting things happening to them and that since, you have liked to read just as well as to hunt rabbits? Perhaps you have not forgotten how you hated percentage and could not "see through it" until one day you worked a problem not by rule but by common-sense, so you said, and ever since how arithmetic has been as interesting as cricket.

May not all these other things that you avoid be just as enjoyable if you only understand how to do them?

You scoff at your neighbor over the way because he is afraid to ride horseback. He does not know how. He has never learned the fun of it. But he can talk to the girls and do a hundred little things for them which you cannot and are afraid to try. Let him learn to ride the horse and you to talk to the girls and both of you will be surprised that you enjoy what you have feared and disliked.

What I mean is simply this: that it is knowing how to do things, which makes them easy and pleasant, that nobody has a right to say that he takes no interest in any thing, that he cannot do a thing, until he has tried honestly to learn the thing.

A boy who is soon to be a man must make up his mind whether he is going to be able to do a great many or only a few things. He must make up his mind whether he is going to enjoy fishing and hate company, to like the girls and be afraid of horses, to look like a tramp and be able to tell any postage stamp of Europe, or whether he is going to be able to understand and enjoy all these things and every thing else he has to do. Which is wiser, to conclude that you cannot like certain things which you have never tried to do and that you won't try, or to make up your mind to learn to do them well before you decide whether you like them or not? It is on your decision that what you are depends. If you want to remain "nothing but a boy," "always in the way," "a perfect pest," you have nothing to do but to refuse to try to learn.

Perhaps you believe you cannot do it.

But I know you can because I know of boys like you who have done it. Some day I hope you may go to Paris and there when you are looking at pictures you will be shown what are called *Meissoniers*, that is pictures by the artist Meissonier. They are very beautiful, and you will be amazed when you see how perfect every little article in the pictures is; the corner of the rug, the bit of bronze on the mantel, the bridle of the horse, the muscle of the man, all look as if they were real objects, so perfectly are they copied. And if you should want to buy one of these pictures you would find that unless you were very rich you could not do it, for as one man has said, Meissonier's pictures must be covered with bank-notes before they can be owned. Now Meissonier was once as poor and wretched as any boy in France. He had to work sometimes all night, and it is said that he lived often on ten cents a week. He earned his living by drawing and painting. Had he been willing to work very rapidly and poorly he might have earned more money, but he could never have been any thing but a common artist. He would have been all his life "nothing but a boy" in his work. But he said, I shall do nothing but good work. I shall learn as I go. So when he was given an order to draw pictures for that pretty story of Paul and Virginia he went to the conservatories and studied carefully every flower and leaf which he used in his pictures; and every article of furniture he wanted to draw he hunted up in second-shops and studied there. The pictures brought him no more money than they would if he had done them poorly. But he learned how to draw

perfectly many plants and articles. He never put any thing on a canvas which he had not first learned how to draw accurately. Meissonier is the great artist he is because he has learned how to do things.

If you ever visit Danvers, Massachusetts, or Baltimore, Maryland, or London, England, or Georgetown, Massachusetts, ask some one to show you what George Peabody did for the town. You will hear wonderful stories of generosity which I know will make your eyes flash and your heart beat fast and make you long to be able to do some of the things this good man did for the world. How did he do it? Simply by learning to do things as they came along. When eleven years old he had to earn his own living in a grocery store. That meant many hard things for a boy. It meant getting up early in the morning, running errands when ordered, standing long on his feet, weighing tea and sugar and flour while other boys were scouring the woods for rabbits or learning in school or coasting on the hill.

But he did so well, that at nineteen a man who had watched his promptness and skill and energy said, "I'll take you as a partner, furnishing all the capital, if you will take charge of the business." He knew George Peabody could "do things," and that was worth as much to a business as money. George did it. At thirty-five he was a rich man. He went to London with his capital and became a banker. He grew very rich, and he worked hard, but he did not say, "I'll take care of my money and let my country take care of itself." He said, "I must do something here in London to honor America." I presume it was quite as difficult for him to learn at first just how to honor America in London as it possibly can be for you to learn to like grammar or keep your coat hung up. But he learned to do it. It happened that a great exhibition, a World's Fair, was coming to London. America was doing nothing to honor her sons. George Peabody said, "They shall see over here what people do in America," and he gave money to allow the American artists and inventors and manufacturers to exhibit at the Crystal Palace. Then he said to himself, "I'll celebrate the Fourth of July here in London in honor of America," and every year he gave a great Fourth of July dinner. They became famous in England as a sign of how this rich banker honored America.

But he was not satisfied with this. "I must use money, not simply earn it," he thought, and so he gave to Danvers, Massachusetts, two hundred fifty thousand dollars for an institute with a free library and a course of lectures. He gave Baltimore, Maryland, more than one million dollars for an institute; he gave London, England, more than three million dollars for building better homes for her poor; he gave three million for the education of the freedmen of the south. He gave money to colleges, to churches, to people.

It is not an easy thing to give money away wisely. A man must learn how to use money as well as to make it. Many rich men say, "It is so difficult to see that my wealth is put in good places that I'll keep it and make a will," but Mr. Peabody said, "I must not be a coward, I must learn how to use as well as make."

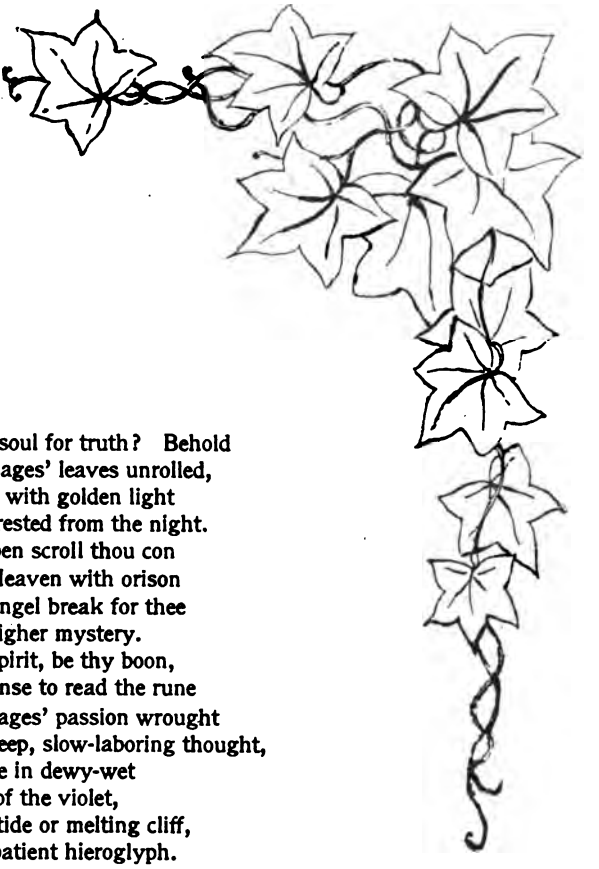
Perhaps you are thinking, "This has nothing to do with me. I cannot be a Meissonier or a Peabody." Perhaps not. You certainly never will be unless you do what they did, learn how to do the things which come to you. If Meissonier had said, "I cannot take so much trouble with little things which people pay me very little for," if George Peabody had said, "I don't want to be a grocery clerk, I hate to stay in doors, I am too bashful to meet people, I do not know how to weigh things or to keep books," neither of them would have been a great and useful man. They simply learned to do well what they had to do.

It is the only way by which you can win. Doing great things to begin with is not a boy's road to success. What he needs is to learn how to work and how to study, how to keep his money and how to spend it, how to be good-natured and how to say no, how to stand at the head in his sports and in his classes, how to look like a gentleman and how not to look like a dude, in short, he must *learn to do things*, the things, whatever they are, which come in his way.

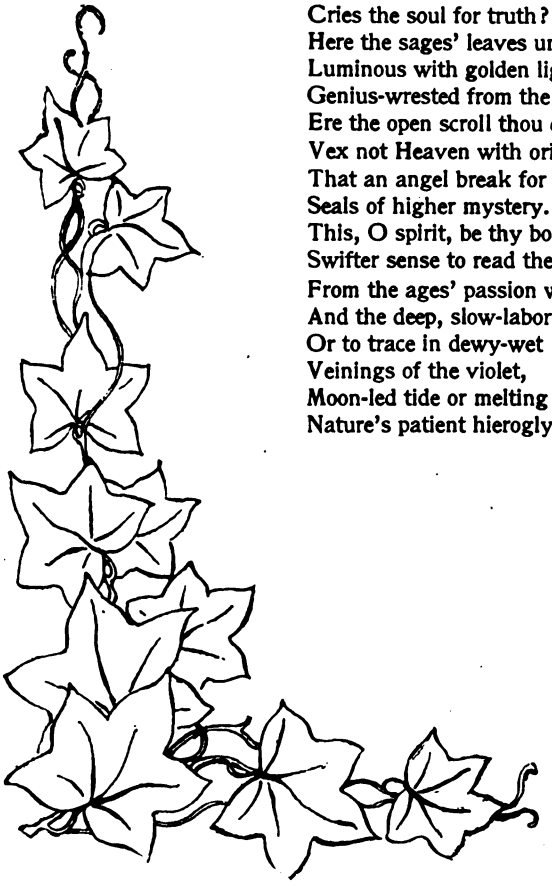
THE PRAYER.

BY KATHARINE LEE BATES.

GIVER of all perfect gifts,
Hear the prayer my spirit lifts;
Not for morning to dispense
More delicious frankincense,
Nor for sweeter woodland tunes
Through the dreamy afternoons,
While the shadows shift across
Tender slopes of tufted moss,
Nor more magic on the sea,
By the changeful clouds' decree
Mystic gray or flashing green,
Or superb in azure sheen
From her beauty-haunted days;
But for this the spirit prays,
For the ken more poet-clear,
Keener eye and subtler ear.



Cries the soul for truth? Behold
Here the sages' leaves unrolled,
Luminous with golden light
Genius-wrested from the night.
Ere the open scroll thou con
Vex not Heaven with orison
That an angel break for thee
Seals of higher mystery.
This, O spirit, be thy boon,
Swifter sense to read the rune
From the ages' passion wrought
And the deep, slow-laboring thought,
Or to trace in dewy-wet
Veinings of the violet,
Moon-led tide or melting cliff,
Nature's patient hieroglyph.



Great All-Giver, find we still
In the limits of Thy will
Life's abundant garden-space,
Balm and spice and blossom-grace.
What though blooms ideal-fair
Far above us flush the air?
Let the clamorous heart admit
How the vine too high for it
Daily on its pathway strows
Scented leaves of summer rose,
And beware the heedless tread
And the grace uncherished.
From her joy-enfolded days
Only this the spirit prays,
But for this her cry she lifts,
Power to grasp Thy perfect gifts.

Woman's Council Table.

THE HOUSEKEEPING STUDENT.

BY MARY HARTWELL CATHERWOOD.

HAT enviable and picturesque woman, the one with no aims except to keep her house well, is fast passing out of our civilization. You may find her yet in small villages; but ten years more may sweep her forever out of sight.

I call her enviable because she needs no wide horizon for action. The sky rimming her town, or a few hundred miles beyond sight, may bound her entire life. Her life could not be my life, but I can see the restful beauty of it; the perfect neighborly kindness, the enjoyment of minute blessings, the separateness from the great world. She has really few responsibilities; her physical loads may be heavy, but her mental loads are light. She does not live in her imagination; the things which her hands can touch and her heart can love, are enough.

But the housekeeping student is coming up in her place. It is astonishing to find now how many women are making use of their time as their mothers never did. The Chautauqua Circles are surely to be thanked for teaching this fact, that a few minutes each day spent in study in the course of years will aggregate knowledge.

Nearly all women now in touch with the age, are students, on special or general lines. Every one has her soul to save—to bring to the highest development. And as changed conditions change habits, it is becoming generally understood that the woman who expects to do any thing in this world, must have control of her own time. Even in small towns your neighbor no longer runs in to sponge your valuable life away as she used to sponge your mother's. We have such kindly regulations as reception days now, to make mental achievements possible.

The basis of all good work in this world, is home. Perhaps a good novel could be written in a boarding-house, but I doubt it. The homeless woman is at outs with herself and every thing else. But being her home, the question rises straightway, how shall she make it her vantage-ground and not the quicksand which swallows her?

I would like to see a special teacher put into public schools who would instruct girls against the sin of dawdling, and teach them how to do the best thing first.

There are times to dawdle. We owe it to ourselves to loaf and invite our souls, and spread out, as the Hoosier poet says, like molasses. But it is a crime to dawdle over work. Some are swifter in their processes than others, but let every one do with his might—such as it is.

More disastrous than this, however, is not knowing how to do the best thing first. Every thing comes to us graded in importance. If we put the mean before the great, we and all ours suffer for it. And these relative values are constantly changing. The first duty of last year may have passed away, or become a third or fourth demand this year. But as a rule, the mother of a family finds her first duty in her family. And I do not believe that women of genius despise the routine of home, or take any thing but satisfaction in a well thought out and exactly followed plan of housekeeping. The creature of desultory effort, slow mind, and little foresight always makes a muddle of housekeeping—of whatever she undertakes, in fact.

In nearly all modest American households of one-maid-power, where there is no dawdling, where the routine is well thought out, and the best thing invariably done first, a woman may achieve any mental task she sets herself. She must set her seal on every day, and not wait until next week when the jelly-making, or the house-cleaning, or the seamstress will be off her mind. The days' works count. An inch accomplished before you go to bed to-night is achievement. The three or four yards of "going to do" at the convenient season, are nothing. The bull-dog grip of resolution which does *now*, and holds on until it sees through and under and all around the theme in consideration, is half the secret of genius.

And whatever may be said to the contrary

I think women ought not to hamper themselves with more than they can do. The conscientious ones among us have always loaded up with responsibilities which would stagger men. God did not send us into the world to be pack-mules. We are here for the highest development, for His glory. The highest development is reached by the best being and doing. A woman's life ought to be a long prayer. Whenever the chain of her prayer is broken, she sinks below her ideals and below her best capacity to do.

I would love to hear the testimony of all the housekeeping students in this country. There are women who are making days' marches in special studies, hampered with kettles and brooms and sewing-machines—yea, even with invalid chairs. Little by little these courageous souls are making mental muscle. And they are not the women who whine for opportunities and complain of monotonous life. Moreover, do you suppose the Father can see them thus building little by little and not reach down to them with special blessings?

They learn that it is a grand thing to stand on the pinnacle of the everlasting Now, and have work swarming to them out of the future to be molded by their completing hand into the past.

SIGNS OF IDEAS IN CONVERSATION.

BY MARY HENRY.

TENNYSON tells us in "In Memoriam" that

> —words, like Nature, half reveal
> And half conceal the soul within.

Again he says:

> In words, like weeds, I'll wrap me o'er,
> Like coarsest clothes against the cold.

In this he touches a truth that must appeal to all thoughtful people who have ever attempted to express more than commonplaces—especially in colloquial form. Misunderstanding is the constant attendant of conversation whenever it passes beyond the ordinary. The nobler thoughts, the finer sympathies, the deeper feelings, can never be measured by any speech.

But this very fact that words are indeed the "coarsest clothes" for our ideas, that wrapped therein they often appear entirely different from what we expected, and can scarcely be recognized by their best friends, only emphasizes the importance of more careful attention to the cut and quality of the clothes, their color and fit and appropriateness; for, imperfect as they are, they are yet the only available garments in which our thoughts may appear in the world. It is, therefore, strongly incumbent upon us to make the best use of the choicest material to be had, that we may bring forth our ideas as perfectly and harmoniously dressed as possible.

To drop the figure, it is important, not only that we learn to speak grammatically and pronounce our words correctly, but that we also study the *art* of conversation, that the hours we have to spend in social relations with others may be made both pleasant and profitable, a time for acquiring knowledge as well as strengthening bonds of friendship.

It is amazing that so many people who in other things are quick to see and use advantage, are often apparently oblivious of the wealth of information, human experience, and personal enjoyment they are losing through simple carelessness of the practical power to be acquired by a right understanding and employment of the relations between thought and speech. How often are we content to spend our time in the worse than profitless exchange of the vulgar and insignificant coins of gossip and the worthless currency of trifles, instead of using the precious moments in bartering golden grains of knowledge, rare bits of fact and illustration, for the advantage, not only of ourselves but of all the world.

As we note the barrenness of social life, the general air of constraint which usually settles upon a company left without other resources for entertainment than conversation, the glad relief with which the proposal of any diversion is received, the pleasure with which one lady finds another "not at home" when she calls, the nervous anxiety with which a host hastens to propose to his guest

a smoke or drive or walk, any thing to avoid the necessity of talking; as we also observe the awkward attempts that often pass for conversation, the common exclamation, "Now we shall have something to talk about," that greets the announcement of any unusual social occurrence, we are moved to cry out, Oh, belated Grammars, revise your definitions! Words are no longer "the signs of ideas"! Old relationships are quite forgotten!

Is further proof needed? Are you not convinced? Come with me to this large reception where the best people of the village are gathered. See the young lady yonder whom every one knows to be intelligent and well read. Yet in this company she is helplessly silent while the frivolous maiden near by who is chattering gaily, but saying nothing, has left her in total eclipse for the evening. Again, here is a gentleman who is counted authority on many important topics of the day listlessly talking nonsense to a cultivated and accomplished woman who listens smilingly but looks bored. Where are the signs of their ideas? Of what ideas are these words the sign? What possible relation between words and ideas is exemplified in this assembly? What a transformation there would be if the ancient definition were suddenly to be made good, if every one present were to begin a genuine expression of his present thoughts in representative words!

A change so abrupt would doubtless be startling and not in any way desirable. It would savor too much of the revolutionary for polite society. It would bring into such a glare of light the many difficulties in the way of general and honest conversation that in its very beginning the reform desired would be endangered. On the side of ideas there would be life-long prejudice, narrow-mindedness, ignorance, inaccuracy and incompleteness of knowledge, triviality, ponderosity and clumsiness of thought. On the side of words there would be poverty of vocabulary, faulty grammatical construction, incorrect, inadequate, careless, stilted, vague, or inappropriate terms. Misconception would be queen of the hour. General Discouragement would write on our banner, The opportunity is lost.

But if beginning is made in a rational way, with a thorough conviction of the importance of the undertaking, many of the obstacles will quietly vanish while most of the others will gradually succumb to vigorous measures.

The first step necessary is to make up your mind that you *will* learn to talk, and then—begin. One who has hitherto belonged to the silent class will find his greatest stumbling-block just here. He has resolved to be silent no longer but is unable to find a suitable opening for his remarks. He may be entirely unfamiliar with the subjects that are being considered. Perhaps he wonders what he would do next if he should say something and no one responded. It is part of his resolution to talk of sensible matters, but the conversation is frequently trivial. He does not care to follow the example of "Mr. F.'s aunt" in "Little Dorrit" and break in without warning upon some altogether irrelevant topic. Perhaps his thoughts are "like stage coaches, never on time"; he sympathizes heartily with the little man so happily described as

> —bemoaning the fate
> Of the wit that is tardy and sparkles too late;
> Of the keen repartee that is strictly one's own,
> But comes into view when occasion has flown.

And so the conversation moves along in a very tantalizing manner, without any apparent need of his help, while his good resolution is oozing away. Such an one must summon his courage and watch for opportunity—meanwhile observe others and show himself a good listener. He will feel ambition growing within him to become informed upon many topics, to have something fresh and opportune for every occasion, to make himself felt in the social world. Ambition will foster industrious study, time will bring opportunity, and practice, more than any thing else, will make perfect.

One who has belonged to the chattering class will find his task harder. He has positive as well as negative faults to overcome. Most fluent talkers make many grammatical mistakes, are prone to exaggerate and to be inaccurate, to monopolize the conversation, and to listen impatiently to others. These must learn to be correct as well as vivacious, to be seen and not heard when occasion requires, and to receive with interest whatever another desires to say.

The successful combination of accuracy and precision with spontaneity and grace is as rare as it is delightful. The aspirant for

perfection, however, will make no choice between these qualities but labor diligently to unite them. He will also be careful, when differences arise, not to antagonize a *person* in opposing his ideas. He will always avoid undue tendency to talk on his hobby and will guard against especial distinction as a story-teller, an expert in argument, or as noticeably partial to any one class of subjects. He must not, ordinarily, talk of himself, his own family, his peculiar opinions and idiosyncrasies. Only when some extraordinary interest attaches to a personal incident is it permissible, and in any case the *ego* must be made as subordinate as possible.

The ideal conversationalist will not talk long on any topic unfamiliar to the rest of the company. It is his first care to contribute to, not appropriate, the conversation.

It is not always easy to make others take part. But it can be done. Even the most difficult cases will yield to the proper kind of treatment. An illustration in point is the experience of an enthusiast on this subject, who made it a rule to talk of something really important and interesting with every person whom he met. He was of the opinion that *any* two people could find common ground for conversation if they only knew how and would exercise their knowledge. But even he found one hard customer. He had tried all the usual expedients, had made suggestion after suggestion, offered leading remarks upon various topics, and exhausted the resources of courteous questioning. In every direction he had been stopped by polite monosyllables that gave no opportunity for further progress. There was no indication of aversion to conversation on the part of the other, but simply an appearance of hesitating timidity and distrust of himself. This would never do. It would not fit in with the enthusiast's theories. Finally, frankly and rather desperately, he said, "Mr. Jones, I am thoroughly anxious to make your acquaintance, to talk with you upon some theme of mutual interest. I do not seem to be able to find our common ground. Can you help me? If you will suggest a subject of interest to you, upon which you would be willing to converse, I shall be most happy to attempt it." Whereupon the other, visibly brightening and leaning forward, confidentially answered, "Just try me on leather!" It is safe to conclude that during the half hour that followed, Mr. Audacious Unconventional learned more about one subject, at least, than he had ever known before, and that both were richer in facts and friendship for the experiment.

In conclusion it might be said that there is such a thing as overdoing perfection. If one's proficiency and correctness in conversation become too apparent and conspicuous, others will shrink from tempting comparison, and shrewd persons may suspect that there is machinery somewhere behind it all, that is only kept from creaking by excessive oiling. Words that flow too readily and smoothly are apt to become slippery and insincere, to lose power and weight. The safest rule in this, as in other attempts at self-development, is first to make spontaneous and constant growth and improvement as natural as life and then to *be natural*.

HOLIDAY GOODS.

BY MARY S. TORREY.

WITH the advent of December the little ones begin to talk about Christmas, and older people are at least considering the amount to be invested in presents, if indeed the provident ones have not already taken Time by the forelock, and manufactured many dainty and useful gifts during the summer. For, though the shops have displays, alluring enough to wring the money from a miser's purse, there is a charm and sentiment in things made by our friends that "boughten goods" do not possess. "Touched by the hand of those we love, trifles do of magnitude appear." There is an endless variety of manufacturable articles, from the fragrant pillow, that does not retain its odor unless it be home-made, to the most ornate toilet set, for which materials alone cost fifteen dollars. Indeed there is nothing that can be worn from the crown of the head to the sole of the foot,

that can hang on the wall, or be placed on the dressing-table (sometimes to the serious inconvenience of the recipient) that cannot be made at home, and, by those who have an artistic eye, in more beautiful designs and combinations than the monotonously pretty old rose and blue affairs at most stores.

Years ago the selection of presents for men was an undertaking beset with difficulties, for the average man did not need a new shaving-case once in five years, and he wisely preferred to select his own cane—and just here I will say that all metal decoration on umbrellas and canes must now be genuine. Gifts in handiwork were generally limited to slippers, sofa cushions, and smoking caps, so that a society favorite was in danger of being regarded as a centipede or having as many heads as Hydra. Now, from change in modes of life, and greater diversity of requirements, the present-giver has a fine range of choice. If the intended recipient is living *en garçon* there is nothing from a Chinese idol or a screen, to a dainty bit of porcelain or glass that he will not like. And at the stores the wants and fancies of men are well provided for; there are the downiest of bath robes, some in beautiful stripes and shades, and others of so trying a tint that only an Adonis would venture to wear them,—for these handsome gowns are not intended to be donned only when a lord of creation goes to and from his tub, to mark his separateness from the "great unwashed," that in Matthew Arnold's opinion form the bulk of the American population. They can be worn during the early part of the day, and busy men on a holiday at home will get a deal of comfort in them. There are smoking jackets in all colors, weights, and materials, black velveteen being a favorite with physicians during their office hours. Pretty tobacco pouches of embroidered kid can be bought or made for those unregenerate men who imagine their blues and disgust with the world generally evaporate more readily under the influence of a well seasoned meerschaum than with the fumes of a fragrant Havana.

For the little ones there is every thing that is beautiful in dress and play-things. Coats are still in the quaint Gretchen and the Kate Greenaway styles, but they do not reach such extremes as last year. Sometimes, though the huge hats then worn were very becoming to the childish faces, the effect from the back was actually grotesque. Ottoman, plaid cloth, serge, or surah lined and trimmed with Persian lamb, angora, or velvet are used, and for wee toddlers of two to four years, exquisite little coats are shown in fluffy white cloth. Pretty poke bonnets and flaring hats are made of drawn surah and plush, and can be obtained to match the coat at a slight additional price. Although the newest style of infant's cloak is without cape, the former shape is generally preferred.

There is a decided change for the better in the display of diamonds on the street, though people impressed with the eternal fitness of things never did parade the contents of their jewel-boxes on the promenade. Now, it is not good form to wear even handsome rings in the morning, and clerks at Tiffany's will show a case of glittering circlets, with an explanatory, "These are dinner rings." The numerous bangles whose jingle jarred upon one in the solemn hush of church service are to give place, in the near future, to a single bracelet. Very beautiful sprays for hair, shoulder, and waist, are designed in orchids, and aigrettes are so arranged that the diamonds flash and scintillate without any perceptible movement of the wearer. Jewels are a marked feature in all gold trimmings for evening wear, and topaz, garnet, turquois, as well as other colored stones add to the richness and expense of passementerie. The rough horse-blanket and rag carpet style of goods for the street, is in marked contrast to the glittering elegance of evening goods; but these coarse cloths are by no means cheap.

The fancy for feather boas is on the increase, and, as the long ones are expensive, they are not likely to be common. Medici muffs with flaring ends, are the latest style of hand-warmers. Sleeves are trimmed with a great deal of braiding or passementerie, some being entirely covered with an open pattern. The favorite materials for brides' gowns are *peau de soie* and faille, the garniture being pearl passementerie, the regulation orange blossoms, and a full ruching at the bottom. The collar is either close or Medici as the neck indicates. The latest style of slippers shows off an embroidered stocking, yet gives support to the ankle. It is low-cut, fastening at the vamp with a tiny strap, but the kid at the heel is carried up as high as an ordinary boot, and fastens snugly with a strap two inches broad.

TAKING LIFE EASILY.

HELEN EVERTSON SMITH.

A YEAR or two ago there was given to the public the diary of one of the most *comfortable* of all the men who have taken an active part in the history of our country. Perhaps Gouverneur Morris' was not the highest type of manhood. In our opinion it certainly was not, though many a man of loftier ideals or nobler characteristics has been less useful to others and far less comfortable himself; but he possessed some eminently praiseworthy and desirable qualities, and foremost among them was this one of taking every thing in life as easily as circumstances would permit. He was capable of looking ahead and preparing to meet or to avert the trouble that was on its way, without borrowing it. He climbed no useless mountains, and ascended those that he could not avoid with as little exertion as might be, and no fret. He never tried to swim rivers while he was yet on dry land.

Of course this power of being comfortable, of making the best of things, of taking life easily, is largely due to the possession of unbroken health. To be mentally content under physical suffering implies an unusual degree of mental equipoise, but there are certain things which may help us to conquer the ills of the body or of circumstance to such an extent that we may be fairly comfortable under even very adverse conditions.

Mr. Morris sums up his philosophy in this way: "The art of living comfortably consists in some considerable degree in knowing how to be cheated." In other words—in making up one's mind that a certain amount of imposition is to be expected, and that allowance must be made for it, in the same way that business men in forecasting a year's expenditures put down "so much" to "waste"; a certain amount of waste being considered to be as inevitable as the average number of rainy days in a season. It will save us a vast deal of heart burning, and sometimes of honest grief, if at the outset of life we can act upon this suggestion, for it is only another way of saying that we should not expect too much of human nature, under which all embracing term are to be classed all individual natures, our own included. Unintentionally, sometimes unavoidably, we may disappoint the just expectations of our friends. They are angry, or grieved, as the case may be, that they have been deceived in us, but the deception may have been partly their own fault as well as ours. There is seldom a case where any one of two or more differing parties is altogether right or wrong. Any way the matter will be sooner righted—or forgotten, which is often the best sort of righting—by taking it easily. To some persons there is an implied lack of conscientiousness in this talk about taking serious things easily. But it is not so. We have before us a certain journey which it is our duty to take, but duty does not compel us to choose a jolting cart to ride in. A "spring wagon" reaches its goal as surely and carries its passenger far more comfortably.

And how may we acquire this mental spring? One way we have already indicated, that of not expecting too much and of overlooking a great deal. Another way is not desiring too much. It is true that discontent with our surroundings has been the root of all progress in the arts. Had the savage been content with uncooked food he would never have learned to build a fire, and so on in infinite progression. But we should keep our discontents within bounds, and make our desires conform to the limits of the right and the practicable.

Another, and very effectual help toward taking life easily, is the apparently hard way of working to *make* it easy. Life is like a South American jungle. We are in it and to stand still is to perish, smothered by the luxuriant growth around us. To strive to crawl through or under its dense mass of thorn and tangle is a hopeless task. To sneak through it by clinging to the arm and impeding the progress of some worthier nature is always an ignoble and often an unsuccessful attempt. We must even face it, each for himself, and with good courage hew our way through to the Light and Life beyond.

Does this seem a strange way to take life easily? It succeeds wonderfully well. Those

who, like one of Bunyan's redoubtable heroes take their courage as "a weapon in both their hands and lay about them lustily withal," find their way open before them in a magical manner. But when we come to an open space where rest and breath are possible, let us stop our hewing. No blessing follows needless effort even in a good cause.

Nothing more often interferes with the happiness of life than a foolish pride which prevents us from doing the right thing. It is not one-half so hard to scrub down the front door-steps in the face of one's neighbors when one knows that duty demands it, and has the courage of one's convictions, as it is to carry a half pound bundle when one is afflicted with that nonsensical species of pride which makes the carrying of bundles seem like a lowering of dignity. There are thousands of men and women who render their lives far harder than need be because they have not the pride which holds that the individual can neither be lowered nor elevated by any sort of honest occupation. They are, perhaps, conscientious enough to do the right thing, but they do it under protest or concealment, not having enough of the right sort of pride to enable them to do what they have to do openly and without regard to possible ill-natured comment.

To this class belong the sons and daughters of a man who has toiled early and late, with a self-sacrificing patience that only the noblest of natures could have shown, in order that his children might possess educational advantages for which his own eager intelligence had vainly longed. His children love him dearly. He is an exceptionally fine looking man, and possessed of a refinement of nature and an elegance of manner that render him more than acceptable in any company; therefore his children are proud of him personally; but of the honest and humble business by which he was enabled to give them the advantages they enjoy, they can never be induced to speak, and many a bitter pang has their false pride caused them to suffer when the truth has been accidentally divulged to some of their fine acquaintances. A little more honest pride, even a trifle of frank, outspoken courage would have saved them innumerable and useless mortifications, and, at the same time, would have rendered them much more sincerely respected.

And so our summing up is, that the best way to take life easily is to take it bravely. The difficulty that is squarely faced is at the least half overcome and often entirely disappears. We must not go out of our way to find difficulties to vanquish, we should not project upon the blank surface of an impenetrable future the shadows of our own anxieties, but when the trouble is here, when the difficulty is before us, we must meet it, tackle it, and it is with no irreverence that we say "God helps those who help themselves." He has given us our powers on purpose that we may help ourselves. We have no right to look to Him for aid if we do not use the forces He has given us.

"THAT EXCELLENT THING IN WOMAN."

BY JOSEPHINE HENDERSON.

IT was Mark Twain who made the fame and fortune of the foreigner who was traveling all over the world making a collection of weather of all climes. Mr. Clemens said to him, "You just come to New England on a favorable spring day." He went. His collection was complete in four days. If this whimsical collector should ever want a novel lot of feminine tones, we would say, "Just come to the 'states'" (as persons from abroad always speak of the United States). We could furnish him as great style, variety, and quantity as New England did of weather and in as short a time, too.

That the American woman should be so severely criticised, and justly too, for her high-keyed, disagreeable laughing and talking when she is so warmly praised for her beauty, vivacity, and wit, and the other cardinal feminine virtues, is somewhat peculiar.

That something is wrong has been made plain to her. One class without waiting to go to the root of the matter, makes a plunge, and in trying to be as un-American-like as

possible, lands in English cockneyisms. Henceforth with this class lord is *laud*, hard is *hahd*, and the entire pronunciation is like the "May Queen" done into cockney dialect:

You must wike and caw-awl me eah-ly,
Call me eah-ly, moth-ah de-ah;
To-mowow will be the 'eppiest taime of
Of aw-awl the gled new ye-ah;
Of aw-awl the gled new ye-ah, moth-ah,
The med-dest, mewiest dy;
Faw I'll be queen of the My, moth-ah,
I'll be qdeen of the My.

Besides this class which takes up every new fad, there is another of frank, sensible girls who look upon voice culture as a bit of affectation. That is a serious mistake. To correct unpleasant tones is far from spending time foolishly. It even has been suggested that an evening school be opened for the pedlars of Toronto, who recently have been given permission to cry their wares, for the purpose of teaching them to cry moderately and musically; and a traveler says that the large bells at the belfry of Boulogne and at the Cathedral of Rheims sound the key of B flat, and intimates that they were cast in that key to be in harmony with the voice of the people, as most of them speak in that key.

Our climate often has been charged with the fault of our unmelodious voices; that may be in a small degree the cause, just as certain physical types have distinctive tones. Sir Morrell McKenzie says that a certain sharp metallic clearness of articulation is often found in individuals of ruddy complexion, light yellow hair, and hard blue eyes, while rich, mellow tones are often associated with black hair and florid face; but certainly neither type nor climate can be the cause of the deafening screams of a half-dozen well-bred ladies who are simply discussing the becomingness of the Jenness-Miller style of dress.

O Robinson Crusoe,
Why do they do so?

It is probable that the leader in the conversation was the person responsible. Such an one will often give the key-note to an entire group of talkers. Each individual almost imperceptibly transposes from her own key and rises to the leader's, in the attempt to make harmony. Let this high-keyed person pause a minute and an entirely different subject be introduced in a rich, clear voice and immediately the voices attune themselves to the new note.

To test the truth of this, watch yourself with different persons. Sometimes you will find that you are not talking in your natural key, your voice is strained and hard, and you are fairly squealing. Half an hour afterward you may be thinking what a gentle, refined lady you are, just because of your mellow tones—this time you have taken the key from a low-voiced lady.

Often this high-keyed laughing and talking is mere habit, with no more reason for being than the ludicrous manner in which a little friend who, when her attention is called to any thing in particular, ejaculates, "Ah shure!" like a veritable Paddy instead of making the reply that would be expected from the only daughter in a cultured family.

Did you ever notice that the more confused and embarrassed a woman becomes, or if she is putting forth arguments which she thinks particularly forcible, the louder she talks, as if the upper region of tones would extricate her from her difficulty or give added weight to the points she is trying to make? It is very amusing too, to see a mistress teaching a "raw" foreign servant. The more bewildered the cook looks, the more emphatic becomes the mistress; and the recipe which began *sotto voce* with "eggs well whipped" ran the gamut until "a pinch of salt" was in the key of the whistle of an engine.

If there is a serious side to this habit, it is that it shows a lack of restfulness, tense nerves, need of calm self-possession, of sereneness of spirit—

"Then you would have ladies always speak in a soft, sentimental tone, and have a languid air?"

We certainly should not advise carrying languidness to the extent that Miss Albina McLush did, who went to sleep in the midst of a proposal, but we can imagine no place, time, or circumstance where a liquid smoothness of speech would not be more attractive, and effective too, than a harsh, metallic one; and the extremes of calmness and intense emotion can better be expressed than by falsetto notes. Suppressed force always has the greatest power.

This disagreeable fault can be corrected easily. Train your ear so that these strident tones will be unendurable to you. Keep within your own register, watching yourself carefully that you are not beguiled into tak-

ing another's key, and soon you would no more be guilty of adopting your neighbor's tone than you would her style of dress and carriage when she is tall and stately, and you, short and "dumpling."

That your voice shall be especially melodious, and that you shall have that blending of words and continuity of tone which are so pleasing to a sensitive ear, will require much practice of judicious voice exercises.

We cannot reasonably expect to hear every day, voices that have the seductive sweetness of a siren's, yet we have a right to expect from a woman of fine perception, a woman with a kind heart, good nature, with a soul, to put some of these things into her tones of voice. The "Autocrat of the Breakfast Table" once heard the voices of two women that frightened him by their sweetness. He says, "They made me feel as if there might be constituted a creature with such a chord in her voice to some string in another's soul that, if she but spoke, he would leave all and follow her, though it were into the jaws of Erebus. Our only chance to keep our wits is that there are so few natural chords between others' voices and this string in our souls, and that those which at first may have jarred a little, by and by come into harmony with it."

WHEN TO WRITE LETTERS.

BY DORA M. MORRELL.

EMEMBER that the knowledge when to write letters is as desirable as the ability to write them well, and it is not understood by every one that not only etiquette but kindness of heart demands a letter upon certain occasions.

Do you purpose paying a visit? Never do it until you have written to announce the purposed time of your visit, and let this letter be written early enough to enable a reply to reach you, that you may not come at an inconvenient season. Though you were on your way to your sister's house, it would be better to send word first. The reason is plain. In every household emergencies arise when it would be very undesirable to have others than the home folk present. One would not choose to visit when diphtheria or small-pox had first entered the house, and just such awkward things happen to one who goes to friends without announcing such a plan.

When your visit is ended and you are back again, do not fail to write immediately to your hostess, saying you reached home safe, and giving such bits of news as occur to you. Be sure you send a letter, ever so short if need be, but do not send a postal. A postal indicates haste, which is not courteous in communications.

It would seem that the instinct of politeness would teach one to write thanks for a gift, would it not? When Polly Smith was married and tokens of good wishes and remembrance were showered upon her, she never wrote one line of thanks to anybody, and Dolly very indignantly exclaimed, "If Polly Smith can't say thank you, for her pretty things, she needn't expect any more from me when she gets married next time!" Dolly's idea was quite right as well as very natural. If one cares enough for you to send you any token of thought, however small, do not let a day pass before you say on paper the "Thank you" which you would teach a child to give for any courtesy. One feels little inclined to repeat kindnesses which do not win a word from the recipient.

If one writes to you to ask about any subject in which you are proficient, or if one asks the kindly hand which you can extend, then you may properly feel that this is the time to write a letter. As you are able, give to those who need, and there is a need of the mind or soul which is as great, yes, greater than the needs of the body. You can do nothing better in the world than to help those who will in their turn help others. The strongest have sometimes felt their strength lessening and just the answer you make, may be the step to help them rise to courage and vigor.

Do not write to any one to ask what you can find out for yourself, nor to make yourself a bore—but if there is one thing you have tried to find, for which you have used all means known to you and have been

unsuccessful, then if you know an authority on such matters write to him a very short note asking for that information; inclose stamped and addressed envelope, and your reply will come, for which you will be the wiser. Then write your brief, *brief*, mind you, word of thanks. This is the other side of the case stated before this. There is a great amount of benevolence, not known by that name, which blesses young men and women. It is that spirit which makes men of mind so ready to offer a word in season when it is sought. Regard it as such.

Do you need to be told to write to the friend who is in trouble? Though you may disregard every rule given before, do not fail in this. Grief is so hard to bear even when friends show their love and sympathy for us, but what is it to one who bears it alone? Let no trifling excuse keep you from saying, "I mourn with you." One whose grief shows him the tender side of the human nature, can more readily trust to the Divine.

It is easier, perhaps, to write the letter of congratulation when one's friends choose their life partner, or when proud parents announce the birth of a little one. Send good wishes to start the new life.

When your friends go away to a strange place, write. Do not wait for a letter but send a page or more of cheeriness and you have won affection for yourself. Do you suppose that young teacher who went a stranger from Maine to Colorado, ever loved her brother so well as when she found a letter, a funny paragraph, a paper, or something every day from him until she became at home in her new surroundings? That told her every day how her brother cared for her, and it brightened her day.

It is very sweet to send a note to persons on their birthdays. Dolly, who is not at all pretty, is greatly loved because she always remembers about the birthdays and sends a little note full of good wishes. All humanity likes to be loved, and feels kindly toward the one who regards others.

Briefly, the proper time for letter writing is when you can help some one, or make some one happier, or thank some one for having made you happier. The Golden Rule will cover this topic as it does every other.

A LOOK AT LABOR AND CHARITY.

BY ELIZABETH PORTER GOULD.

"WHEN a woman is compelled to work all day for four pence, it is a mockery to build her a mission hall and invite her to hear prayers from the people who ought to have paid her a better price for her labor."

The truth underlying these words has different ways of working out its fruitful lessons.

Some years ago, the following simple home experience revealed it to a woman of my acquaintance. A dressmaker had been in her employ from eight o'clock in the morning until six at night. Not all of the work planned being completed, the woman kindly continued her labor after the supper-hour. Upon going home, pay was offered, at the rate charged per day, for the nearly three hours' extra work. The dressmaker hesitated for a moment, then taking the money, said with tears of gratitude in her eyes, "Madame, I have worked seven years in many of the so-called best families of the place, among people whose names head charitable lists, but in the many times I have worked as late as this, I have never been offered a cent more than my usual day's wages. God bless you for your Christian act. I shall never forget it."

This incident produced all the more impression upon the lady because the thought of doing otherwise had not entered her mind. It was only the natural expression of her sense of justice. And she was not a rich woman either. But the seed was sown. Henceforth she must look into facts for others as well as for herself. She therefore began searching investigations, the result of which amazed her. She finally concluded that nothing short of intelligent organization could eradicate the incivilities—not to say refined cruelties—which she found imbedded in the roots of daily living.

But the key to intelligent organization, she found, as we find to-day, to be a wise in-

terest in the individual for his own sake. True educators see nothing clearer than this. Personal interest in the individual, either in the field of labor or charity, is as much a necessity as the grandest plans for the many discussed in the organized assembly. Those who follow the payment of wages with wise suggestion as to its use or investment, are sowing seed equally with the law-maker or philanthropist. No one feels this more than the true workman. Said one of a large number of laborers to another speaking of their "boss," "Why doesn't he give us the talks he gives to the church and the clubs? We need them as much as they do."

I recently met a gentleman who was solving the labor question for himself in just this way. He not only provided coffee every noon at his own expense for his many workmen who were confined to cold lunches, but he made it a rule to spend that time with them in social intercourse. This was his opportunity to give needed suggestions as to the use of money and ways of living. At the same time there was generated almost unconsciously a deeper interest in him and his business. He was confident that this was the best way to christianize laborers; for in no other way could the greater experience and practical knowledge an employer is supposed to have, so effectually reach them. He had never had a strike among his men and he did not look for one. He said again and again that in employers' ignoring the legitimate desires and necessities of these human beings to whom all owe so much, lies the beginning of that restlessness which ends in strikes and indeed in revolutions. To the credit of our great manufactories other employers could be mentioned who in various ways have worked, and are working, for the personal advancement of those employed. Perhaps it can be said that if this had been more generally done, organizations, especially those demanding secrecy, would not have been thought a necessity. Laborers in every province crave something more than the money due them. They want human interest and sympathy.

The charity question follows close upon that of labor; indeed, the two are interdependent. Nothing would put an end to the need of so many charities, nothing would so influence laborers, as this loving interest put into the labor question. A realization of this would lead to more effective work in the church, the state, and the home. Christian education would then root out the need of reformation.

We need abroad more of the spirit of the cultivated lady who felt her sympathies so awakened for a poor washer-woman obliged to stand at the tub nearly all day, week in and week out, that she made up to her the pay of at least two hours of each day, that she might have some time to care for and read with her children. She provided them with illustrated books and often went herself to talk with them. This lady also realized the needs of those with tastes educated beyond their means, and frequently sent to such with delightful tact, tickets for concerts and lectures. She thus satisfied hungry minds and souls as well as bodies.

Many employers, especially among women, have a good field for such work. I recall the sincere tribute which a dressmaker gave a short time since upon the death of a patron of many years' standing. Tears were in her eyes as, speaking of her kind thoughtfulness in little things, she said, "She has rested me after many a hard day's work by coming in the twilight hour to give me a ride." She could have sent her carriage and driver, but she chose to do more. And in this that she did, her soul left its lasting impress upon that other soul. It is the spirit of such acts which is to become the leaven which will equalize and fraternize the different members of the human race.

Equalization is a center toward which all republics must aim. The nearer it is reached, the stronger the republic. Soul-quality, not the possession of millions or fame, is to be more and more the gauge of America's progress. She will not be true to the principles which gave her birth if she fails to use every help to such a result. The working out of the principle of individual development is a chief factor in such a result; it alone insures what America's immediate future needs—many strong, well-balanced, grand men and women able to own comfortable, artistic homes while lifting up myriads of fellow-creatures to their level.

Only on this basis of true democracy is America fulfilling the law which insures Christian brotherhood. And the sooner she seeks this kingdom of peace and righteousness, the sooner her perplexing questions will be solved and all good things be added unto her.

THE CARE OF VEGETABLES IN WINTER.

BY MRS. M. J. ASHTON.

HAPPY the man who tills the field,
Content with rustic labor;
Earth does to him her fullness yield,
Hap what may to his neighbor.
Well days, sound nights, Oh, can there be
A life more rational and free?

Earth offers the same opportunities to women who till the fields as to men; and many a woman who has been left a widow with a large family of small children and only a large farm that had been mortgaged, as a means of support for herself and little ones, by patience, perseverance, and thoroughness, after years of toil and sacrifice, has succeeded in lifting the mortgage and educating her children, besides making many improvements and saving a little every year for a rainy day.

Women succeed quite as well as men in farming and are quite as likely to make a success financially. In California women own fruit farms, nurseries, vegetable and flower gardens.

Several years ago four teachers resolved to try fruit raising. They formed a co-partnership and purchased one hundred acres of land near Fresno, California.

Two continued teaching while the others superintended the hired men and assisted on the ranch, planting grape vines, picking, packing, and shipping fruit. They now carry on an extensive business, shipping large quantities of fine raisins every year.

There is no more healthful and profitable occupation for women than vegetable and fruit raising.

The question arises how best to care for the vegetables and fruit. The wise housewife will see that the cellar is thoroughly cleaned (that the spider will have to seek other quarters) before the vegetables are gathered. The cellar should be well ventilated, and if musty, or if any unpleasant smell is detected, it is well to use two or three pounds of copperas, put into tin cans or old pails, allowing one pound for a pail of cold water; this is an excellent disinfectant, but care must be taken that it is not left where children can touch it. Lime is also a good disinfectant to use in cellars, and should especially be used there if the vegetables and fruit have been put in when damp.

It is well to have a strong platform built a few inches from the cellar bottom, so that the air can circulate freely, to set large boxes on, to hold vegetables. Some make shallow bins for apples, out from the wall, so one can pass around them to look them over, but experienced fruit growers give it as their opinion that apples keep better in barrels than otherwise. Apples should always be picked by hand, and a fruit ladder is necessary. I remember well when but a child, I thought it great fun when mother would allow me to go to the orchard where my brothers were picking and barreling apples for the market, to stand on a box and pick the choice fruit from the lower limbs and put it carefully into the barrels, then to watch them as they put the cover on and headed the barrel.

Good winter fruit commands twice as much the latter part of winter and in the spring as in October, therefore it is very desirable to learn the best methods of winter storage.

It is said by good authority that some of our choice fruit which is brought into market in the spring is buried in the orchard in conical heaps, well covered with straw, then enough dirt thrown over to keep it from freezing.

A fruit grower's wife from Illinois tells me that some of the farmers that have no cellars are obliged to bury their potatoes and apples. Sometimes they barrel the apples which they wish for winter and spring use, the same as those for market, then dig a trench wide and deep enough to hold a barrel when laid on its side, and long enough to hold three or four barrels, throw in a little straw, and put in the barrels filled with sound apples, cover with straw, then with earth. When they wish apples for use they take out and open a barrel, and the apples are generally in good condition and better flavored than those stored in a cellar. A writer in an agricultural paper says:

On a side hill a V-shaped excavation is made, which may be several feet deep and eight or more feet wide, and in the bottom, extending its full length, a trough is placed, made of a board one foot wide for the bottom and boards eigh-

inches wide for sides, with a tile-drain immediately below. This trough extending up the full length, and in the bottom of the excavation, is covered with slats one or two inches wide nailed across not more than one inch apart. The sloping sides are then covered with rye straw, and apples by the wagon-load are placed therein and covered with straw and earth from above to prevent frost from reaching them as in the old way of burying fruits. The trough below gives a circulation of cold air through all the apples stored above it, and ends in a draft chimney at the upper end. In the very coldest weather the mouth at the lower end of the excavation may be closed, though while the thermometer remains twelve or fifteen degrees above zero, it has proved an advantage to let the cold air circulate through. But in warm weather it is an advantage to keep the draft closed, thus retaining the cold that is already there. This simple and inexpensive arrangement has preserved apples until very late in the spring with scarcely any loss, and they come out for market bright, crisp, and fresh with no appreciable loss of flavor.

Pears should be gathered before fully ripe. Experience has taught me if they are carefully picked and spread in a cool store-room they will keep better than when left to ripen on the tree.

If potatoes are dug in dry weather and stored in a cool, dry cellar they are likely to keep well. Flat turnips are better left in the ground until frosty weather as they do not keep well in cellars, but get pithy. Ruta-baga, or Swedish turnips, often keep well until spring, but do better laid on the bottom of the cellar than in a bin. Parsnips, except those you wish to use, should be left in the ground until spring. Onions should be gathered on a dry day and put in boxes entirely away from the other vegetables and fruit. Select good sound pumpkins (see that they are not roughly handled when gathered) and keep in a cool place where they will not freeze. They will keep better in the granary than in the cellar until very cold weather. The squashes also require a cool dry place. There should be strong nails driven into the joist in the cellar, ready for the cabbages. In gathering pull them up by the roots, shake the dirt off and pick off a few loose leaves (but leave most of them on). Have either a cord or strong string to tie securely around the stalks just above the roots and hang them with the heads down; do not put any but hard heads in the cellar, nor any that have grown so rapidly that they have cracked open. An extensive farmer who has been a tiller of the soil for more than thirty years told me that the best cabbages he had ever had in the spring were cared for in this way: A ditch was dug not more than two feet deep and a layer of straw put in the bottom, then cabbages placed in with heads down and roots left on, a little straw thrown over them, then all covered with mother earth.

EMPLOYMENTS FOR WOMEN.

BY ALICE DONLEVY.

REPUBLICAN France has officially noticed the fact that women brought up in sheltered ease were sometimes suddenly thrown upon their own resources. Before a special commission instituted by the Government Bureau of Art Instruction to determine those branches of industry wherein special education in form and color would better the situation of the industrial workers, M. Hugot of Paris testified that he was often asked for work by such ladies, who had some talent in copying paintings or some practice in water-colors. Suddenly obliged to earn their living they wanted to decorate fans. M. Hugot who manufactured four hundred a day, said his experiments had led him to the conviction that employing these ladies was giving alms in disguise.

For centuries, France, Japan, and China had the monopoly of manufacturing fans, exporting largely to the United States. Now, some fans are made here. That which was true in Paris in 1884 is true to-day in New York. "Fan painting is uncertain, women are capricious, and fashions change." Decoration for dealers is starvation. Men

who have been taught as youths in the European government schools to draw, paint fans in New York for one cent a piece. They can live, because their rapidity is the result of trained eyes and hands and long practice. The art of lithography and other reproductive processes have been applied to fans, therefore a small proportion only are now painted by hand.

Patriotic women could help their sisters and art by making it fashionable to own one valuable fan, beautiful and strong enough to become a family heirloom. No time should be wasted on Watteau-like landscapes and figures, because such fans have been superbly lithographed. An illuminated vellum fan will last for centuries. Illuminating paints are body water-colors that preceded the discovery of oil paints. Take care to have paint, painter, and construction American. Pay enough and the fan will be "a beauty and a joy forever." To last a life-time, the fan must cost as much as a summer gown.

That there is no money to be made in copying, is true in other branches of art industry. Modern inventions have wiped out the necessity of copyists. Women, left unexpectedly to earn their living, who have never had an original idea, who have obediently followed the fashion in dress, and their grandmother in actions, cannot reasonably be expected to display the power of invention, necessary to live by "decorative art." That has the same relation to high art that journalism has to literature. Consumption of the last pickle does not lead to the production of a poem.

There is a field in artistic hair-dressing—outside of New York City where a Parisian advises women how to wear their hair so as to conceal the defects of nature and the ravages of time. With a soft pencil and tracing paper placed over Greek, Roman, and Mediæval heads in books to be found in a reference library, with one dollar's worth of artist's (not feminine) tracing paper such as you can see through, and one week's work, a winter's stock of styles may be accumulated. A few lessons from a portrait painter on composing beautiful lines for head, neck, and shoulder are absolutely necessary. Handling of hair and hair-pins must be learned from a professional hair-dresser. Cards printed with "Visiting and Consulting Hair-dresser" under your name and post-office address, with terms, sent judiciously in a town, will bring better paid employment than teaching.

Artistic dress-making offers an opening to those who have constructive ability and a talent for color. I know that there is a marvelous amount of this talent undeveloped among American women. It is this undevelopment not alone in color but in brain and hand that makes the problem of what women shall do for a living so hard, so cruelly narrow. There are ladies who would gladly pay for advice as to the style of dress to wear so as to bring out personal advantages. Granting that you have a "vocation" for dress-making, to be able to attain the picturesque, you must take some lessons from a good figure painter, or illustrator, or exceptionally experienced drawing teacher, to learn the rules that shape the beautiful lines which may be applied to draping curtains and gowns. Practice on yourself with ten yards of unbleached muslin before a looking-glass large enough to see from head to foot. Go to a dress-maker's work-room to learn the technical part of dress-making. The first idea of a style of Worth comes from the drawings made by the artists he employs constantly. Fashions are invented here and sent to France for the name and the addition of picturesque lines. A new "pattern" of any part of womanly wear, in muslin, if original, is salable to pattern-producing firms in New York. As the right of property in an idea is only imperfectly recognized by American manufacturers, copyright your pattern. This you may do at the cost of one dollar sent to the Librarian of Congress, and two photographs of the pattern. Persuade a pretty lady of average bust, but above the usual height, to stand with your pattern on to be photographed. Write that you are the "designer," and do not show the pattern to any one till the copyright arrives. Then write to a large manufacturer that you wish to sell the pattern inclosed with photograph, copyrighted by you. Keep the copyright in your possession until sold, as it adds to commercial value. In spite of "business" bluster COPYRIGHT IS PROTECTION. For this purpose it is as good as a patent, and our patent laws are the best in the world. Uncopyrighted patterns sell for $25 and upward.

The wife of a prominent politician has a countess for her private secretary and helper in entertaining society. Educated ladies are

often good letter writers. There are many wives and matrons overwhelmed with domestic and social duties who cannot afford the luxury of a private secretary, who would welcome and could pay $3 a day once a month to a visiting private secretary. There are certainly twenty-four men in every large town who would rather pay this once a month than help their wives wrestle with the household accounts. Good penmanship, accurate bookkeeping, and sacred secrecy will bring success.

LIGHTS IN THE HOUSE.

BY HELEN BREWSTER.

TOO large a share of social and family life is dependent upon artificial light, that how best to supply it is a subject worthy of consideration. That it does not always receive proper attention is shown by the ineffective way in which lights are placed and the clumsy and obtrusive fixtures which mar the beauty of many rooms. If one is so fortunate as to be able to build a home, the placing of fixtures, either for central or side lights, should be carefully designated by those who are to use them, and not left to the judgment of the builder.

In the dining-room of a certain new house, the table must stand quite out of its natural place in the center, because the position of the gas fixture was determined by measurements which included the depth of a broad bay window. The result is a very one-sided effect in furnishing, which is a continual irritation to the one who presides at the misplaced table.

The number and disposition of lights will naturally vary in different rooms. The living rooms will require central lights, while in bed rooms side lights are placed with reference to bureau or dressing tables. Too much light may be as undesirable as too little, and much skill can be shown in supplying just the amount which is pleasant and necessary in different parts of the house.

The room in which the family gather in the evening, should be more brilliantly lighted than a parlor or reception room. In these, except for entertainments, the soft light of one or two lamps, well shaded, is much more agreeable than the white glare which was formerly considered essential. In a hall the subdued light which shines through a Chinese lamp or colored globe is most effective.

It is in the dining-room, perhaps, that most taste and skill can be shown. As the table is the central object, so on and about it the lights should cluster. If there is a hanging lamp or chandelier above it, it must be carefully shaded to throw the light down upon the table and not into the eyes of those who surround it. On the table, candelabra, with tiny shades over the candles, give a charming effect. These shades are made in all colors or in white and silver, and with them the color chosen for the table decorations can be accentuated. If one is not the happy possessor of candelabra, a pair of pretty candlesticks with dainty shades is not to be despised.

The writer recently partook of a simple Sunday evening tea which was doubly enjoyed because of the pretty effect produced by a glass bowl full of golden, deep yellow, and orange xenias and candles with orange shades. Several sets of little shades to harmonize with the different flowers used on the table will make it effective with a small outlay. Small glass lamps with silver mountings are made to use in candelabra instead of candles, and are more reliable for a long dinner. They cost $3.50 each without the shades.

An inspection of the endless variety of fixtures shown by dealers in these articles, convinces one of the uselessness of attempting a description which shall be adequate or helpful. The selection must depend upon individual taste and means alone.

Brass, oxidized, and wrought-iron fixtures are all used. Those of graceful and simple design are most desirable for rooms of ordinary size.

If one has time to search through side streets and in basement shops, metal workers

can be found who will make the wrought-iron fixtures more reasonably than they can be bought elsewhere. The designs reproduce antique forms and these are less obtrusive than polished brass in a room which is subdued in tone.

But as the name implies, these fixtures supply only the stationary lights of a house. To produce the best effects these must be supplemented by lamps and candles. The expression of a room can be quite changed by altering the position of its lights and by the use of colored shades. Lamps have never been made in so many beautiful and available forms as now, and the only excuse for possessing an ugly one is that it was a gift. Hanging lanterns of wrought iron or jeweled lamps depend from supports, something like an old-fashioned crane, which are fastened like a bracket to the side wall. These can be put up wherever a dark corner needs additional lighting. Standing piano lamps can be bought from $6 to $30, and the large shades which are always used on them are from $1 to $5. Very pretty small lamps cost from $3 upward, either of metal, porcelain, or glass.

The beautiful effects to be produced by color with light are only beginning to be understood. Not many years ago the one thing to be achieved in lighting a house was to make it as brilliant as possible. The result was a glare which revealed all the imperfections of one's possessions and the weak points of one's guests. We are becoming less crude and are learning that quality as well as quantity must be considered. At one of the large balls recently given in New York, each one of the innumerable electric lights was covered with yellow glass which softened it to the golden light which shines through an autumn forest. Yellow light is of all the most soft and becoming. With red shades a ruddy glow can be produced which intensifies the warmth and coziness of the winter fireside. In summer, shades of pale green are most agreeable. To produce these effects textiles should be used unless one can afford the expensive translucent glass. The cheap transparent glass globes which are offered for sale, are in very bad taste. Shades of soft colored silk, linen or even of paper, can be bought at prices ranging from $1 to $5. Skillful fingers will make them for much less.

The lighting of a home may be made something more than the merely mechanical thing it is often considered. Only suggestions can be given because the methods which produce the best effects will vary with the character of the rooms. It is only by experimenting that one can literally put things in the best light.

THE OLD MAID MOTHERS OF NEW ENGLAND.

BY KATE TANNATT WOODS.

MERIT and loving kindness, unselfishness and nobility of soul, are not restricted by any limitations of latitude or longitude, nor are they circumscribed by any geographical divisions; and yet for many generations the "surplus women" of New England have been a distinct and remarkable type possessing an individuality which seems to have no counterpart in other sections.

While it is true that the well-bred woman is a lady the world over, using the term lady in its highest sense, and also, that the well-bred man is a gentleman wherever you find him, it is, I think, quite as true, that the peculiar environments of New England life have developed a class of women which challenges the admiration of the world. Their steady, sturdy adherence to duty at any cost, their consecration of themselves to high ideals, or the service of others, and the heroic endurance which they have displayed for many generations render the sobriquet "Old Maid," an honorary title. The sharp, incisive, dogmatic woman, sour of visage, and cranky, is a fiction of the past, or at best seldom seen; of late years she is more frequently found to be the possessor of a husband whom she rules with a rod of iron.

After many years residence in New England and much close observation in other lands, I am convinced that American women, and especially American mothers, owe much to the so-called "spinsters."

Since the days of strict Puritan rule and

enormous families good mothers have leaned upon maiden aunts and neighborly spinsters with absolute confidence and trust. When inferior servants were not as abundant as now, the superior relative was in constant demand. In many an old New England family a precious divinity could be found in the shape of an "Aunt Tabby" or an "Aunt Hitty" who literally went about doing good.

These aunts were for the most part strong, forceful women, oftentimes with a romance hidden close to their hearts; this romance colored all their lives, softened their voices in the sick room, made them tender with fretful children, and patient with aged and exacting parents, and ever reverent. The spinster who was not wanted in the family somewhere, was either unfortunate in her relatives, or in her temperament. Some of these good women were in such demand that jealousies arose in families, since, "Hannah Mariah didn't see why Susan could not hurry up with her pickling and preserving, so Aunt Ruth could come over and help out with the boys' winter jackets before the cold weather came on."

Sometimes, but rarely, we hope, for the honor of our enlightened nation, the good woman who had ministered to all in turn, would at last spend her days in the poor-house, as "she was gettin' so troublesome and kind of pesterin' to have around." It is an evidence of our concrete Christianity that so many noble, self-sacrificing mothers go "over the hill to the poor-house."

Many a saintly spirit with a homely name has passed into the other world, after being tortured by the neglect of relatives in this.

A great deal has been written about the influence of mothers upon children, but there is a class whose influence upon the young for many generations has been not only good but grand. May all good angels bless our old maids; they have been ignored and maligned far too long. Without saintly or priestly office, they have been both saints and priests; without ordination, they have been Christ's true ministers in many households.

All up and down our land, among the hills of New England, in our valleys, and along our sea-board we find these brave old maid mothers. No sarcasm can obscure their fame, and no logic destroy the force of this seeming paradox. Some have trained and educated entire families, others have taken wailing infants from the close embrace of the dead, and the little ones never knew, or "felt a mother want about the world"; a few doubtless have made the mistake, so often made by fathers of families, of vainly seeking for an old head upon young shoulders, but the majority have been mothers indeed. Our best women well know, and men are coming to understand, that the mother instinct is of divine origin, and often exists in a pure and complete sense, devoid of all grossness, in the little child or the adult woman. Among scores of good women I have known whose lives have been devoted to the children of other women, I cannot now recall one who regretted this consecration of self even when the labor was not appreciated. One woman with silver hair, who might have plucked the choicest fruit in the garden of literature, and yet sacrificed all her personal prospects to care for a family of six children after the death of her sister, calmly sighed when left alone at last, and said, "We must not look for gratitude, and then disappointment will not make us unhappy." Simple justice involves gratitude. To receive an attention or favor in social life, without due acknowledgement is a flagrant breach of etiquette; to accept lasting good and valuable life service without suitable return, is not only rank rudeness, but cold-blooded cruelty. The man who kills another while insane with passion is justly called a murderer, but what shall we call one who takes the best of a life with all its manifold possibilities, and moves on year after year without consideration or gratitude?

One of our good old maid mothers recently said to the writer, "I think I love my sons even better than you do yours. I love them for the dead and myself; we old maids have many anxious hours about our children."

This noble woman possesses the true spirit of motherhood, the divine inter-communion of the adult with the growing heart; and this spirit is sometimes absolutely wanting in married mothers. The mother of several brilliant daughters once openly avowed that "she did not love children, but still she would do her duty by them as well as she could." The friction evolved from such a condition, must eventually tell on the character of the children.

Our admiration for the heroic characters of many single women does not blind us to the fact that spinsters differ even as married women. We can see without great effort, the single woman whose life is made up of little things, but in life and logic the ex-

ceptional, confirms the preponderating, truth. My mental photograph gallery shows one picture, destined never to fade. This woman was tall, angular, long of limb and nose, prim and precise, uncertain in temper, cranky and proper to a painful degree; even now I can hear those sharp, file-like tones saying, "Young ladies, never move your hands without a purpose; let them be confined to works of charity and mercy; for this reason, I am impelled to forbid any more ball-playing on the grounds. It is too boisterous to be considered by any one with a lady-like sense of propriety." How our nimble fingers ached until a wiser and better teacher came, a beloved "Aunt Fanny," also a spinster, and a sister of the first. Sisters are often strangers in spirit. One was cold, precise, unyielding; the other cheerful, round, mirth-loving, and motherly. How many school girl heart-aches were healed by Aunt Fanny of sainted memory!

The gallery shows us another group, quite in another sphere of life. The mother of ten children sits in her modest home by the sea, with the father's sister as a presiding, gracious, and considerate assistant. Necessity compels exertion; and the two women sit side by side day after day doing the "slop work" which must add to the limited wages of the husband and father. It is the unmarried woman who ties the hair, or mends the shoe, or settles family disputes, with the wisdom of a Portia, and the mother, who cooks and cares for the hungry brood. "Children do you love auntie or mother best?" asks a thoughtless visitor. "Both alike," comes the quick response, while the mother hastens to say, "We could not get on without auntie; if she is away for a short time every thing goes wrong."

"You know," said the single woman with a quiet smile, "we old maids must have something to love and pet; and I prefer children to cats and dogs"; then, as if she were saying a prayer, or a creed, her tone changed and she added reverently, "The children are my greatest comfort; they are all to me: father, mother, husband, and lover."

"Then you believe that old maids are sometimes mothers in spirit?" said the visitor.

"*I know it*," she replied, "*I know it*."

Out in the bleak winds, and under the summer showers, there stands a simple stone now, bearing only these words: "Our darling Aunt Margaret." Only that for the world outside, but in the character of each child there is a more enduring record.

New England sons and daughters have been praised in song and story, mine be the pleasant task to eulogize Old Maids.

Unselfish in spirit, clear of head, warm of heart, faithful unto death, and heroic in character, they hold in their hearts the purest, tenderest love of children, which happy wives divide with loving husbands, and weak women squander on worthless ones.

We who knew and loved Louisa Alcott, will ever say "God bless the Old Maid Mothers of New England."

THE RECOGNITION OF WOMEN BY THE GREEKS.

BY J. WOLF-LEITENBERGER.

Translated from "Frauenberuf" for "The Chautauquan."

OF late much has been said and written in Germany of woman's lack of ability for scientific work and study. Men have drawn inferences in regard to the talents of women, that to one at all versed in the earlier history of civilization, are astounding.

Let us glance at the people of antiquity farthest down the stream of time, whose intellectual lives have survived ages and even to-day contribute to the spiritual culture of our manly youth, the ancient Greeks. Long ago we find them recognizing woman's intellect and admitting her soul to be susceptible to all things noble and high and beautiful. To be sure the historian and investigator succeeds only in raising a small part of the darkness that rests on that nation, whose ideas of the world and of life are so different from ours; yet one can assert with certainty

that the truly scientific, cultured men of that time did not find it beneath their dignity to turn their knowledge and investigation toward that part of woman's world which then needed correction and light.

To those who have busied themselves with the history of culture in ancient Greece, the following will be familiar, but it will interest many other readers to learn something about the women who in early days joined the schools of philosophy, that highest science, in order to enrich themselves and their contemporaries.

We will turn to the women philosophers of the Pythagorean school, so-called from its founder, Pythagoras (born about 570 B. C.), who first arranged philosophy in a scientific system. Coming from the Island of Samos, Pythagoras later settled in Magna Græca, and taught in the city of Crotona. Mathematics, medicine, philosophy, and music formed the foundation of his secret society, the Pythagorean League, which soon spread over all Magna Græca. He wished through his teachings to reform Lower Italy, morally and politically, and he publically delivered lectures on ethics by which he greatly animated young and old, both men and women, and won a large number of adherents. The men even sent their wives and daughters to him for instruction. Many of these latter, it is said, distinguished themselves by their virtue, the conduct of their lives toward their husbands, by raising their families well, and by being excellent housewives. They possessed high culture of intellect and strong, heroic souls.

After the death of the founder, under his successor, Archytas of Taranto, the Pythagorean League attained new consequence, yet quickly dissolved after the death of Archytas, to re-appear 300 A. D. as New Pythagorism, and shortly after vanished forever.

Many women philosophers of this school have made themselves more or less celebrated by their writings, parts of which have come down to our time, and furnish a clear witness of their high endowments and intellects.

A German author, Jos. Cal. Poestion, in 1882 brought out a book on "Greek Women Philosophers." In 1876 he had published "Greek Poetesses," which received favorable criticism and gave him the suggestion for the later book.

But one feels much reserve toward the book on the learned women of Greece, which contains parts which one must withhold from inexperienced young women, although by traveled, thinking women they may be read unhesitatingly. This is very much to be regretted since most parts of the book communicate interesting matters, which prove how free from prejudice the most learned men of that time were, and how they encouraged women in their intellectual struggles.

The first and most noteworthy of the Pythagorean women philosophers is Theano, wife of Pythagoras. In accounts handed down she is said to have stood by her husband and his teachings, as a true disciple and companion, and to have assisted not a little, especially in attracting women to his following, by her words, writings, and example. She was a poet but preferred to handle earnest subjects. Several of her letters are extant, either entire or fragmentary. These discuss "The Training of Children," "Management of Servants," and other kindred topics. She survived her husband, with her three daughters, who were as gifted as their mother. They were Myia, who wrote not a little, Arignote, also a poet, and Damo, to whom Pythagoras committed his memoirs with the charge that she give them to no one outside of the family.

A younger Theano of the Pythagorean school wrote "Concerning Pythagoras" and "Admonition to Women." Besides these very early ones, the names of twenty-three Pythagorean women philosophers are known, of whom Timycha, Phinys, and Periktyone especially distinguished themselves. Of the latter's praiseworthy writings several treasures yet remain. Her book "On Prudence" was highly prized by Aristotle.

Poestion left for us in a translation from the Greek a few thoughts from her work, "The Harmony of Women.

By harmony the Greeks understood the correct relation between spirit and body, the unison of life and thought; in this they resembled Sophrosyne, under whom women philosophers attained to womanly moderation and purity. Periktyone writes:

Beauty of soul and not beauty acquired by strange ornament is becoming to dignified women. I think that woman who is prudent and moderate, to be beautiful and harmonious. Such an one will be kind not only to her husband but to her chil-

dren, relations, dependents, and the entire house; toward friends, citizens, and guests connected with the estate; she will not teach them luxury; she will speak and hear only what is agreeable. Thus will she become a true helpmeet to her husband and find joy in the relations and friends to whom her husband is attached.

Sometimes such a woman has the power to control cities, states, and nations. If she rules now both her passions and every emotion, then may she attain to this god-like harmony.

A second fragment says:

Venerable and even God-like is the countenance of the aged woman; her appearance and her age must be regarded as sacred as are the sun and stars. I earnestly believe that the gods will never forgive the neglect of old women. It is a duty to honor them in life and in death, and never to oppose them, but rather if there is any thing to which they are strangers, be it on account of sickness or discouragement, to console and advise them, but never on any account to be unkind. No greater transgression among men can be committed than want of affection for old women.

Had not these women in these teachings already the fundamental principles of Christianity, which unknown to them had been laid down with the never delusive emotions of a pure soul? Did not the Divine Voice speak aloud in these well-known ideas?

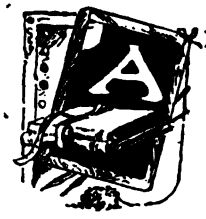
A letter of the philosopher Melissa still exists in which she advises a friend on matters of feminine dress, and commends to her the greatest simplicity. "For," she says, "woman must consider that her virtue and good demeanor are the richest dowry which she brings to her husband."

Dark as we know these times were, yet these few gleams of light suffice to show on what a high level woman stood with this chosen people. It appears that it seldom occurred to them to doubt her ability or to wish to restrict her intellectual endeavors. Luckily there have been men of all ages who have looked upon the development of woman's intellect as a right given by God and Nature. One wonders that the beautiful example of Pythagorism was not long ago a mighty impulse of modern times, that we have not more generally recognized the truth of Pierre Véron's saying, *Quand l'homme s'oppose à l'instruction de la femme il aspire à descendre.*

Woman's pinions are, were, and always will be newly fledged,—oh, for life-giving air and freedom from fetters, i. e., from ignorance and prejudice, to feel that one can go or stay as the spirit suggests! Every step that leads to this high goal is to be wrested with joy, therefore let the women of Germany encourage the foundation of a grammar school, or whatever a school for women preparatory to the university may be called, and to promote it as far as it lies in their power as individuals.

SOME FOREIGN BOYS AT SCHOOL.

BY JOSEPHINE MANNING.



AMONG the hundreds of boys who were numbered among the members of General Russell's military school at New Haven, Connecticut, there was from time to time a generous sprinkling of Spanish Americans; and their struggles with the English language, their efforts to conform to the established school code of the American boy, and some of the queer tropical ways which they brought from their own country were always a source of amusement to those of us who had to do with their instruction.

To have his sons acquire the English language that they may be able to superintend intelligently his commercial transactions with the United States and other English-speaking countries, enters so largely into the Spanish-American father's plans that his boys are sent to school, either in this country or in England, at ages all the way from eight to eighteen years.

Poor Spanish mothers! Very little of the boyhood of their sons can they enjoy! Our hearts have often ached for the mother who after kissing again and again the upturned, sorrowful faces of her one, two, or three boys whom she was leaving, perhaps not to see again through all their boyhood days, and imploring us in pretty broken English:

"You will be good to them, Madame, you will care for them if they are sick?" has turned away in a passion of grief that would not be controlled.

And the boys? Homesick! Desperately so for an hour or a day perhaps, but what boy can resist the jolly comradeship of other boys? Novelty, too, is a panacea for most childish ills, and among new faces, new duties, new sports, and a new language, the little foreigner forgot his grief and became in a surprisingly short time as happy and contented as the average boy at school.

The first crisp, cool days of fall, for he usually came at the beginning of the school year in September, caused the foreign boy to shiver with cold and fondly to imagine that he was enduring manfully the rigors of a polar winter. Coming to the breakfast table he would announce:

"I put two shirt, two pant, two stocking, to-morrow very cold, more!" and much persuasive or perhaps imperative English would it take to induce him to "put" off again the extra "shirt," "pant," and "stocking."

Backed up by an interpreter whose English was little better than his own, he would sometimes appear to the matron with a tale of dire suffering from cold in the night. An investigation would show that unaccustomed to the American way of bed-making it was his habit to lie shivering through the night on top of most of the coverings. After a few experiences of this kind some one was always detailed to see that a new Spanish boy got properly into bed.

The English vocabulary of the Spanish boy would have been funny enough had he been left to gather it himself, but when added to by his mischief-loving companions, it became truly wonderful and appalling. To these latter it was no end of a lark to hear him in a grave, gentlemanly conversation with the dignified head of the school come out with some atrociously slangy boy phrase which he used with proud confidence as irreproachable English. It was the more funny, and none appreciated this more than the boys themselves, that though for fifty years General Russell was intimately connected with boys from all over the world, school-boy slang, or indeed slang of any kind, remained to the end of his life an unknown tongue to him.

The table was the place for endless mistakes on the part of the learner of English, some of them all his own, some savoring of what the culprits themselves would call "a put up job."

"Camara, will you have some potato?" was asked one day at table.

"No, sank you, sir, I am lonesome of potatoes," was the polite reply of Camara who had grasped the connection but not the distinction between tired and lonesome.

"Don't you like pudding, little man?" I asked of Juanito whose desert remained untouched while the other boys rapidly devoured theirs.

"Yes, Madame," responded Juanito with the embarrassed little wriggle peculiar to him, "but," eyeing the sauce distastefully, "I don't like the glue to it." At another time the same little boy assured me that "the shell of the bread" was what he liked.

An occasional dish for supper was mush or hasty-pudding of which the boys generally were very fond.

"How do you call it?" asked dignified Octavio of his next-door neighbor as he passed his plate for a second supply. "Chicken feed," wickedly and softly responded "Tammany," surnamed Hall, with a chuckle.

"Ma'ar, please give to me some chicken feed," distinctly and confidently requested Octavio; and amid the laugh in which he could but join, the Major served the chicken feed!

Franceschi, whose name wa commonly and most appropriately shortened into "Frisky," wished some more of the dressing when being helped to turkey but hesitated for the word. "I would like too, some—some"—"Shorty," the six-footer who sat beside him, considerately whispered a word in his ear.

"Hash!" said Franceschi triumphantly, while Shorty gazed round in innocent wonder at the general laugh.

Transitive verbs, personal pronouns, and the shades of relation expressed by the various prepositions, are words with which the learner of English has many a hard tussle before they cease to be the undoing of his stumbling tongue.

"If he whip to me again," said Inanuel, relating to a sympathetic audience an encounter with a belligerent foe, "me kill it!"

"You are cold, Madame," said Jose, politely offering me his seat by the fire. "Will you not sit *on* the stove?" "At my home I ride

very much *in* a horse," I was gravely informed by another.

Words whose primary meaning he has learned, often are, with comic effect, put to most unusual use by the foreign boy.

"My stockings are crazy," declared Carlos, surveying two which were not a pair. "I have one foot of me and one foot of the General," and, "my coat is broke," he announced to the seamstress a little later.

"What is the trouble, my boy?" asked the General of Jorge, who flushed and ailing lay tossing about on the broad old lounge that had been the coddling place of generations of half-sick lads. "Where are you sick?"

"Sir, I have too much head," was the answer which became proverbial with those of us afflicted with headache.

Little Claude, who was much interested in the children's pastime of jumping rope, referred to it in his composition on "Spring Sports" as "The string-jumping."

Alberto, a wiry, eager-eyed boy from Yucatan, had been relating some feats of horsemanship of which of course he himself was the hero; said accounts having been received with a very moderate degree of credulity by his hearers, the school satirist unfeelingly remarked, "*You* ride a horse, Alberto, I guess so, a saw-horse!"

"No, sar, Meeser Aimes, a meat-horse!" was the quick retort of the insulted narrator.

The boy who, having been here a short time, acted as interpreter for the new-comer, not unfrequently made confusion worse confounded.

"Ask him," said the General on one occasion when the services of the interpreter were required, "Ask him, if the recent earthquakes have done serious damage in his part of the country."

Jabber—jabber—jabber, how easily and quickly the Spanish flew back and forth between the two! And the General courteously awaiting the outcome of it all, finally received the astounding information, "He say he like 'em very much!"

Words and phrases which they acquired by sound only were a standing rebuke to the slovenly articulation of our mother-tongue, to which most of us must plead guilty and often led to amusing results as the following incident may show.

Enrique was a bright-eyed boy from Porto Rico, much given to what is known in school-boy parlance as monkey-shines. On one occasion when he had been edifying his comrades with some antics peculiarly his own, one of them said to him, with the unwilling admiration one boy frequently doles out to another:

"Funny kid, ain't you?" Precept and example, be it observed, were alike unavailing; such expressions *were* used on General Russell's play-ground!

"Funny-keraintyu! what mean that?" demanded Enrique always eager to acquire information. There was a shout from the other boys, after which the mysterious expression being explained to him, he confidently added it to his English vocabulary, and "funny-keraintyu" became a current expression with them all.

About this time a new boy came and very soon gave occasion for the mysterious question being put to him. He was a little boy and such an awful word as that was quite too much for his philosophy and he came crying to headquarters to report that the boys were calling him "dreadful bad names!"

That this little incident did not detract from the popularity of funny-keraintyu is evident to those who are familiar with the genus boy, foreign or domestic.

Having acquired English sufficient to enable him to write somewhat astonishing letters in that coveted language, the Spanish boy usually was recalled to "my family" and entering his father's office became his right-hand English man. From this proud eminence as long as the Russell school was in existence—it closed with the death of its founder in 1885—he continued to send innumerable small brothers to undergo the same joys, sorrows, and endless vicissitudes that had marked his own career and which make up the sum of boy-life the world over.

EDITOR'S OUTLOOK.

CHRISTMAS IN LITERATURE.

WHENEVER a fact or thought becomes an influence in human life it appears in literature. Men's estimate of and obedience to the forces of love, heroism, possession, adventure, at various stages of the world, appear in song and story in exact proportion to the power they have exerted. The thread of each can be followed, now weak, again strong, now in an inexplicable tangle, again smooth and straight.

There is no brighter fact in history than Christmas. Its golden thread can be traced in literature from the day it started with the angel's carol,

> Peace on earth, good will to men;

but the character it takes at different periods varies greatly.

Sympathizing with the Squire of Bracebridge Hall who proclaimed against having any thing sung on Christmas eve except good old English, our talk of Christmas in Literature shall not cross the English marches. The earliest Christmas literature we find is the carol. It shows a mingled *motif* of grave and gay. There was the pious carol which pictured in quaint words and figures the stories of the birth of Christ:

> I come from hevin to tell
> The best nowellis that ever befell;
> To vow this tythinges trew I bring,
> And I will of them say and sing.
>
> This day to yow is borne ane childe
> Of Marie meike and Virgine mylde.

They told how

> The shepherds at those tidings
> Rejoiced much in mind,
> And left their flocks a-feeding
> In tempest, storm, and wind
> And went to Bethlehem straightway
> This blessed babe to find;

and nearly all concluded, in sentiment at least, with

> Rejoice, our Saviour he was born
> On Christmas day in the morning.

These holy jubilees had as rivals in early English the Christmas glees, a merry minstrelsy which echoed the boisterous celebration of the day in those times. Wither, Herrick, Ben Jonson, give us pictures of the revelry, the nonsense, the unreason, the misrule which were thought to be necessary to a *merry* Christmas. They call up the feasting, the peacock "pye," the boar's head, the hackin, the brawn, the wassail bowl, the plum pudding. They describe the yule-log, the mistletoe, the holly, the snap-dragon. They show how every man was glad then—

> And those that hardly all the year
> Had bread to eat or rags to wear,
> Will have both clothes and dainty fare
> And all the day be merry.

A picture which might be applied to the carnival practices of the nineteenth century. They insisted with all this noisy mirth that it was every man's place to

> Feast his poor neighbours, the great with the small.

In all the history of festivity there is nothing to compare in *abandon*, in frolic, in good-natured fellowship with what old English literature shows us of the Christmas jollity. Irving in one of the finest Christmas studies ever made, has gathered from the old carols and glees the essence of all this mirth, the forms of all these customs, and preserved them for us, in a sketch which places in striking contrast the present Christmas celebrations.

The jovial holiday of long ago was overshadowed in literature by the Puritanical spirit. The severe and dignified interpretation which it required of Christmas was inconsistent with the roaring songs of Herrick and his fellows. Father Christmas, frolicking in mad masques and dividing with the Lord of Misrule and the Abbot of Unreason the devotion of merry makers, became an outlaw. On December 24, 1652, it was that Parliament considered Christmas, decided it was not in harmony with the Scriptures, pronounced it "anti-Christ's masse" and *abolished* it.

Much polemic literature, such as that of Prynne and Stubbe, preceded and followed the legislation against the festival. Of course it was answered by those who upheld the day, and so Christmas produced in literature, instead of holy carols of praise and rollicking songs and ditties, a mass of bitter argument and contention.

There were, nevertheless, stately hymns produced in this period, such as Milton's Hymn to the Nativity, and later Wesley's

Hark! how all the welkin rings
Glory to the King of Kings!

But the old picturesque Christmas faded from literature in the severity of the Puritanical atmosphere.

With the nineteenth century came a revival, which we find at its best in Irving, Dickens, and Thackeray. The new Christmas was merry but quieter. What it lost in noise and frolic, it made up in cheerfulness and good-will.

Not only as in old England was the master of the house with all his kindred and his servants to make merry; the new spirit sent the happy into the highways and hedges on Christmas day to look up sorrow, and as fine old George Wither advises,

Bury 't in a Christmas pye,
And evermore be merry.

The pity is that grief, even though buried in "Christmas pye," will come up again. Our latest literature shows that the world has begun to realize this and demands that Christmas mean more than one happy day, that it mean a year of happy days to everybody. It proposes that the poor have all the year around enough to eat and to wear, that there be a roof for every man, that no child go untaught or untrained, that no soul be deprived of the Word of Life.

In the old days the blackened brand of the yule-log was carefully kept through the year and used to light the succeeding Christmas fire. We have celebrated Christmas in somewhat the same spirit, the memory of the good times of the past year inspiring us for the one day to make merry and to look after the poor, to give and to smile, but now we are learning that the yule-log fire need never go out, that we may celebrate in May as in December, that the first Christmas carol given to literature,

Peace on earth, good will to men,

is intended for an all-the-year-round sentiment.

The literature of the day is pervaded by this new Christmas sentiment. Broader charity, co-operation, universal brotherhood, are its watchwords. And this is a better and more promising spirit. It means larger things for the world as a whole. It excludes none of the sacred carols, none of the mirth, none of the family gatherings, but it extends them over a wider range of time and space. Who shall say that the Christmas revealed in the literature of to-day is not a truer interpretation than any that the literature of any other period has given us?

PLAIN MUNICIPAL LESSONS FROM CINCINNATI.

THE municipal affairs of Cincinnati divided with New York City through October the attention of students of local government. Since the last state election Cincinnati has been under the control of a Board of Public Improvements appointed by the governor of the state, Mr. Campbell. This Board was naturally of partisan make-up, being composed of four Democrats, and one Republican. It became evident some time ago that the affairs of the city were grossly mismanaged. Jobbery prevailed. Necessary business was neglected. When Governor Campbell became convinced that the men whom he had chosen, were abusing their power, he decided on an unusual and courageous step: to call an extra session of the legislature and to demand that the Board be hoisted and a new one formed, either by appointment or city election. To one who looks on city affairs as business matters conducted for a large firm, that is the city, the action was natural and to be-expected. A man who had turned his dry goods store or printing office or railroad over to a Board of five persons to manage and who found that they were robbing him systematically, would not be expected to keep them in their positions for an hour after the discovery. Even if the five persons were his own sons and brothers, he would be justified by every business man in breaking his connection at once. He would receive no sympathy for losses if he did not take such action. Nevertheless Governor Campbell's demand met with opposition. "It would hurt the party," was the objection. Politicians forget that nothing has ever been made strong by allowing corruption to remain in its veins. Fortunately the Governor had the manliness to stand by his convictions. The legislature was called on October 14, and after ten days, a bill was passed providing that a *non-partisan* Board be appointed by the mayor, to succeed the present one and that in April, 1891, the people elect a new set of city officers.

The results of all this are still to be seen, but there are several significant features worth consideration. Cincinnati is a city more than one hundred years old. It has wealth and perhaps the highest musical and artistic standing of any city in the West. It has had experience before with rings and bosses and political mismanagement. Now how could it allow itself to be so hoodwinked and defrauded? How could it have brought on itself such a scandal? Would a man of culture and refinement and experience who allowed his private affairs to get into such a tangle be commiserated? Not at all, and there would be but one explanation given of his distress—neglect. The decent, honest business men of Cincinnati are the ones to blame in this case just as they are the ones to blame in New York's municipal shame. They have not done their duty. In any city where the heeler, the boss, the ringster, holds the power, it is because he is more diligent and skillful in manipulating party machinery than the good citizens are in trying to secure clean management. If the good citizen had the local welfare as much at heart as theoretically he is supposed to have, he could soon drive his antagonist of the spoils system from the town.

It may be answered that the city had not the power of self-government that it had been deprived of the control of its own affairs; but does any one suppose that if a wholesome interest in local government had existed, it could have been prevented from attending to its own business? Not at all. It had not home rule because its good citizens had not asserted themselves.

This matter has a practical lesson for the citizens not only of great cities but of small towns, for everywhere we see disinclination to attempt to influence local affairs. The reason may be what Mr. Bryce suggests as an explanation of our good people's keeping out of national affairs, that in the United States men find other things more interesting than politics. It may be the list of reasons which Walker gave fifty-five years ago in his "Original": "The difficulty, from want of proper organization, of effecting much good; the fleeting nature, from the same cause, of any good effected; the want of co-operation on the part of others like themselves; the opposition of the interested and the factious; and the grievous annoyances of popular elections." But whatever the reasons the fact is just as inexcusable as it is for the individual to neglect his private business until he is so involved that he brings disgrace on himself.

Governor Campbell has played a part in the action which is both bold and manly. It is not customary for politicians to-day to oppose the members of their own party, however flagrant their actions may be. An office-holder that does consider his principles as a higher law than his constituency's fancy or his fellow-partisans' desire, does so, as a rule, at the cost of his political ascendency. Men cannot afford to oppose their party, we say, in excuse, but should not all good citizens see to it that men can afford to do the right thing. It is of infinitely more importance in our national life to emphasize faithfulness to principles, to secure courageous morals in office, than it is to uphold any platform. Indeed no platform is safe when the men who are elected on it have broken the fundamental laws of morals to secure their election. If a man cannot be trusted to keep the ten commandments, he cannot be trusted to uphold a democratic, or republican, or prohibition platform.

There is another feature which must not be overlooked, it is that a non-partisan board has superseded the old one. There is danger and folly in carrying politics into local government. Neither tariff nor free trade, the admission of a new state or its rejection, the Lodge bill or the River and Harbor bill has any thing to do with keeping the streets of a town clean and its sewerage sufficient, with giving it plenty of light and pure water at a cheap rate, with providing schools enough for all its children and taking care of its poor. These are matters for the men of the town who understand them most thoroughly and can handle them with the least expense and the most satisfactory results. They have nothing to do with national politics. When Governor Campbell asked that a non-partisan board be appointed, he took a long step toward securing a clean administration in Cincinnati. When the Municipal League of New York demands non-partisan officials for that city, it knows that it undermines the system of abuse which has prevailed in its government.

These plain lessons from Cincinnati are worth the attention of every citizen, in any town which has home rule.

CANON LIDDON AS A PREACHER.

THE century lost its greatest preacher when Canon Liddon died a few weeks ago. Whatever men may have thought of Liddon's beliefs, all who heard him were astonished at his power. An Englishman, he preached in a land where sermons are usually regarded as bores, even by members in good standing in the Established Church and where many worshipers leave the sacred edifice during the singing of the hymn which divides the service proper from the sermon. To St. Paul's Cathedral, however, men flocked in thousands for years, not to participate in the service but to hear Liddon preach; they left no benches empty; they sometimes struggled with each other for standing room. English custom, with the suggestion of Her Majesty as precedent, has decreed that a sermon shall not exceed twenty minutes in length. Liddon frequently preached more than an hour, yet all his hearers regretted that the sermon must close. Ordinarily the English preacher is listened to only by those who are of his own faith, but dissenters of all kinds, with Catholics, Hebrews, Agnostics, and Atheists, heard Liddon with respect and admiration, however much they might differ from him in opinion.

Yet the late Canon of St. Paul's had none of the qualifications supposed to be necessary to a popular preacher. Nearly all pulpit orators who are popular nowadays are either liberal in theology or peculiar in manner. Liddon was neither; sympathizing tenderly with the most heterodox person who was endeavoring to walk in the path lighted from above, he nevertheless was a theologian of "cast-iron" creed; the faith of the ancient church, the church of the apostles before the Roman hierarchy came into power, was his church, and he had little patience with any school or system of religious thought which threatened any line of the Nicene creed. His manner was that of the orator who understands his subject and is skillful in placing his views plainly before people; this may imply an unusual combination of qualities, but certainly it is not peculiar. He never stooped to a trick of the platform; never made a statement which he had not carefully weighed; never, in his most impassioned moments, said any thing which would not bear the test of the hearer's after-thought. Yet his sermons seldom or never were homilies, such as may be depended upon by an eloquent man to move a mixed audience; almost always they were theological arguments. They were full of earnest, affectionate Christian spirit, but the spirit seemed deduced from the doctrinal statements upon which the sermons were based. Every tenet of the faith found in him a zealous advocate, and the effect of the zeal was sustained by a mass of evidence which appalled the would-be doubter. Indeed, it was as a theologian that Liddon first became known and respected in the church; for five years he was vice-principal of a theological college, and it is said that to this day all men who studied under him retain the faith as he taught it.

After granting, however, as must be done, his natural eloquence, his vast wisdom, his argumentative ability and his sincerity, there remain to be noticed, three qualities, without which he never could have obtained his incomparable fame as a preacher. They were spirituality, affection, and natural force. He inherited from his father, who was a naval officer, that splendid combination of perception, decision, and energy which men call force; although a pattern of Christian humility, he did with all his might whatever he believed was right, and no matter how soft his words, or how admirable his temper, he spoke with the air of one invested with authority—the naval officer's habitual manner. His home life, with his parents, was singularly fortunate and happy; his father and mother were devoted to each other and to their son, so from his youth up his affections were steadily and properly trained. His love for humanity was unbounded; all that he said from the pulpit, no matter how dry the subject might seem, was full of an affectionate spirit, which his manner and tone expressed. Greatest of all, his spirituality was strong and abiding; the unseen world was as real and present to him as the visible world about him; heaven had been brought near him while he was still at his mother's knee, and his thoughts never departed from it. He never was a dreamer; he never rhapsodized over the joys of the hereafter; in all his sermons he seemed so full of the assurance of the rest that remained for the people of God that his duty was only to make all men partakers of it.

To hope that his equal may appear in the near future is daring. As already shown,

his equipment was unusual; much of it was his before he ever read a line in theology or attempted to address an audience, and this portion of it was of a quality which cannot be acquired—it was inherited. The wisdom of Dr. Holmes' dictum that the education of a child should begin a hundred years before birth, is shown by Canon Liddon's invaluable inheritance from his parents. In this respect the dead preacher's life, even were it regarded from no other standpoint, must always be significant and stimulative.

EDITOR'S NOTE-BOOK.

AN important issue in Wisconsin in the late election was what is known as the Bennett law. This law was passed in the spring of 1889. It provides that every child between the ages of 7 and 14 shall have 12 weeks in school each year, and that no schools shall be recognized save those which teach reading, writing, arithmetic, and history, in English. The large German population supporting parochial schools in which the instruction is exclusively German, rose against the bill, and by means of it the Democrats won the municipal elections in Milwaukee in April, 1890. In spite of the fact that a Democratic Bennett Law Association seceded from the party to help the Republicans in the campaign, Wisconsin went Democratic by a large majority. Probably this will end the Bennett law and a great number of children in the state will continue to receive instruction in the German language alone, an un-American and indefensible proceeding.

THE local congressional candidate is one of the peculiar features of American politics. Where law does not forbid seeking a candidate outside the district, local pride and precedent prevent it. The rule was broken in Massachusetts, however, in the recent elections, the Democrats of the sixth district nominating a candidate from outside their boundary. This is the common practice in both France and England. In either country a man has over five hundred seats for which he may stand. If the place in his own town or county is filled he may seek nomination elsewhere. The fact that with us but one district is open, with its attending result that if a candidate loses the nomination or election he is thrown out of Congress for a long period, is given by Mr. Bryce as one reason why the best men of the United States are chary of devoting themselves to politics.

THE outbreak among the Italians in New Orleans in October has been generally conceded to be the work of the Mafia. This society of brigands has a picturesque reputation in Sicily for villainy, and it is not strange if its spirit, if not its form, has come over with the numbers of Sicilian Italians which throng the Crescent City. For many years there have been outbreaks, but none so threatening as the present. The citizens are fully aroused and a Committee of Fifty appointed by the Mayor announce to the Italians—there are some 20,000 of them—that stiletto societies must cease, that they will be put an end to, "peacefully and lawfully if we can—violently and summarily if we must." In face of the large and increasing Italian immigration—in the nine months ending with September it was 46,748 against 20,118 for the corresponding period last year—it is most essential that decisive action be taken wherever the lawless class of Italians congregate.

> Ef you git *me* inside the White House
> Your head with ile I'll kin' o' nint
> By gittin *you* inside the light-house
> Down to the eend o' Jaalim Pint.

What Mr. Lowell wrote for satire in 1848 is a very good description to-day of our methods of supplying the civil service. There are evidences, however, that the condition is not fixed. The late annual meeting of the Civil Service Reform League furnished several. It showed a larger amount of public interest in the League than ever before, better appreciation of and more sympathy with its aims, on the part of press and people. The reform is coming—but not through any party. It is public opinion alone which will bring it.

THE people are counted at last. We are 62,480,540. The result is less than was expected, and there are charges of inefficiency and of dishonesty against the census bureau. Taking statistics has become so highly de-

veloped a science that many mistakes are unnecessary. It is not probable that many have been made in the present case. Where they have occurred, and can be proved, a recounting should be granted. An accurate numbering of the people is all important, and the Government could better afford to order the census retaken than to impair its usefulness by allowing evident mistakes to go uncorrected.

THE Wilson Bill does not solve the Original Package question. Liquor dealers claim that the bill can apply to no legislation which took place before its passage, that if the laws were unconstitutional before its passage they are after, and that they must be re-enacted to be operative. This interpretation has been upheld in Kansas, though not in Iowa. The general and growing sentiment is that the Supreme Court should reconsider its decision concerning Original Packages. As Senator Edmunds says:

The people of the states should have the charge of the preservation of their own autonomy, whether it relates to drugs, dynamite, or intoxicating liquors. . . Each state must govern itself. . . But after all, we need not give ourselves any great uneasiness. The Supreme Court . . . is liable to review and revise its action, as it has done before, and very wisely too.

It is certainly hard for a layman to understand why, if under the constitution, a state can forbid the introduction of goods or foods supposed to be infected with disease, she cannot forbid the introduction of liquors, which she believes to bring a worse infection.

AT Halle, Germany, for a week of October was seen the novel sight of nearly 400 Socialists in free debate. It was the celebration of their return to freedom. The developments of the congress are not threatening. Moderation is the intention of the majority, and a campaign of education by means of newspapers and pamphlets seems to be their chief dependency. There were several significant features: the admission of women as delegates; the suspicion of each other which existed among the radicals; the pronounced antipathy to religion; the extent to which even the moderate party demand state aid, going so far as to include free legal and medical assistance.

"ARMENIA for the Armenians" is the cry which is coming from that long-suffering country. Abused by Turkish officials, persecuted by the hatred of the Mohammedans because they are Christians, overrun by the savage Kurds, kept in turmoil by the intrigues of Russia, the Armenians are at present one of the most pitiable peoples on the face of the earth. England long ago engaged that Turkey should give the Armenians a respectable government and needed reforms, but she has not kept her engagements.

NO honor which Germany could bestow was unfit for the ninetieth birthday of Count Von Moltke. The simple-hearted, unobtrusive old hero has won the admiration of the world for his military skill in the wonderful campaigns he conducted. War to him is not what it is to most soldiers—a field for adventure and for acquiring possession. He declares it "an element in God's creation" and believes that "without war the world would go into decay and lose itself in materialism." His soldier life has been in perfect harmony with this high ideal. It is a gratification to all nations to see Von Moltke come down to old age honored and loved as he deserves. There is but one regret connected with the pageant reported from Berlin—the absence of Count Bismarck.

THERE are enough examples familiar to everybody, of corporations which, to quote Isaac Watts' expression for wanting the earth,

> ——stretch their arms like seas
> And grasp in all the shores.

Their opposites alone interest the *Note-Book*. In November, it remarked that the Louisiana Lottery Company was depending upon the express companies for transportation. This meant large profits for the carriers. But one of the express companies, the United States, *refuses* to handle the Lottery's business. Let the pessimist take note. When a great private corporation prefers reduced profits to helping on a bad business, the cry that the times show no honor where self-interest is concerned, no self-sacrifice in matters of dollars, must be revised.

FOR the first time the full diary of Sir Walter Scott has been published. It covers the period of his financial distress and of his noble efforts to satisfy his creditors. The attitude which Sir Walter took in regard to intellectual power, was that it was property and that he had no right to withhold it from his creditors; thus he says:

I might save my library, etc., by assistance of friends, and bid my creditors defiance. But for this I would, in a court of honor, deserve to lose my spurs. No, if they permit me, I will be their vassal for life, and dig in the mine of my imagination to find diamonds (or what may sell for such) to make good my engagements, not to enrich myself. And this from no reluctance to allow myself to be called the Insolvent, which I probably am, but because I will not put out of the power of my creditors the resources, mental or literary, which yet remain to me.

This high standard is entirely beyond the present conception of intellectual property, for according to it, even that which has already been 'dug from the mine of the imagination' cannot always be called one's own.

ONE of the most interesting men of this century died at Trieste, Austria, in October—the traveler and scholar, Sir Richard Burton. It was he who in disguise entered Mecca and Medina after they had been for years closed to Christians. It was he who discovered Lake Tanganyika and opened a way into Africa for Livingstone and Stanley. His life is full of the wildest adventure; but it did not prevent his being a scholar of a vagabond sort. He wrote many books of travels and translated much from different languages—he is said to have been familiar with twenty-seven. His greatest literary work is his translation of the Arabian Nights, which has been called, because of its voluminous and learned notes, an "Encyclopedia of Eastern Life."

A SCOTCH judge was once called upon to decide on some point regarding a large bequest to a church. So purely a commercial transaction did the granting of the bequest seem to him that he called it "fire-insurance." This rough witticism stands very little chance of living long in the United States. Our rich men are wisely disposing of their property while still in their vigor. So marked is the practice that Mr. Gladstone recommends it to the English in a leading review and suggests to the rich of the kingdom that they found a society, where each member shall bind himself in honor to give yearly a percentage of his income for beneficence.

A RECENT reviewer of the missions of the world announces that forty-eight societies are in existence which aim to convert the Jew. He estimates that 100,000 Jews have been baptized in the last seventy-five years. Probably the most effective missionary work the people of the United States can do among the Jews is to see that those which now are flocking to our country are received kindly and are not subjected to prejudice. The persecutions in Eastern Europe have raised the immigration in the last year to over 32,000; 10,000 more than in the preceding year. It is to be hoped that they will find so different an interpretation of Christianity among the people to whom they have come, from that among those from whom they have fled, that the religion will be recommended to them.

A PETITION has gone to President Harrison requesting the appointment of a woman to fill Justice Miller's seat in the Supreme Court. It is spoken of as a "novel idea." Why should it be? Shakspere's Portia is not the only "Daniel come to judgment," which the world has seen. Women of large judicial minds have influenced every age. In many courts to-day women are pleading with success. A woman on the Supreme Bench is not out of harmony with history or the times; and while there is no probability of such an appointment in this generation or the next, there are signs that it may be made in some future one.

THE rapid opening to commerce of the new parts of the world is nearly equaled by the extent to which the old and partially abandoned portions are being harnessed by modern enterprise. Here is a canal almost complete *via* Corinth by which shipping can go from the Gulf of Athens to the Gulf of Corinth, thus avoiding Cape Matapan; here is a bridge planned for the Hellespont, and only waiting for the Sublime Porte to grant a charter to become a reality; and here are Philadelphia locomotives arriving at Jaffa, which soon will be puffing between that port and Jerusalem. The world over, a new civilization is building on the ruins of the old.

OUR readers will remember that in *The Library Table* of THE CHAUTAUQUAN for April, 1890, was published a curio from the will of Benjamin Franklin. It was shown there that the money had not amounted to nearly so large a sum as the philosopher had estimated it would reach by the end of the first century. It seems that if his heirs have their way the public will not get what it has amounted to. They are about to contest the will. When we remember the nonsensical

and useless bequests which are upheld, such as printing pamphlets advocating doctrines long since dropped by the world, ringing bells for the dead whom no one remembers any longer, and supporting pulpits and schools for which there are no hearers and no pupils, we cannot believe that any court will disregard the evident intention of Franklin's will.

"ALPHONSE KARR, gardener" was written over the door of the French novelist whose death has been recently reported. A Romantist of the Victor Hugo school, he wrote many books of great popularity. He also dabbled in politics and wrote freely to the end of his long life for the French reviews, on all sorts of subjects. But it was among his plants that he was most at home. A devotion to horticulture like that of Prince Von Ligne characterized him. His "Trip around my Garden" is a delightful book, an example of the absorbing interest, the unadulterated pleasure, the exciting episodes which only the enthusiastic gardener knows.

THE *Chautauqua Assembly Herald* in the last volume printed a bit of history in regard to the spelling of the name Chautauqua, which will interest those who are following Dr. Thorpe's studies on Chautauqua in History: Until twenty-five years ago the name was spelled Chautauque; and by all Western New-Yorkers pronounced as it is to-day. But those living at a distance persisted in pronouncing it "Chautawk." Judge Foote, of Jamestown, was so disgusted with the mispronunciation that on a return from the East, where it had especially annoyed him, he resolved to effect a change in the spelling of the word. At first it was thought that a legislative act would be necessary to secure the change. As soon as it was decided that it could be done without such a measure, he went to the commissioners, to the county clerk, and to all the editors, and persuaded them to change the spelling of the word. In an incredibly short time "Chautauque" disappeared before the Chautauqua of to-day.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR DECEMBER.

OUTLINE OF REQUIRED READING.

First Week (ending December 8).
"Outline History of England." Chap. IX.
"Our English." Pages 190–215.
IN THE CHAUTAUQUAN:
"The Intellectual Development of the English People."
"An English Scholar of the Middle Ages."
Sunday Reading for December 7.

Second Week (ending December 15).
"Outline History of England." Chap. X.
"Our English." Pages 215-245.
IN THE CHAUTAUQUAN:
"How the Saxons Lived."
"The Religious History of England."
Sunday Reading for December 14.

Third Week (ending December 22).
"Outline History of England." Chap. XI. (first half).
"From Chaucer to Tennyson." Chap. I.
IN THE CHAUTAUQUAN:
"The English Constitution."
"The Brazilian Constitution."
"What Shall we do with our Children?"
Sunday Reading for December 21.

Fourth Week (ending December 31).
"Outline History of England." Chap. XI. (last half).
"From Chaucer to Tennyson." Chap. II.
IN THE CHAUTAUQUAN:
"The Tenure of Land in England."
"Studies in Astronomy."
Sunday Reading for December 28.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Memory Contest: Write on blackboard or paper, the table on page 151 of "Outline History of England."
2. A Study: The English Scholar of the Middle Ages. Illustrate by illuminated texts. Supplement by "To a Missal of the Thirteenth Century."*
3. Colloquial English: Short impromptus on characters in the history lesson for the week, to be criticised by the members.
4. Reading: "Maid of Domrémy." *
5. Debate: Resolved that the introduction of the Monastic System was a benefit to the English people. (See Freeman in present number.)

*See *The Library Table*, page 414.

SECOND WEEK.

1. Roll-Call: Your favorite English Queen and why—to the accession of James I.
2. Round-Table: Salient points in "How the Saxons Lived." (See series of articles concluded in this number.)
3. Reading: "Suggestions on the Use of English."*
4. Paper: War before and after the invention of gunpowder.
5. Discussion of the influence of Henry VIII.'s domestic difficulties on the breach between England and the Pope.
6. Talk: Shakspere's conception of Cardinal Wolsey's character, illustrated by readings from "Henry the Eighth."

THIRD WEEK.

1. Roll-Call: Answered by literary curios from the Conquest to Chaucer.
2. Paraphrase of the "Vision of Piers Plowman."
3. Discussion of the Six Articles.
4. Continued story—Subject, Elizabeth and Mary: To be told by the members in succession, no one to occupy more than two minutes.
5. Debate: Resolved, That the Brazilian constitution by lengthening the official term, by substituting educational for universal suffrage, and by providing for easy amendment has improved on the American plan.

FOURTH WEEK.

1. Essay: Elizabeth's Suitors.
2. Table-Talk: Review the series of articles, "The Tenure of Land in England."
3. Reading: "The Beginnings of Astronomy."*

Let the circle resolve itself into a fireside group and devote the rest of the evening to Christmas. Each one is expected to contribute to the entertainment. Let one tell a Christmas story, another sing a carol, a third read the selection in *The Library Table*, "Christmas in 1548," others explain the legends and significance of Christmas greens.

If the circle desires to devote an entire evening to Christmas, by adding to these suggestions and consulting back volumes of this magazine, it will be able to arrange as elaborate an entertainment as is desired.

CHAUCER DAY.

Through me men go into the blissful place
Of the heart's heal and deadly woundë's cure;
Through me men go unto the well of Grace,
Where green and lusty May doth ever endure;
This is the way to all good aventure;
Be glad, then, Reader, and thy sorrow offcast,
All open am I, pass in, and speed thee fast!
—*From "Assembly of Fowls."*

"The Canterbury Tales" offer a fine opportunity for an evening's entertainment. Let the circle represent as many as possible of the "nine and twenty" that made the pilgrimage to Canterbury. They are supposed to be at the Tabbard Inn, which can be well represented by a large old-fashioned kitchen, with fire-place. The guests should all be in appropriate costume, suggestions for which can be found in the Prologue to the Tales. An illustrated edition of Chaucer would be of service. The Host is to act as master of ceremonies. Certain stories previously chosen and prepared shall be told by appropriate characters. The following are suggested as especially good.

Knight: The knight should be clad in full armor, helmet, coat of mail, greaves, and carry a shield and spear.

Wife of Bath: She should wear a wimple [a covering of silk, linen, or cotton laid in folds for neck, chin, and sides of the face], a broad brimmed hat, a foot-mantle [probably a sort of riding petticoat],

—on her feet a pair of spores scharpe.
Hire hosen were of fyn scarlett reed,
Full streyte [straightly-teyed, and schoos full moyste [soft] and newe.

Franklin: He should wear rich and highly-colored clothing, long pointed shoes, short shoulder cape fastened at the left shoulder, a dagger and pouch of white silk at his girdle.

White was his berde as the dayesye.
Of his complexioun he was sanguine.

Man of Law: His costume should be a skull cap, a loose gown reaching to the knee, belted with sash, knee-breeches, and low shoes.

Nowher so besy a man as he ther n'as,
And yet he semed besier than he was.

Nun: The usual dress of a nun; a long black cloak and a wimple.

Clerk: The same dress as the Man of Law, over which should be thrown a short cloak of coarse material.

Not oo word spak he more than was neede,
Al that he spak it was of heye prudence,
And short and quyk, and ful of great sentence.
Sounynge in moral manere was his speche,
And gladly wolde he lerne, and gladly teche.

THE CHAUTAUQUA CORNER.

SUGGESTIONS TO SOLITARY READERS.

THE chapter on "Colloquial English" brings a gloom into the Corner. It suggests somebody to talk with on other themes than housekeeping and neighborhood affairs. The Occupant has nobody. The household of which the Corner is a

*See *The Library Table*, page 414.

part, is a silent one. It works hard, eats heartily, sleeps long, and few words are interchanged. To be sure the pastor comes in now-and-then and prays. He is a solemn man with great respect for his office and quite unaware that the Occupant would rather talk with, than listen to, him. The neighbors who come in repeat the news, dispute a little over the political situation, and wonder whether we'll have "good goin'" this winter. Then there is the school-teacher, who does all the talking himself. It is not a promising situation for improving conversational graces. Is it hopeless? By no means.

Those who have limited opportunities for conversation often blunder by thinking that only certain topics are legitimate. They conceive the idea that history, literature, science, and art are all that should be handled in conversation. Since there is nobody for them to discuss the little they know on these lines with, they keep silent and grow glum over their lack of opportunity.

But this is an un-Chautauquan attitude. It is with the weapons which we possess that Chautauqua bids us attain culture. It is an attitude which would prevent most of the world from ever becoimng ready talkers and sympathetic listeners.

It is in making use of the material which is at hand that the deepest art of conversation lies.

Simple incidents, every-day events, when handled with sympathy and appreciation, can be talked about in so fresh and bright a manner that they deserve to be called conversation, and the practice becomes a constant drill in "Colloquial English." In the same way the neighborhood gossip, the minister's last sermon, the Sunday-school lesson, the new school ma'am, and the best way to keep vegetables, may be made a drill in vivacity and correct expression.

And when this is done what then? There is no opportunity for helpful criticism. This work which is so useful in *Local Circles*, how is it to be carried on in a Corner? The most useful criticism which anybody experiences is self-criticism. When one is downright in earnest about self-improvement, he will do all for himself, or nearly all, that critical mates could do. More, he will find a rich field for criticism in the periodical press. One of the most interesting scrap-books to be made is from the slips, the abuses, and the blunders of the hurried writers. The newspaper corresponds to table-talk in many particulars, and many of their errors and peculiarities are common. If discretion is employed in collecting specimens one can soon gather a book full of errors and peculiarities, which will afford amusement as well as cultivate exactness and discrimination.

One method of improving "Colloquial English," which is but little practiced nowadays, is writing long and gossipy letters, narrating all the incidents, the plans, the hopes, the surroundings of one's life. There is no Corner but has such an outlet. The freer and faster the writing, as a rule the more beneficial the practice.

The great hindrance to the Occupant's becoming master of a good English style is after all the failure to use all the opportunities at hand. The thought that so much more could have been done with so much greater ease if the attempt had been made in youth instead of middle age, often overrules the better sense, and periods of inertness and discouragement follow. In every thing it is only by advancing from where we now are, that we progress. There is no way of beginning at some desired point ahead.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR DECEMBER.

"OUTLINE HISTORY OF ENGLAND."

P. 146. "Dau'phin." This was the title borne by the oldest son of the king of France from the year 1349 to 1830, when it was renounced by the son of Charles X. The title originally belonged to the counts of Vienne, and is said to have arisen from the fact that one of them wore on his helmet the device of a dolphin. The name of the province itself was afterward changed to Dauphiny. Humbert II., the last one of these counts, sold his province to the king of France and transferred his title to the king's son.

P. 147. "Verneuil" [vair-nŭ-y]. The sound of *l* in French words is hard to represent in English; perhaps the consonant *y* uttered as briefly as possible after the preceding vowel represents it as well as any thing that can be used in writing.

"Yeoman." An Old-English word formed, perhaps, from *ge* and *man*, and meaning servant, the Anglo-Saxon verb *ġeman* meaning to

care for. The yeomen in England belonged to the common people, but were next below the gentry. The English army was composed largely of this class, while the French troops were mostly from the ranks of the nobility.

P. 149. The twenty-two years between the death of the Maid of Orleans and the close of the One Hundred Years' War were passed in almost constant warfare in the endeavor to finally drive the English invaders from France.

P. 150. "The War of the Roses." According to Shakspere, certain lords were in the Temple Gardens, contending about the succession when Richard Plantagenet [duke of York] exclaimed—

> Since you are tongue-tied and so loth to speak,
> Let him that is a true-born gentleman,
> If he suppose that I have pleaded truth,
> From off this briar pluck a white rose with me.
>
> *Somerset.*
>
> Let him that is no coward nor no flatterer
> Pluck a red rose from off this thorn with me.
>
> 1 Henry VI., Act II., Scene 4.

"Edmund Beaufort" was the brother of the John Beaufort, duke of Somerset, whose name is found in the genealogical table on page 151. Edmund succeeded John as duke of Somerset.

P. 153. "Benevolences." Edward "bethought him of an ingenious expedient, which was to ask the rich citizens out of kindness to give him a large sum, which was called a 'benevolence' or token of good-will. The citizens would much rather not have given it, but they dared not refuse 'as though,' says More, 'the name of benevolence had signified that every man should pay not what he himself of his good-will list to grant, but what the king of his good-will list to take.' So, though bearing so pleasing a name, it was a grievous additional tax, and the ingenious idea in due time produced its effect."—*Guest's "English History."*

P. 154. "The king-maker." "Richard Neville, Earl of Warwick, was the most powerful of England's feudal barons. His vassals formed a vast army; and so numerous were his retainers, that he is said to have feasted daily at his various manors and castles upward of thirty thousand persons." It was probably due to his help that the Yorkists had been able to win the battle of Towton which made Edward IV. king. Afterward when Warwick threw his influence in favor of the Lancastrians, the Yorkists were beaten. Edward was compelled to flee, Henry VI. was released from his imprisonment in the Tower and again proclaimed king. The government of the country was then for a time completely in Warwick's power. It was from these circumstances that he gained the title "king-maker."

"Lady Elizabeth Grey." By this imprudent marriage with the widowed daughter of a Lancastrian baron, Richard Woodville, Lord Rivers, Edward imperiled his position as king.

P. 156. "The murder of the Princes." The story of their having been smothered is told by Sir Thomas More. The murder had been entrusted to Sir James Tyrrel, who sent three assassins to execute the commission. Finding the princes asleep in bed they smothered them with the pillows, and showed their dead bodies to Tyrrel. They were buried at the foot of the stairs. In the reign of Charles II., it is said, there being occasion to dig in that spot, bones which in size would exactly correspond to those of the princes were found. See Shakspere's "King Richard III."

P. 161. "Lambert Simnel." "A rumor having spread among the people that the earl of Warwick had escaped from the Tower and was lying concealed in some part of England, a priest of Oxford, named Simon, brought forward a handsome youth, whose real name was Lambert Simnel, but who had been trained by Simon to personate the young earl. He took him to Ireland where the people received him with joy and proclaimed him king, under the title of Edward VI. And although the king exhibited the real earl of Warwick in public, the imposter still retained his adherents in Ireland [and they advanced with him to Stoke]."—*Anderson.*

P. 163. "Mulcted." See "Word Studies," page 397 of this magazine. It is said that the earl of Oxford was obliged to pay a fine of £10,000 for making too great a show of liveries on the occasion of the king's visit to him.

"The Star Chamber." "The court of the Star Chamber was of very ancient origin, and derived its name from the chamber of the king's palace at Westminster, in which it used to hold its sessions, the ceiling of this apartment being decorated with stars. It had very extensive powers, both civil and criminal, and could adjudge cases without the intervention of a jury. Hence it became a formidable instrument of tyranny. It was abolished by act of Parliament in 1641."—*Anderson.* See pages 217 and 223 of the text-book.

P. 164. "Feudatories." Tenants holding lands on conditions of military service.

"France . . . annexed a large share of Italy." Louis XII., king of France, had received from his grandmother claims to Milan and to Naples which, as he held, had been usurped by other heirs. On coming to the throne he immediately pressed these claims, and succeeded in winning them.

P. 165. "Maximilian." Emperor of Germany.

"Guinegate." This field was in the extreme northern part of France, in what is now the department of Calais. It was a few miles from the coast, about half way between Calais and Crécy. For a number of years the French provinces had seen no hostile armies, and at sight of these combined English and German forces, their troops were seized with a panic, and putting spurs to their horses they fled without a blow. For this the name of battle of the Spurs was given to the action.

"Scots always on the side of France." Recall for the reason of this what is said concerning the Scotch and French on page 121 of the text-book.

P. 166. "The Field of the Cloth of Gold." The joyous meeting of the two great monarchs of England and France, Henry VIII. and Frances I., in the renowned valley of Ardres, was an event which made all Europe ring with the history of its wonders. Henry with his queen and whole court passed the sea from Dover to Calais, and thence proceeded to Guisnes, a small town on the frontiers. Francis, attended in like manner, came to Ardres, a few miles distant, and the two monarchs met for the first time on horseback, in the fields, at a place situated between these two towns, but still within the English pale; for Francis agreed to pay this compliment to Henry, in consideration of that prince's passing the sea that he might be present at the interview. Wolsey, to whom both kings had entrusted the regulation of the ceremonial, contrived this circumstance in order to do honor to his master. The nobility of both France and England here displayed their magnificence with such emulation as procured the place of interview the name of 'The Field of the Cloth of Gold.' "—*Hume.*

P. 167. "Boleyn" [bool'in]. "Campeggio" [kam-ped'jo].

P. 169. "Sir Thomas More." See "From Chaucer to Tennyson," page 47.

P. 174. "The Poet Surrey." See "From Chaucer to Tennyson," pages 48 and 49.

"Bills of attainder." These were laws declaring persons guilty of treason and condemning them without a formal trial.

P. 175. "The Litany." The appointed form of responsive prayer used as part of divine service.

P. 176. "Solway Moss." Shortly before this time the English had crossed the Tweed at Berwick, but on learning that James had collected an army of about thirty thousand men, they retreated into their own country. James gave the signal to pursue them. His army having become disaffected, only one-third of the number crossed the border, and these were upon the point of meeting when a small body of about five hundred English appeared against them. The Scots were thrown into a panic and took to flight. Only a few were killed in the rout, but great numbers were taken prisoners.

P. 180. "Missal and breviary." The former is the Roman Catholic mass-book, or service-book, containing the daily eucharistic service for the whole year; and the latter is the book containing the matins, lauds, vespers, and the complete daily service, which all who are in major orders are obliged to read.

"Purgatory." The word is derived from two Latin words *purum*, clean, and *agere* to make. It is applied to a place or state believed to exist after death, where the souls of those who are not worthy to be admitted to paradise, and who do not deserve to be eternally lost, are purified and made fit for heaven.

P. 181. "Chantries." Endowed chapels where priests sing or say mass for the souls of those who build and support the structures.

P. 182. "Christ's Hospital." This famous school is commonly called the Blue Coat School, from the blue tunics worn by its little inmates.

P. 185. "Lady Jane Grey." She fell "a victim to the rashness and ambition of her misguided parents. Under the tuition of Aylmer, who was afterward bishop of London she made great progress in learning, and though but seventeen years of age when she suffered, she had evinced by the variety and extent of her acquirements, a most extraordinary capacity and mind, with personal charms which made her an object of admiration. She was endued with exemplary piety, and possessed a sweetness of disposition and a nobleness of heart that gained her universal love. Though she was induced to accept the crown, she took it rather as a burden than a favor, and resigned it with as great indifference as she would have laid down a garland when its beauties had faded and its scent had gone."—*Bayley's "History of the Tower."*

P. 190. "Inquisition." An ecclesiastical court established for the purpose of seeking out and trying persons accused of heresy, and endowed with the power of inflicting punishment upon those pronounced guilty. Although heretics had been punished by death as early as the fourth century, under Theodosius, yet the Inquisition proper was not called into being until the twelfth century. The Spanish Inquisition was especially severe.

"I-con'o-clasm." See "Word Studies," page 397. In the Netherlands, the iconoclasts assembled and destroyed the images in many of

the churches. "At Antwerp a mob ravaged the cathedral, destroyed the statues, cut in pieces the paintings, the pride of Flemish art, demolished the great organ, the most perfect in the world, overthrew seventy altars, and carried off the vestments (the priests' robes) and sacred vessels. Four hundred churches were sacked in Flanders alone by these violent opposers to the veneration of images."

P. 191. "Huguenots" [hu'ghe-nots]. The name was imported into France from Geneva, but its origin is unknown; it may have sprung from some person bearing either the whole name, or that of Hugo or Hugues, of whom no history was kept.

"Gauntlet." The custom in the Middle Ages, when one knight challenged another, was for the challenger to throw his gauntlet (glove of mail) on the ground before his opponent, and for the latter to pick it up if he wished to accept the challenge.

P. 195. "Surplice." The white robe worn by the clergy during part of their ministrations.

P. 197. "Coligny" [ko-leen'ye].

"St. Bartholomew's day." The day fell on Saturday, August 23. "All the leaders of the Protestants were assembled together for the purpose, as was represented to them, of doing honor to the marriage of their chief, the young king of Navarre, with the sister of Charles IX., a miserable young king who then occupied the French throne. This dull creature was made to believe by his mother and other fierce Catholics about him that the Huguenots meant to take his life; and he was persuaded to give secret orders that, on the tolling of a great bell, they should be fallen upon by an overpowering force of armed men and slaughtered wherever they could be found. . . . The moment the bell tolled the murderers broke forth. During all that night and the next two days they broke into houses, fired the houses, shot and stabbed the Protestants, men, women, and children, and flung their bodies into the streets. Upward of ten thousand Protestants were killed in Paris alone; in all France, four or five times that number."—*Dickens.*

P. 198. "Sea-beggars." A name given to the inhabitants of the coasts of Holland and Zealand. A large portion of their land was reclaimed from the sea by the construction of huge dikes.

"Galleons" [gal'le-ons]. A name applied to the ships used by the Spaniards. Large vessels with three or four decks.

"Buccaneers." Sea robbers. The term was applied especially to the English and French adventurers who combined to despoil the Spanish in America in the seventeenth and eighteenth centuries.

P. 200. "The Lizard." A bold headland on the most southern point of England, twenty-three miles southeast of Land's End.

FROM "CHAUCER TO TENNYSON."

P. 7. "Inflections." See "Word Studies," page 46 of this magazine.

P. 9. "*Scôp.*" Singer, poet.

P. 12. "*Resumé*" [rā-zu-mā]. A summing up, a recapitulation.

"*Jongleurs.*" See note in THE CHAUTAUQUAN for November, page 168.

"Taillefer" [tä-ĭ-fĕr].

P. 13. "Roncesvals" [rong-sā-văl]. A small town of Spain, which commands the entrance to one of the passes of the Pyrenees. "The numerous local ballads and romances of the Middle Ages, connected with Roland and other peers of Charlemagne on one side and with the Spanish Bernardo del Carpio on the other, have given to the place a legendary character which history cannot remove."

"Sagas." Legends handed down among the Norsemen and kindred people.

"Knights-errant." Wandering knights; men who traveled in search of adventures, seeking to aid the weak and helpless and to redress wrongs.

"Metrical romances." Tales told in verse.

"Chivalry." The system of knighthood.

"Strophic." Pertaining to strophes [strō'-phēs], songs given on the stage while turning from the right to the left of the orchestra; that part given when going in the opposite direction was called the antistrophe. "Hence in ancient lyric poetry the former of two stanzas was the strophe, and the latter the antistrophe."

"Alexandrines." Lines composed of twelve syllables which are divided into six iambi—an iambus is a foot of two syllables, having the accent on the second. An Alexandrine is frequently used as the third line of a triplet, to impart weight or solemnity, as in the following from Dryden's Æneid:

> Their fury falls; he skims the liquid plains,
> High on his chariot, and, with loosened reins,
> Ma-jes' | tic moves' | a-long' | and aw'-ful pause' | main-tains' |

P. 14. "Sassenach." The Gaelic form of the word Saxon. It was the word applied by the Celts of Britain to the Saxon invaders.

"Cymri" [Kim're].

"Marches." The frontiers of a land, especially applied to those between England and Scotland, and between England and Wales.

P. 17. "Ormulum." The book took its name from its author Orm or Ormin, a regular

canon of the order of St. Augustin. An ancient inscription reads,

> This boc is nemmed Orrmulum
> Forrthi thatt Orm itt Wrohhte.

"Allegorical interpretation." Interpretation by resemblances. An allegory is a narration of fictitious events in which it is sought to teach or to illustrate some important truth. An allegory in which the Jewish nation is represented under the symbol of a vine is found in Psalm LXXX., beginning with verse 8. Bunyan's Pilgrim's Progress is a long allegory. See page 21 of the text-book.

P. 18. "King Pepin." The reference is to a nursery rhyme to be found probably in "Mother Goose:

> Little King Pippin he built a great hall,
> Pie-crust and pastry-crust, that was the wall.

This is sometimes printed *Pepin* and explained to be a legendary reference to the famous Frankish king of that name. It is more probable however that it is merely a personification of *pippin*, i. e. apple, and of course the "hall" is the apple pie.

P. 19. "Mariolatry." The worship of the Virgin Mary.

"Hagiology" [ha-ji-ol'o-ji]. A name applied to a description or history of the sacred writings; also to narratives containing the lives and legends of the saints.

P. 20. "Geste." An Anglo-Saxon verb meaning to tell adventures; as a noun it means act, adventure, achievement.

P. 21. "The seven deadly sins" are, anger, covetousness, envy, gluttony, lust or luxury, pride, and sloth.

P. 23. "Satirist." One who writes satire, a form of composition which holds up vice or folly for reprobation. It is aimed at weakness, folly, or wickedness, rather than at the individual, and has for its object the reformation of the abuses which it dep[illegible]ts.

"Apocalypse." A name specifically applied to the last book in the Bible. It is derived directly from a Greek verb meaning to uncover, to disclose.

P. 24. "Vintner." A wine-seller.

"Dante" [dan'te], "Petrarch" [pe'trark], "Boccaccio" [bok-kät'chō].

P. 25. "Foulës." Birds.

"Parlament of Foules." The "Assembly of the Fowls."

"Machault" [mä-shō].

P. 26. "Prologue" [pro'log]. A prelude or introduction.

P. 27. "Sompnour or apparitor." A summoner of an ecclesiastical court, the officer who served the process [the means used for bringing the defendent] of the court.

"Apologues" [ap'o-logs]. Moral fables; fictions founded on "the supposed actions of brutes and inanimate things." Fine examples of apologues are found in Æsop's Fables.

P. 29. "Auctours." Authors.

P. 32. "James I." The third ruler of the Stuart dynasty in Scotland. On his way to France to be educated his ship was captured by an English man-of-war, and he was taken prisoner and held in captivity for nineteen years. During this time both Henry IV. and Henry V. treated him well, and especially the former carefully attended to his education.

P. 34. "Bedouins" [bed'oo-eens]. Wandering Arabs of the desert.

P. 37. "Excalibur" [ex-kal'i-bur]. The name of King Arthur's sword.

P. 40. "Humanist." One who follows the studies of the *humanities*, or polite literature.

"Elycon's well." Mount Helicon in Greece was supposed to be the favorite home of the Muses. Upon it was a grove sacred to them, and near this was a famous fountain which was thought to give poetic inspiration to all those who drank from it.

P. 41. "*Ferœ naturæ.*" Of a wild nature.

"Moss-troopers." Bandits or marauders who inhabited the border regions between England and Scotland. They took their name from the fact that the country over which they roamed ("trooped") was covered with moss.

P. 45. "Chalcondylas" [kal-kon'de-las]. A Greek scholar.

P. 48. "*Canzoni.*" Little songs.

P. 49. "Scansion." The act of marking and distinguishing the feet of which the lines of poetry are composed.

"Archaisms." Obsolete words and expressions.

P. 50. "Avernus." The lake located by poets at the entrance to the infernal regions.

"Eclogues." Writings in which shepherds are introduced who hold conversations with one another; idyls, bucolics—the latter word being derived from the Greek name for cow.

P. 51. "Anagrams." Transpositions of the letters of a word or expression by which new words are formed, as, for example, the common ones, Galenus, angelus; rail, liar.

P. 52. "Hamadryads." Wood nymphs, who live and die with the trees which are their homes.——"Satyrs" [sā'turs]. Deities or demigods represented as half men, half goats, who live in forests.

P. 53. "*Ottavarima.*" An Italian form of versification consisting of eight lines, the first six of which rhyme alternately, and the last two

form a couplet. All the lines are of the Italian heroic form, consisting of eleven syllables. Byron has closely followed this style of writing in his "Don Juan."

P. 54. "Gondoliers" [gon-do-leers']. Men who row gondolas, the flat-bottomed pleasure boats used in Venice.

"Epiphytic" [ep-i-fit'ik]. A Greek derivative from two words meaning to grow and upon; and applied to parasitic plants. Such plants take the name of epiphytes.

"OUR ENGLISH."

P. 190. "*Salons.*" A French word; properly the name of a drawing-room or parlor, but from that applied to the company assembled in such a room; brilliant social circles.

"Margaret Fuller." See article in the September number of this magazine, entitled "Margaret Fuller Ossoli."

P. 198. "*Il y en a qui parlent*" etc. There are those who talk well and who do not write well. It is because the occasion, the company, animates them and draws from their minds more than they find there when this stimulation is lacking.

"Rabelais" [rä-blā]. (1490–1553(?).) A French author. Lord Bacon called him "the great jester of France," and some one else named him the "Comic Homer."

P. 199. "The pho'no-graph." An instrument which registers and reproduces speech and all audible sounds. "It consists of a grooved cylinder covered with thin sheet metal, as tin-foil, and above this is a thin vibrating plate, to which is attached a stylus [a fine pointed wire] touching the tin-foil. As the plate vibrates under the influence of a sound, the stylus makes minute undulations in the foil, and these, when the cylinder is turned, set the plate in vibration and reproduce the sound."

P. 201. "Minerva." One of the great Roman divinities, the goddess of wisdom and of war. She is said to have been born from the head of Jupiter, completely clad in armor, springing forth with a war shout.

P. 207. "Kit-Cat." Written also Kit-Kat. A famous social club founded in London about 1703, which assumed later a political character. It took its name from Christopher Kat, (or Cat), the confectioner at whose house the members were accustomed to dine.

P. 222. "Phi Beta Kappa Fraternity." This, the first secret society or brotherhood of college students, was founded at Williamsburg, Va., in 1776. Other chapters or branches of the fraternity were established later in different colleges. It has now become an honorary fraternity, and the annual reunions of its chapters are noted events.

"The hustings." The name of the principal court of the city of London; also the place where an election of a member of Parliament is held; and from this it comes to be used of the platform on which the candidates for Parliament stand when addressing the voters.

P. 223. "Highfalutin." A slang term meaning the same as high-flying; pompous, showy, high-sounding. The second part of the word has no definite origin.

The expression "to make a speech for Buncombe" came into use during the debate on the famous "Missouri question." An old mountaineer in the Sixteenth Congress, whose district included the county of Buncombe, rose to speak while the members were calling for the *Question*, and entreating him to stop. But he stoutly asserted that the people of his district expected him to represent them and that he was bound to "make a speech for Buncombe."

P. 231. "Jeanie Deans." A leading character in Scott's novel, "The Heart of Midlothian."

P. 236. "*Parole à son*," etc. Language like the sound of the ophicleide [of'i klide], suitable for the height of the pulpit. (An ophicleide is a large brass wind instrument used in military bands and in the orchestra).

P. 239. "Orphic." A great number of poems, now known to have been compiled from different authors, were formerly attributed to a Greek mythical character, named Orpheus, the chief of a company of literary men. These poems are all remarkable for their brevity.

P. 241. "*S'accoutumer*" etc. "To accustom one's self to write as he speaks and as he thinks, is it not already to establish one's self in the habit of thinking well?"

"*Un auteur*" etc. "An author who has too much fervor, and who chooses always to have it, said Fenelon, wears out and exhausts mine: I do not wish to have so much. If he would exhibit less of it, he would leave me free to breathe and would cause me more pleasure: he holds me too intent; the reading of his verses becomes for me a study. So much lightning dazzles me; I seek a softened light which is easy for my weak eyes. I ask for a pleasing poet, suited to the common mass of men, who does all for them and nothing for himself. I wish for a sublimity so familiar, so sweet, and so simple that every one will be tempted at first to believe that he had attained it without any trouble, although few men are capable of reaching it. I prefer the pleasing to the surprising and to the marvelous."

P. 242. "*Le grand art*" etc. "The great art, it

seems to me, is to pass from the familiar to the heroic, and to descend by easy gradations. Woe to all work of this kind which seeks to be always serious, always great! It will be wearisome, it will be only a rhetorical display. It [literary work] needs skillful descriptions; it needs variety; it needs simplicity, exaltation, agreeableness. I do not say that I have all this, but I very much wish to have it; and that one who shall attain unto it shall be my friend and my master."

P. 244. "*Dans son style*" etc. "In his style always clear and natural, there is too much negligence, too great a forgetfulness of propriety, too much inaccuracy. He is diffuse: he holds, in truth, a conversation with his reader, as Montaigne; and in that he charms everybody; but he abandons himself to an effeminacy of style and to the trivial expressions of a very silly conversation; and in that he often repels men of taste."

WORD STUDIES.

ON THE C. L. S. C. TEXT-BOOKS.

COLERIDGE says, "In order to get the full sense of a word we should first present to our minds the visual image that forms its primary meaning." These studies will attempt not merely to trace words to their sources, but more especially to couple with each word a "visual image" which shall be ever at command to give distinctness, color, and life.

The reader, with this image in mind, can readily trace for himself the gradual changes of meaning which the word has undergone.

Synonyms are added in the cases of many words. It will be found very interesting and profitable to determine the finer shades of meaning by which these words are distinguished.

The studies will deal each month with words found in the required readings. It will be helpful to turn to the words in the books, and to notice just how the authors use them.

"OUTLINE HISTORY OF ENGLAND."

Augury (page 189). A Roman priest (*augur*) standing on the Capitoline Hill watches a flock of birds, and from the manner of their flight foretells the fate of a military expedition or other public enterprise. Synonyms: presage, forebode, betoken, portend.

Diplomatic (page 147). In early and mediæval times an ambassador carried a *diploma* (folded letter) from his state. Matters of importance between states were arranged either by letter (*diploma*) or by those who carried letters of authority. *Diplomacy*, the art of wisely adjusting delicate international or other relations. *Diplomatic*, partaking of diplomacy.

Ecclesiastical (page 169). A little company of early Christians meeting in some town of Greece were called an *ekklesia* (assembly). This word was turned entirely to religious uses, was carried over to Rome and became the word for church. A priest was an *ecclesiasticus*, ecclesiastic.

Enthusiasm (page 196). A Greek who became inflamed with a divine ardor was said to be *enthused*, that is, to have a god in him. He was generally regarded as demented. Syn: Fanatic, visionary.

Fanatical (page 196). A class of Romans (*fanatici*) used to frequent the *fana*, or temples, and thence derive a form of inspiration which found vent in wild demonstrations. Syn: Enthusiast, visionary.—*Note.* This distinction is generally made: An *enthusiast* is only affected inwardly with an extraordinary fervor; the *fanatic* betrays his fervor by some outward act.

Homily (page 180). In Greek, *homileo* means "I converse." An old Greek Christian *converses* with a friend about the Christ. By gradual steps the word comes to mean talk about religious subjects, and at last is used to describe a sermon, a *Homily*. *Homiletics* is the branch of theology which treats of the preparation and delivery of sermons.

Iconoclasm (page 190). In the eighth century crowds broke into the churches and destroyed the sacred images. They were called image-breakers, or in the Greek *eikon-klastes*. The same name is given to those who try to destroy sacred institutions or to do away with customs hallowed by long usage.

Jeopardize (page 146). A jolly gamester in the Middle Ages says in low Latin that the *jocus* (game) is *partitus* (equally divided), or he may declare it in French, *jeu parti*. The idea in both cases is that the chances are even, and so to jeopardize came to mean to take a chance, to run a risk.

Orthodoxy (page 184). Right opinion, in the Greek. Like many another Greek word it has come to be applied almost exclusively to religious matters.

Mulcted (page 163). When a Roman had

roke n certain laws a *mulcta*, or fine, was imposed. Syn: fine, penalty, forfeiture.

Phlegmatic (page 201). At a certain stage of medical science it was asserted that upon the four humors or moistures, the blood, the choler, the gall, and the phlegm in the human body depended the temperament of the individual. One in whom the phlegm was most abundant was thereby made impassive, sluggish, not easily moved or excited. Ben Jonson's play, "Every Man in his Humour," is full of allusions to this theory.

Precocious (page 182). When a Roman found fruit ripened long before he naturally expected maturity, he called it *præcocem*, that is, before-cooking or before-maturing. Now applied almost exclusively to the unusually early development of the mind.

Recusants (page 195). *Recusare* is the Latin word to refuse or draw-back. Those who refuse to take an oath of loyalty to a sovereign or to subscribe to a public act, are called *recusants*.

Schism (page 175). The New Testament uses this word to describe the rent in the temple curtain at the crucifixion. The Greek verb *schizo* means "I tear or split." Hence a division or split, especially in a church, is called a schism. "From all false doctrine, heresy, and schism . . . Good Lord, deliver us."—*Prayer Book*.

Specious (page 155). *Specio*, "I look," said the Roman. *Species* is the look or appearance of a thing, hence the fair or beautiful appearance. When a thing is outwardly, or at first glance beautiful or fair, it is called *specious*. But the implication is that the appearance is deceitful. Syn: ostensible, plausible, feasible, showy.

Subsidies (page 153). When a Roman general drew up the line of battle he reserved certain forces, *subsidia*, as aid or succor in an emergency. Hence a subsidy is aid, now always financial. Steamship lines are subsidized—given government aid.

Vandalized (page 172). The German verb *wandeln* (w pronounced like v) means "to wander," and gave a name (Vandals) to a nomadic horde which in the fifth century poured into Italy and sacked Rome. Hence a savage destruction of civilized institutions is vandalism.

"FROM CHAUCER TO TENNYSON."

Æsthetic (page 18). *Aisthanomai* was the Greek way of saying "I perceive." The word gradually came to mean the perception of beautiful things in nature, art, and literature. *Æsthetics* is the "philosophy of taste."

Alliterative (page 9). In Latin *ad-litera* (to-a-letter), "letter after letter" it might be translated. It describes the frequent repetition of the same letter or sound in successive words. An alliterative story of some length begins: "Some six summers since several seniors sought sea-side seclusion," etc.

Ascetic (page 17). The Greek athletes observed a course of severe training called *askesis* (practice). To one who subjected himself to a rigid discipline unduly harsh, and later on, one who deemed such self-denial and hardship meritorious on the score of religion, was called an *ascetic*.

Cosmopolitan (page 9). A man who is at home everywhere and has no fixed abode is a citizen of the world, which translated into Greek, *cosmos* (world) *polites* (citizen) gives us *cosmopolite* or the adjective *cosmopolitan*.

Dialect (page 8). A Greek word *dialektos* meaning speech or manner of speech. The peculiar manner in which a language is spoken in a district or province of a country. Riley the Indiana poet writes in the "Hoosier Dialect."

Inflections (page 7). *Inflecto* in Latin means "I bend or turn." As by bending a visiting card in different ways, one may give it different meanings, so in grammar the end of a noun, pronoun, or adjective is "bent" or changed to give it different shades of meaning. Thus *who* is "bent" into *whose* and gains the idea of possession, or into *whom* with which comes the idea of some action upon it as an object. This "bending" of a word is *inflection*.

Nomenclature (page 8). [Nomencla'ture]. A Roman patrician when he held his levee, had a "name caller" (*nomenclator*) to announce his clients. Thus those engaged in any science give peculiar names to things with which they deal. These names collectively are the *nomenclature* of the science.

Obsolete, Obsolescent (page 10). In Latin *obsoletus* means "unused." When the Romans wanted to add to a verb the idea that the action described by the verb was just beginning they appended an *sc*. There OBSOLESC ENT means *beginning* to go out of use. Syn. of obsolete: old, antique, ancient, antiquated, old-fashioned, disused, neglected.

Paraphrase (page 9). In Greek *para-phrasis* means a "beside-telling," that is the repetition of a story, not word for word but preserving the facts—a free translation, or the changing of a story into simpler language. Geike has *paraphrased* many of the Bible narratives.

Prolix (page 14). When any thing was very long or wide-spread, the Roman called it *prolixus* (*pro* forth and *laxus* wide, loose). So an

author's style is prolix when it is unnecessarily long, abounding in detail or tedious. Syn: diffuse, protracted, discursive, copious.

Simony (page 21). Acts VIII. 18,19, tells how a certain Simon Magus tried to buy from the apostles the power to bestow the Holy Ghost. Hence *Simony* came to mean the traffic in sacred things, the purchase, sale, or corrupt bestowal of church places and preferments.

Synonym (page 8). *Sun* (together), *onoma* (name), "having the same name." Literally two words, which are names for the same thing are *synonyms*. Archbishop Trench gives this clear definition: "Synonyms are words of like significance inthe main, with a large extent of ground which they occupy in common, but also with something of their own, private and peculiar, which they do not share with one another."

Technical (page 7). Pertaining to an art (*techne* in Greek). Technical training as distinguished from general culture is education for a special art. Technical knowledge is familiarity with an art. A well-informed man has a general knowledge of a locomotive, the engineer is technically trained to care for it.

"OUR ENGLISH."

Colloquial (page 190). *Loquo*, "I talk," *conloquo*, "I talk with" or "converse." Colloquial English then is that appropriate for familiar conversation or social chat.

Epigrammatic (page 230). Epigram in the Greek means "a letter upon." It was applied to the engraved inscriptions (usually short poems) on tombs. Afterward the name was given to any very short poem, especially one which contained a witty point, a play upon words, or a stroke of satire.

Idiomatic (page 197). When a Greek had any thing which was his own he called it *idios*, "peculiar" to him. Thus a language has forms of expression, *idioms*, which are peculiar to itself.

Intonation (page 204). Jupiter *tonans*, "Jove, the thunderer," the Romans called their chief god. Intone now describes not a loud noise, but the utterance of words in a measured musical way. An English clergyman of the Established Church intones the service.

Ornate (page 225). The Latin for decorated, beautified. A speaker's diction is said to be ornate when it is highly embellished with sounding adjectives and figures of speech. Not a term of unalloyed compliment.

Pedantry (page 199). An Italian tutor is called a *pedant*. The school-master is so likely to betray his calling by an unnecessary show of scholarship that to talk learnedly without need is called pedantry.

Pessimists (page 190). The Latin adjective bad is thus compared: *malus*, bad, *pejor*, worse, *pessimus*, worst. Those who look ever on the dark side and think that every thing is at the worst are called pessimists.

Purism (page 218). *Purus* is the Latin word for clean. He who is a stickler for clean English and can endure no flaw or spot is called a *purist*. There is an implication of over nicety in the word.

Pyrotechnics (page 224). *Pur* or *pyr* is Greek for fire and *techne* for art. "The art of fire" then is really the meaning of the word. It is used of fire-works almost exclusively. By a natural figure extravagant oratory is called fire-works or a pyrotechnic display, *pyre*, a funeral fire, comes from this same word *pyr*.

Stereotyped (page 210). *Stereos*, solid, *typos*, type, "solid-type" is the Greek of it. When printers wish to preserve a "form," or quantity of composed type, they make a mold into which metal is poured to form a *stereotyped* (solid-type) plate. The solid type is not changed but used over and over again. Thus a *stereotyped* sermon or prayer is solid-type not changed but used time after time.

Vocabulary (page 192). Latin *voco*, I call, *vocabulum*, the thing called or the name. Hence vocabulary describes a collection of names or words. Any man's vocabulary is the number of words he has at command.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"FROM CHAUCER TO TENNYSON."

1. Q. By what event was the natural growth of the English language and literature impeded? A. The Norman Conquest.

2. Q. During the three hundred years following this event what two languages were spoken in England? A. English and Norman French.

3. Q. When did English become the national speech of the whole land? A. About the middle of the fourteenth century.

4. Q. How great had been the change ef-

fected in the original tongue at that time? A. Anglo-Saxon was as much a dead language to Chaucer as it is to us.

5. Q. In what part of England are the sources of modern English to be found? A. In the East Midland, embracing Lincoln, Norfolk, Suffolk, Cambridge, and the surrounding shires.

6. Q. How was the thread of the nation's history kept during these three hundred years? A. In Latin chronicles.

7. Q. Who was the favorite hero in early English romance? A. The British Arthur.

8. Q. Give the principal forms of writing chosen by the early authors. A. The literature of the knight, of the cloister, poems, and songs.

9. Q. What was the first extended literary work purely English in character? A. "Piers Plowman."

10. Q. For what is the book most valuable? A. It is astir with the actual life of the times.

11. Q. Who was the real founder of the noble English tongue? A. John Wiclif.

12. Q. By what work did he gain this high honor? A. The translation of the Bible into English.

13. Q. For what are the writings thus far mentioned chiefly important? A. As studies of the language and the people, not as literature.

14. Q. In whom do we first meet an English poet of the highest rank? A. Geoffrey Chaucer.

15. Q. To what work does he owe this position? A. The "Canterbury Tales."

16. Q. How is Chaucer characterized as an author? A. As the first great master of laughter and of tears.

17. Q. How long a time elapsed before another poet appeared worthy to be classed with him? A. Two hundred years.

18. Q. Who were the leading imitators of Chaucer? A. Thomas Occleve, John Lydgate, and James I.

19. Q. What is true in the history of every literature? A. That the development of prose is later than that of verse.

20. Q. How is this fact accounted for? A. Verse, being artificial, is cultivated as a fine art; while prose, being the simple talk of men, is not thought worthy of being written.

21. Q. What book was the forerunner of the great library of Oriental travel? A. "The Voiage and Travaile of Sir John Maundeville."

22. Q. Mention the four great events which in the fifteenth century overthrew the mediæval system of life and thought? A. The invention of printing, the Renaissance, the discovery of America, and the Protestant Reformation.

23. Q. Whose prose romance of Arthur did Tennyson closely follow? A. Sir Thomas Mallory's.

24. Q. About whom were the most popular ballads of those early days written? A. The good outlaw, Robin Hood.

25. Q. Who was Robin Hood? A. A creation of fancy, but a thoroughly national character.

26. Q. In what modern poem is there found a perfect reproduction of the indirect method of the old ballad makers of this time? A. Scott's "Proud Maisie."

27. Q. Why did the priests object to the study of Greek which was being introduced into the schools? A. For fear that it would sow seeds of heresy.

28. Q. An adjective has been furnished to the English tongue from what book of Sir Thomas More's? A. His "Utopia."

29. Q. In what book did the same author furnish the first example in English of a history as distinguished from a chronicle? A. The "History of Edward IV. and Richard III."

30. Q. Who were the chief contributors to Tottel's Miscellany? A. Sir Thomas Wiat and the Earl of Surrey.

31. Q. In what publication was the coming of the first great poet since Chaucer announced? A. The "Shepheard's Calendar," by Spenser.

32. Q. Describe the style of this poem. A. It is a pastoral in twelve parts, one for each month.

33. Q. What double purpose did he undertake to make his greatest work, the "Faerie Queen," serve? A. A personal and historical as well as moral.

34. Q. From what regions did Spenser draw the creations of his poetry? A. From those of pure imagination.

35. Q. What spiritual struggle of the time does the poem reflect? A. The warfare of young England against popery and Spain.

"OUTLINE HISTORY OF ENGLAND."

1. Q. What arrangement did Henry V. make for the management of his two kingdoms after his death? A. England was to be entrusted to the care of one of his brothers, and France to another.

2. Q. What two classes soon held almost absolute authority in England? A. The baronage and the church.

3. Q. In connection with what city is Joan of Arc first mentioned? A. Orleans.

4. Q. Give the date of her martyrdom. A. 1431.

5. Q. When did the Hundred Years' War end? A. In 1453.

6. Q. For how long a time were the English in possession of Calais? A. From 1346 to 1558.

7. Q. How long did the civil conflict known as the Wars of the Roses last? A. Thirty years.

8. Q. How many kings reigned in England during this time? A. Three: Henry VI., Edward IV., and Richard III.

9. Q. Who was known as "the king-maker"? A. The earl of Warwick.

10. Q. Name the first and the last battle of the Wars of the Roses? A. St. Albans, Bosworth Field.

11. Q. Which side was left victorious after the last battle? A. The Lancastrian.

12. Q. How was the strife between the two houses forever ended? A. By the marriage of Henry VII. to the daughter of Edward IV.

13. Q. What right had Henry VII. to the crown of England? A. He was king only by force of arms and decree of Parliament.

14. Q. For what did Henry work? A. To upbuild the personal power of the ruler.

15. Q. By what impostors was his reign disturbed? A. Simnel and Warbeck.

16. Q. By what means did this king enforce his arbitrary projects for raising money? A. The "Star Chamber."

17. Q. Who filled the high positions of cardinal in the church and chancellor in the realm under Henry VIII.? A. Thomas Wolsey.

18. Q. For what purpose was the interview on "The Field of the Cloth of Gold" held? A. To establish a friendship between the kings of France and England.

19. Q. What event led to the final separation of the Church of England from the Church of Rome? A. Henry's divorce from his first queen.

20. Q. What famous literary character was executed for refusing to accept the Act of Succession? A. Sir Thomas More.

21. Q. What movement brought all the property of the church under royal control? A. The dissolution of the monasteries.

22. Q. Who succeeded Wolsey as the chief agent in carrying out the wishes of Henry VIII. during this period? A. Thomas Cromwell.

23. Q. What powerful influence added to the violence induced by the overthrow of the monasteries? A. The Protestant Reformation.

24. Q. On which side did King Henry stand at the beginning of the controversy? A. With the pope.

25. Q. How did Henry seek to prevent the English from becoming Protestants? A. By the enactment of the "Six Articles."

26. Q. What caused the execution of Cromwell? A. His measures to bring about the marriage of Henry to the Protestant princess Anne.

27. Q. During the last years of his reign, what was Henry's power in the Government? A. He was personally supreme.

28. Q. For what purpose was the Council of Trent called? A. To close the schism which Protestantism was causing in the Roman Catholic Church.

29. Q. What did Henry hope from this council? A. That it would condemn the Reformation and uphold the moderate changes he wished to introduce in his government.

30. Q. What was its action regarding England? A. It denounced its heresies, and determined there should be no compromise between Rome and Protestantism.

31. Q. According to Henry's will how was the succession determined? A. The throne passed successively to Edward VI., to Mary, and to Elizabeth.

32. Q. How did the Scotch prevent the fulfillment of the marriage treaty between Edward VI. and Mary Stuart? A. By sending the young queen to France.

33. Q. What roused the farmers to revolt in the reign of Edward? A. The farm lands were turned to sheep pastures to supply the demand for English wool in Flanders.

34. Q. What stand did Edward VI. take regarding the question of religion? A. England was thoroughly committed to Protestantism.

35. Q. How did the lords of the realm seek to keep England a Protestant nation after the death of Edward? A. By making Lady Jane Grey queen.

36. Q. Upon what was Queen Mary's heart set when she gained the throne? A. The restoration of the papal power in England.

37. Q. Did she realize her wish? A. Yes; the church was restored to the position it held at the beginning of her father's reign.

38. Q. How did she seek to wipe out the stain of Protestantism from the land? A. By committing the reformers to the flames.

39. Q. When did Queen Elizabeth begin to rule? A. In 1558.

40. Q. Upon what one point was her mind made up at this time? A. That the Church of England, whether Protestant or Catholic, must be united.

41. Q. What was the strongest of the cir-

cumstances which finally compelled her to be a Protestant? A. No English Catholic would recognize her claim to the crown.

42. Q. To whom did the Catholics look as the lawful queen of England? A. Mary Queen of Scots.

43. Q. How came Mary to fall into Elizabeth's power? A. Deposed from her own kingdom, she sought Elizabeth's aid to restore her.

44. Q. Who were the Puritans? A. Protestants who complained that the reforms were not carried far enough.

45. Q. How did Elizabeth treat the Puritans? A. She used as stringent measures against them as against the Catholics.

46. Q. What gave Philip II. of Spain reason for seeking the conquest of England? A. Elizabeth had sent aid to the Netherlands, Drake had seized rich prizes in Spanish America, and Mary Stuart had bequeathed her claims to him.

47. Q. How did his attack end? A. In the complete destruction of his "invincible Armada."

48. Q. How is the reign of Elizabeth characterized? A. As the golden age of England.

49. Q. How many sovereigns did the House of Tudor supply to England? A. Five.

50. Q. How did England change during their reigns? A. It was transformed from a mediæval nation to a modern state.

"OUR ENGLISH."

1. Q. What is colloquial English? A. The English used in conversation.

2. Q. What is said of the art of conversation at the present time? A. That it is one of the lost arts.

3. Q. How has it been proposed to remedy this deplorable state? A. To have the colleges teach the art of conversation.

4. Q. Why is it a doubtful experiment to attempt to make social intercourse a literary exercise? A. Because the freedom which is its charm will be impaired.

5. Q. Where can more be done for the cultivation of the social faculty than at college? A. In the home life.

6. Q. In all training in the expression of ideas, what is of supreme importance? A. That the speaker be taught to use pure and idiomatic English.

7. What old adage holds true in talking? A. Practice makes perfect.

8. Q. What forms one of the essentials, if not the essence, of good conversation? A. Readiness.

9. Q. Why is preparation as regards the language to be used in social circles to be discouraged? A. Because such preparation is apt to betray itself.

10. Q. How should the talker prepare himself? A. By making himself familiar with many topics.

11. Q. In what important particular does the English of the platform differ from that of the drawing-room? A. It must be consecutive in form.

12. Q. Who is the best public speaker? A. He who carries his hearers forward so steadily and agreeably that they are sorry when the journey is over.

13. Q. Give a good definition of epistolary correspondence. A. Conversation with the pen.

14. Q. In what particulars should written differ from spoken English? A. Its language should be more carefully chosen, and its thoughts more methodically arranged.

15. Q. What, however, should in the main be the character of the English of books? A. That of the best conversation.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—BRAZIL.

1. How did Brazil, before its recent revolution, stand alone in the New World in its government?

2. When was slavery abolished in Brazil?

3. Who are the people known as creoles in that land?

4. In what country besides Brazil is the title *Dom* restricted to the royal family?

5. When was Brazil proclaimed an independent empire?

6. What immense province in Brazil hardly known to geographers, was explored in 1885?

7. What is the language spoken in Brazil?

8. How does the area of Brazil compare with that of the United States, excluding Alaska?

9. What are the two leading exports of Brazil?

10. What proportion of Brazil's total foreign commerce is held with the United States?

11. What is the pre-eminent industry in Brazil?

12. What is the established form of religion in Brazil?

13. What precious stones are found in greater abundance in Brazil than in any other country in the world?

14. In what part of Brazil are Indians still found in a savage state?

15. What discoverer first took possession of Brazil in the name of his country?

THE STARS OF DECEMBER.

1. What group of stars conspicuous in the western sky in December is sometimes mistaken for the Great Dipper?

2. What name is applied to the brilliant quadrilateral marked by three stars of Pegasus and one of Andromeda?

3. Mythologically, what does the constellation Pegasus represent?

4. Where shall we look for Andromeda at eight o'clock about the middle of December?

5. What is the characteristic configuration of this constellation?

6. Where is the "great nebula" of Andromeda?

7. Why is this nebula especially remarkable?

8. What brilliant and important "nautical star" of the first magnitude shines at this time of year in the southwestern sky?

9. Where is Aquarius (the Water Bearer)?

10. How are the "water-jar" and stream of water distinguished?

11. What curious fancy was held by the ancient Egyptians concerning Aquarius?

12. Where is Capricorn?

13. Why is Capricorn considered "the very pet of all constellations with astrologers"?

14. Where is the wonderful variable star Mira?

15. How may Pisces (the Fishes) be traced?

THE QUEEN'S ENGLISH.—III.

1. A correspondent asks us if Prof. Halsted is an *agriculturalist*. What shall we reply?

2. Which would I better say, *depot* or *station*? From observing cultured people I am not able to reach a conclusion.

3. When I was in school I was taught that the exact title of a book always must be given; I notice now that persons say Mark Twain's "Tramp Abroad," instead of "A Tramp Abroad," or Hawthorne's "Scarlet Letter," instead of "The Scarlet Letter." Is there a rule to govern this change?

4. What do you think of the use of such words as *poetess*, *countess*, etc.?

5. "I differ with you," should be what?

6. In a list of incorrect expressions I saw "Like I did." What is the correct form?

7. What style of writing did Henry Ward Beecher condemn when he said, "Don't whip with a switch that has the leaves on, if you want to tingle"?

8. What rule of rhetoric is violated in this: He walked on foot, singing as he went?

9. When a person says to another, "You are deceiving me," does he mean what he says?

10. We were asked to correct and give the reason for, "Not a line of the lectures were written beforehand." Will you help me?

11. With the word scissors shall I use a singular or plural verb?

12. For *these kind*, *does it look good enough*, *just as soon*, *not as I know*, *right away*, substitute correct expressions.

13. The lady who said to a gentleman, "Will you take condiments in your tea, sir," and was answered, "Pepper and salt, but no mustard," had what fault?

14. Correct, Who was the proposal made to?

ENGLISH PHRASE AND FABLE.—III.

1. What is the meaning of the word "Yule"?

2. How long was the Yule-log kept burning?

3. What kind of a dish was the "stately pye" served at Christmas in Shakspere's time?

4. How did the oath "By cock and pye, sir," originate?

5. What special inducement prompted a cock of the fifteenth century to be sure that the great sausage—the Hackin—was boiled done by daybreak?

6. By what old superstition did the English gypsies account for the use of evergreens at Christmas?

7. What was the significance in early Oxfordshire of a pair of trousers nailed up to the gate in the garden or highway at Christmas time?

8. When was "Boxing day" and what were "Christmas boxes"?

9. On what celebrated personage of Elizabeth's court was the satirical epitaph written of which the following is a part?

> Here lies a valiant warrior,
> Who never drew a sword;
> Here lies a noble courtier,
> Who never kept his word.

10. What was a "corbie-messenger"?

11. Whence did the "Vale of the White Horse" in Berkshire derive its name?

12. What was a "hunting mass"?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR NOVEMBER.

WORLD OF TO-DAY.—THE SILVER QUESTION.—II.

1. 1 to 16. 2. 1 to 23. 3. About 212. 4. In 1652, at Boston. 5. Pine-tree shillings. 6. Phil-

adelphia, San Francisco, New Orleans. 7. At New York, St. Louis, Boise City (Idaho), Denver, Helena (Montana), Charlotte (North Carolina). 8. Copper. 9. Rolling, annealing, drawing, cutting, adjusting, milling, cleaning, and coining. 10. A director of the mint. 11. That gold is the legal currency. 12. The causes, the consequences, and the remedies of the "fall of silver."

THE STARS—CIRCUMPOLAR CONSTELLATIONS.—II.

1. "Guards of the Pole." 2. Five degrees. 3. The famous story of the Dragon slain by Cadmus and whose teeth produced a crop of warriors. 4. It lies half-way between the Guards of the Pole and Zeta, Ursæ Majoris, the star which marks the bend in the handle of the Great Dipper. 5. From Thuban, follow a line of stars curving around Ursa Minor toward Cepheus and doubling back to a small quadrangle about 35° from the Pole. This quadrangle represents the Dragon's head. 6. Because observations on this star led to the discovery of the aberration of light. 7. Cepheus is a king, Cassiopeia his queen, and Perseus their son-in-law, who won his bride, Andromeda, by rescuing her from the terrible monster Cetus. 8. The letter K. 9. It is a variable star of especial interest because its period is short and it is always visible to the naked eye. 10. A bright star cluster in the Milky Way half-way between Cassiopeia and Perseus. 11. Capella (the Goat) one of the brightest stars visible in our latitudes. 12. Nearly fifty years. 13. The starlight on a clear night is about $\frac{1}{60}$ of the light of the full moon. 14. It is about $\frac{1}{36,000,000}$ of sunlight. 15. More than 95 per cent.

QUEEN'S ENGLISH.—II.

1. Yes. The attention which is at present given to English in the public schools must in the course of time teach even sign painters that *gent* is a vulgar contraction for gentleman, and that in *ladie's* the apostrophe should follow the *s*. 2. The second answer was as sensible as the first; *widower gentleman* has the same excuse for being as *widow lady; one son gentleman* as *two daughter ladies*. 3. Some authorities say not. In the United States it is commonly used of something small or young. 4. By using correct grammar: "There never was *so* good," etc. 5. Yes. The time will come soon when such persons will not be allowed as teachers in the schoolroom. 6. After the words *be, look, taste, smell, feel, seem*, and a few others use an adjective to express quality or state of the subject or object and an adverb to express the manner of the action. 7. *Employee*. This is the English form, and is conformable to analogy; it is slowly making its way into favor. 8. It should read, "He pleaded," etc. 9. The best form is "A man *named* Chambers," etc. 10. They are frequently used interchangeably, but a fine distinction can be made in their use: use *beside* as a preposition meaning by the side of; *besides* as an adverb denoting excess. 11. Bryant said to a young newspaper correspondent, "I observe you have used several French expressions in your article. I think that if you will study the English language you will find it capable of expressing all the ideas that you may have. I have always found it so." 12. I have studied *somewhat*. 13. The sentences should be: "Is that a girl's or a boy's voice?" "They have a special sale of laces at Smith and Jones' to-day"; in the first, common possession is not implied, in the second it is. 14. Say, *converse; cover; open; plunge; united; again; combine*. 15. *Kind of* is used with the noun which follows it, to express something like or near to what the noun expresses. If you cannot say outright you are sorry, better say nothing. You can express your degree of sorrow by manner and tone of voice.

ENGLISH PHRASE AND FABLE.—II.

1. Lances with pieces of round flat board fastened on the sharp ends so that no danger might be encountered beyond the shock of horses and riders. 2. Disabling them from running at the deer; it was usually done by cutting off their foreclaws. 3. Poets of the Norman and Teutonic race were called *Minstrels*, and their poems *Lays*, while poets of the southern regions of France were termed *Troubadours* and their poems *Sirventes*. 4. From an old rhyme recording three names of manors forfeited by the ancestor of the celebrated Hampden for striking the Black Prince a blow with his racket, when they quarrelled at tennis. The rhyme was as follows:

> Tring, Wing, and Ivanhoe.
> For striking of a blow
> Hampden did forego,
> And glad he could escape so.

5. *Beauséant* (*beau*, fair; *séant*, suitable) was the name of the Templars' banner which was half black, half white, to intimate, it is said, that Templars were honest and fair toward Christians, but black and relentless toward infidels. 6. *Nidering*, meaning infamous or absolutely worthless. 7. A night meal, often a collation given at a late hour after the regular supper. 8. To wind a *note*, bugle notes being anciently called "mots" and distinguished in treatises on hunting by written words instead of musical characters. 9. His real name, John Little, was transposed

by the outlaws as a bit of pleasantry. 10. A sort of guitar or hurdy-gurdy, the strings of which were managed by a wheel. 11. A joust was a single combat between two knights, while tournaments were engagements between two parties of cavaliers. 12. A shaft was the arrow peculiarly fitted to the long-bow as the bolt was to the cross-bow—hence the proverb, signifying a determination to make one use or another of the thing spoken of.

THE C. L. S. C. CLASSES.

1882—1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Manchester, N. H.

Vice-Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.; H. R. Palmer, New York City; Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Hawley, Buffalo, N. Y.; Mrs. Guernsey, Independence, Kan.; Mr. J. H. Fryer, Galt, Ontario, Canada.

Secretary—Mrs. James S. Ostrander.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Miss Clara L. Sargent.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

PRESIDENT'S CHAT.—We are at last fairly at work on English. What a grand language our mother tongue is; how expressive, flexible, and forceful! Its vocabulary is not an incongruous collection of odd things picked up hap-hazard along the path of the ages, but a development that has proceeded according to fixed laws from its antique forms of inflection to its modern and simpler terminations.

It would be interesting to start with the fragments of the primitive tongues of the Indo-European races, and trace the original stock of words down through the changing languages, and the differentiation of the Gothic, a Teutonic branch of which forms the core of our English. We have a rough sort of pride in the sturdy Saxons and Angles who brought from their homes north of the Rhine their strong dialects of forceful expressions, and planted them west of the English Channel. The changes wrought in the dialects by the friction of the tribes, the enrichment of the main stem by ingrafting Celtic words from the conquered people, the further development of the language by the incorporation of Danish words incident to the invasion of the eleventh century, the heroic struggle of the Saxon with the French, which ended in the triumph of the Saxon at the court and in the schools, and the final enlargement of the vocabulary by the assimilation of some of the best descriptive terms from many tongues, have resulted in a language that in some modified form is yet to be the vehicle for the expression of thought on the part of the world's teeming millions.

It is pardonable, if we become enthusiastic in our studies of English; we live in the nineteenth century; the past is servant to the present, and our faces are toward the future. Let us not miss one of the required readings in THE CHAUTAUQUAN. Buckle down to work, and make the season of '90-91 yield an increase of knowledge.

SOME members of the C. L. S. C. fall out by the way through inability to purchase the required books. For the benefit of such students and especially for '91's who are striving to do the full four years' work, we would state that a small loan library composed of half a dozen sets of books is kept at the Buffalo office, and the books will gladly be loaned, at small cost, to persons unable to buy them, reducing the whole expense for the year about one-half. Occasionally, also, a former C. L. S. C. member wants to dispose of old books at reduced rates. Such offers are kept on file at the Buffalo office, and full information will be given to any persons desiring books.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Ill.

Second Vice-President—F. W. Gunsaulus, Ill.

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. Ernest P Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, N. D.

Treasurer and Member of Building Committee—Lewis H. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

A '92 in her fifties sends the following report of her "evolution" through the study of the Chautauqua books: "The first year was like learning again the "a, b-abs," but the fas-

cination of getting down to study after so many years of unremitting care, soon helped to oil the rusty hinges, and the doors began to open a little wider at every attempt, until by persistent effort the "tasks" became easy and intensely enjoyable. The second year no less enthusiasm attended the readings, but they have necessarily been more superficial in consequence of illness in my family; but I trust to be able to do more thorough work during the rest of my course. I so much covet the young lives and talent going to waste everywhere, for this "most excellent way."

IT seems fitting that the Columbians should claim a comrade laboring among the Indians of the far West, and this report from the Santee Agency in Nebraska tells again the oft repeated story of hard won victory: "I have been late getting through the year's work, but with my work as Field Matron of the Santee Indian women which takes me away from home all day, and the adjusting of home affairs during the evening hours, I have had but little time to put into the Chautauqua work, yet I determined not to give it up and thought that better late than never would be my motto under these difficulties"

A '92 belonging to a circle which are all workers, says, "We do not intend to let the interest die even when we have finished the present course. I never want to be without the C. L. S. C. Bishop Vincent is doing a great, good work to-day right here in our own country among just such benighted creatures as I. Blessed C. L. S. C!"

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 337 Summer St., Buffalo, N. Y.

Vice-Presidents—Mrs. S. M. I. Henry, Meadville, Pa.; the Rev. Russell Conwell, Philadelphia, Pa; Prof. T. F. Wright, Cambridge, Mass.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; Mrs. R. C. Chapman, Oakland, Cal.; The Rev. D. T. C. Timmons, Tyler, Texas; J. C. Burke, Waterville, Kan.; the Rev. M. D. Lichleter, Allegheny, Pa.

General Secretary—Miss Ella M. Warren, 342 W. Walnut, Louisville, Ky.

Prison Secretary—Mrs. S. M. I. Henry, Meadville, Pa.

District Secretaries—Miss A. M. Coit, Syracuse, N. Y.; the Rev. T. H. Paden, New Concord, Ohio; the Rev. R. S. Porter, Bridgewater, Mass.; Miss Anna C. Brockman, St. Louis, Mo.; the Rev. Chas. Thayer, Minneapolis, Minn.; L. R. Welch, Albany, Ga.

Treasurer—Welford P. Hulse, 112 Hart St., Brooklyn, N. Y.

Assembly Treasurer and Trustee Union Class Building—Geo. R. Vincent.

Building Committee—The Rev. R. C. Dodds; Mrs. H. M. Anthony, Ottawa, Ill.

Executive Committee—Chairman, Prof. W. H. Scott, Syracuse, N. Y.; the Rev. R. C. Dodds; Mrs. H. M. Anthony; Miss Ella M. Warren; George R. Vincent; the Rev. M. D. Lichleter, Allegheny, Pa.

EMBLEM—THE ACORN.

'93'S from far and near send us some stirring bits of testimony this month. Here is a message from Louisiana: "I am sorry my memoranda is so late coming in; this is my first year and as I am reading alone with the view of keeping with my three boys who are going to college. I have had a hard time. I have been very much interested in the readings and hope to enjoy this year more than last as my mind is better trained for reading from having read carefully one year."

NEW MEXICO also sends a contribution to our "budget": "I was very ill for months last year but have now made up the whole of last year's reading both for myself and little girl (I read aloud all the Chautauqua Young Folk's Readings to her). This work is just what I have longed for. I have to make many sacrifices in order to get the time to read, but I enjoy it so much that I want always to be able to keep my family under Chautauqua influences. I feel that this movement will be an inestimable benefit to morality and Christianity as well as an educator to the masses. We need such literature in these Western homes and I should be delighted if I could get hundreds enlisted."

THIS from a busy physician: "My own busy life and professional work do not permit as regular attendance at the local circle as I should like; but the C. L. S. C. movement always has been a great help and inspiration to me. I belong to the Class of '93 and herein inclose the annual fee for this year. I have been to Chautauqua several seasons, have been touched with the spirit of the place and have always returned strengthened and uplifted and helped to go on with the work I find it mine to do in life."

THE Class of '93 always is ready for the latest news from its Lincoln or Stillwater classmates. This month it has some encouraging items to report. At Lincoln the work of the new year is already well under way. Many of the old members are continuing their studies and some new ones have been added to the class so that the whole number of Chautauqua students at Lincoln is now fifty-three.

At Stillwater the work is also being organized and one hundred circulars and blanks have been asked for in order to increase the present membership of the circle. Our correspondent writes: "I have to report the forming of a new circle within the prison walls. This time it is composed of the matron, assistant

clerk, and hospital steward and wife. I have just sent them some application blanks."

CLASS OF 1894—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C. Ellis, Jamestown, N.Y.; the Rev. R. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C.L.S.C.); the Rev. Mr. Cosby, Neb.; the Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D.D., Atlanta, Ga.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa.; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

IT is quite possible that '94 will have the honor of claiming as its own, the first Chautauqua Circle in Bulgaria. Again and again have persevering Chautauquans in that much enduring land tried to start the C. L. S. C. among the English-speaking residents, but with little success. Our correspondent writes, "My heart is loyal to Chautauqua though I could not finish the course which I began. Though not very efficiently, I have kept pushing Chautauqua from year to year, at least to the extent of giving the Hand Book to all our graduates, talking of it, and urging the idea." Some difficulties have arisen which prevent us from definitely announcing a circle of '94's, but indications are hopeful, and with faith and courage we shall await the next reports.

THE good work in the prisons still goes on, and '94 is to be congratulated that among her number she may claim many a classmate who is striving to "look up and lift up" to higher things both himself and others. A very cheering letter from the chaplain of the Massachusetts state prison reports the names of six members of the Class of '94. These members all have THE CHAUTAUQUAN and books, and have been granted the privilege of meeting for a half hour each Monday and Wednesday in the early evening before going into the prison school where they are all teachers. They are much interested in the course and hard at work, and we are sure that their fellow classmates all over this great land, will often think at the evening hour of these six students who have it in their power not only to uplift themselves but to carry a blessing to others through the work of the Chautauqua Circle.

HERE is a '94 who promises well for the "long run": "I opened my C. L. S. C. books October 1 (heard the distant echo of the bell), and am very much pleased with them. It is delightful to learn something new every day. I am glad Mr. John Habberton is the president of our class."

THE Class of '94 already numbers five thousand on the books of the Buffalo office, and applications are pouring in from every quarter. An incoming mail of eight hundred letters and postals in a single day is a sign of healthy activity, and the powers of the printing press have been taxed in order to print circulars fast enough to meet the demand.

GRADUATES.

THE special three years' course in English History and Literature which was outlined last year for C. L. S. C. graduates, and which was so gladly received by eager C. L. S. C. students, promises to enlist quite as much interest this year. Old members are renewing and new graduates taking up their first "graduate" work. The course is clearly marked out in epochs so that new members can take up the first or second year as they prefer. We hope to see large numbers of the Class of '90 interested in this advanced study.

THE "suggestions" for the second year's English history course have been somewhat delayed owing to peculiar and unforeseen complications, but by the time this number of THE CHAUTAUQUAN is out, we trust that they will be in the hands of waiting students.

A GRADUATE of '90 recently writing to the Central Office for circulars, says, "It is impossible to get them of our bookseller." This is a state of things which ought not to exist in any community where there is a "live Chautauquan." Will every graduate please see that his local bookseller keeps a pile of circulars on the counter continually. The Central Office at Buffalo, N. Y., will gladly furnish circulars in any quantity.

ANY "Pioneers" who were so unfortunate as not to secure the little silver hatchet at Chautauqua last summer will be glad to know that a new supply will soon be ready, and can be furnished by the C. L. S. C. Office at Buffalo, N.Y. The hatchets are solid silver and furnished at a trifle above cost, the price being thirty-five cents.

SCIENTIFICALLY disposed graduates of the C. L. S. C. will be interested to know that the courses in Zoölogy, Geology, and Botany have recently undergone careful revision by Professor Starr and a new course in anthropology has been prepared. Professor Starr, who is himself an enthusiast in the study of science, has

promised to write a special letter of direction to any student taking one of these courses, and we are glad to call the attention of all C. L. S. C. graduates to the opportunities here offered.

THE House and Home Course which has been omitted in the last edition of the Hand Book is being carefully revised under the direction of Mrs. Emily Huntington Miller, the head of the Woman's Club at Chautauqua. It is proposed to make the new course much more comprehensive than the old one, and we are sure that many mothers among all classes of the C. L. S. C. will look eagerly for this new course. It will be announced in the spring or early summer.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God,*" "*Let us Keep our Heavenly Father in the Midst.*"
"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
CHAUCER DAY—December 30.
COLLEGE DAY—January, last Thursday.
CROMWELL DAY—January 30.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

THERE is one feature especially prominent in *Local Circles* this month. It is the use members of the Chautauqua Literary and Scientific Circle are making of the principle of co-operation. From Toronto, Canada, come reports of a convention of strong interest and attractiveness. In New York City another of equal value was held. The New York City Union presents the plan of its winter's work, a fitting companion for the program of the Brooklyn Assembly which appeared in the *C. L. S. C. Programs* for November. The St. Louis Union shows that it is in a healthy condition. Everywhere members of the C. L. S. C. are recognizing that by combining their strength they can secure opportunities for themselves otherwise impossible. They do more. They put a firm intellectual and social impress on their respective communities. Every public gathering of this character extends the noble thought that knowledge is the most democratic thing in the world, that everybody may know who will. Guests go out from these conventions to join the C. L. S. C. or to take up an old line of study long neglected or to make a new effort to get back into school. Many readers of the reports of these public gatherings are stimulated to enter the ranks of student life. The influence is limitless. What is doing in New York and Brooklyn, St. Louis and Toronto, may not in form be practicable in a small town, but in principle it is so. A small circle can select from local talent perhaps two or three persons capable of preparing lectures. They can enlist public support to bring one or two desirable speakers from abroad. They can without trouble conduct vesper services and receptions. Thus they give their towns the advantage of refining entertainments, inspire their better ambitions, cultivate their tastes. The lecture course, the union, the convention, are forms of C. L. S. C. activity of large possibilities.

A CANADIAN CHAUTAUQUA CONVENTION IN THE INTERESTS OF C. L. S. C. WORK.

On the 9th of October, in the city of Toronto, representative Chautauquans gathered from important centers of the province to discuss topics relating to the C. L. S. C. The convention was organized in the form of Round Table conferences, and Bishop Vincent was asked to preside.

A paper was read, prepared by Mrs. Cole, on "Chautauqua and the Home." It presented an experience, in an interesting, breezy manner, being a Canadian edition of the "Evolution of Mrs. Thomas," so well known in Chautauqua circles.

This was followed by a paper from Mr. J. H. Fryer on the "Local Circle Organization and Plans of Work," and a paper on "Local Unions, or How to Keep in Touch with the varied Circles in a City or Town," by Mr. Wicken. The treatment of each of these topics was complementary to that of the other and gave the members practical views of circle work and how to keep up interest and be efficient. "Chau-

tauqua in the Field and the Shop" was introduced by a paper from Mr. J. Strickland; attention was called to the fact that emigration to the Northwest from this province was largely from our best classes of farmers, which left many portions of our country districts in a weak and helpless condition. Bishop Vincent speaking of the necessity of intellectual stimulus in the isolated, monotonous lives of the country, made the startling statement that there was a larger ratio of farmers' wives in the lunatic asylum than of any other class of people, and that the influence of the C. L. S. C. should be advanced among farming communities. "Chautauqua and the School" was introduced by Mr. J. L. Hughes. He regarded the C. L. S. C. course of reading as a supplement to public school equipment and work, inasmuch as it furnished a broad course of reading adapted to develop mental and moral activity, to give a healthy direction to individuality. "Chautauqua and the College" was introduced by Mr. William Houston. He emphasized the idea that the C. L. S. C. did not enter into rivalry with a collegiate course. It was preparatory to higher study.

These papers and discussions were followed by these resolutions:

Resolved, That this convention heartily endorses the plan of erecting a Hall of Philosophy in the Grove, "Academia," kindly given to the C. L. S. C. of Canada by the Board of the Niagara Assembly, and calls for the co-operation of the several circles of the country and strongly recommends the local circles to contribute the sum of one dollar per member, with the purpose of raising twelve hundred dollars for the erection of such building. Any circle or individual contributing fifty dollars to this object shall be entitled to give a name to one of the columns of the building.

Resolved, That it is desirable to hold a convention of Canadian Chautauquans each year for the discussion of subjects of practical interest connected with Chautauqua work.

Resolved, That this convention earnestly recommends to local circles everywhere the holding of local conventions at carefully selected centers for the purpose of discussing subjects of interest to Chautauquans, and developing plans for the spread of the organization and increased efficiency in Chautauqua work.

Resolved, That this convention with a view to the extention and consolidation of Chautauqua work in cities, towns, and other large centers of population, urge the importance of immediate steps being taken to form Chautauqua unions in every locality where two or more circles exist.

Resolved, That the attention of public school teachers be called to the important distinction between the slow and careful study of a book along the lines of the student, and an easy, continuous, and enjoyable reading which becomes rest from the more exhaustive work of the teacher in the school, and that the C.L.S.C. gives scope for such reading.

Resolved, That in the opinion of this convention such an extension of university work in Canada as within the last few years has taken place in Great Britain and the United States, would greatly promote the educational advancement of the masses and improve the position of the universities themselves.

A large and influential public meeting was held in the evening in St. James Square Presbyterian Church, opened and closed by the Chautauqua vesper service, in which the congregation heartily joined. It was presided over by the President of the Canadian C. L. S. C., the Rev. John McEwen, and addressed by the Hon. R. Harcourt, Provincial Treasurer, on "Chautauqua and the Nation," followed by Bishop Vincent on "Chautauqua and the Church." This closed a day of great interest, and, we believe, of good sowing for C. L. S. C. work in Canada. The Chancellor was at his best and Canadians extend their heartfelt thanks to him and to the Parent Chautauqua for the help received. We are endeavoring to "Keep Our Heavenly Father in the midst."

NEW YORK STATE CONVENTION.

THE organization of the New York State Chautauqua Convention was perfected October 25 in Plymouth Church, Brooklyn. Three score Chautauqua circles in various parts of the state were represented. A constitution was adopted setting forth the object of the convention to be to extend the Chautauqua system of education in the state. The name adopted was "Chautauqua Convention of the State of New York." The following officers were elected: President, George E. Vincent, of Buffalo; Vice-presidents, the Rev. Drs. R. S. Pardington, of Brooklyn, and B. B. Tyler, of New York; Secretary, Miss Kate F. Kimball. It was decided to hold annual meetings.

Ernest P. Brooks presented the report of the Extension Committee, which proposed that a local extension committee be formed in every town and city, to agitate Chautauqua. The organization of city unions was also urged in districts having five or more local circles.

Addresses were made by Miss C. E. Coffin, upon "Chautauqua, and the Field and Shop," and by the Rev. O. J. Cowles, upon "Chautauqua and the Individual."

At the evening session Chancellor Vincent made an address upon "Chautauqua and the Church," showing how the two should work together for the elevation of humanity. He pointed out the ways the church should aid in broadening knowledge and in bringing the best things in literature, art, music, and science within the reach of all. He said that he believed the Chautauqua idea in education was supplementary to and in line with the college idea. It afforded the college graduate an opportunity to secure a broad survey of the field of learning which he had cultivated. It also spread abroad knowledge and culture so that it caused more young people to enter college.

NEW YORK CHAUTAUQUA UNION.

A CHAUTAUQUA UNION has been formed in New York City. The circles represented are the Garfield, Laurel, Irving, Agassiz, Emerson, Endeavor, Unique, and West Harlem. The following lectures will be given during the season of 1890-91 at the Church of Disciples, by the Union: the Rev. J. M. Buckley, D.D., "Reading Human Nature"; Col. Geo. W. Bain, "The Golden Gate, or the Age and Land in which we Live"; the Rev. Wm. Lloyd, "Wordsworth"; Criterion Concert Co.; the Rev. Wm. M. Taylor, D.D., "Books and Reading"; the Rev. Frederick D. Power, D.D., "Blockheads." A membership ticket secures free admission to all lectures and meetings of the Union, and costs but $1.00 per year; fifty cents to registered Chautauquans. Address all communications to Frank M. Curtis, corresponding secretary, 2107 7th Avenue, New York.

NEW CIRCLES.

MAINE.—A large and promising circle has been organized among the members of the Second Advent Christian Church in Saccarappa.

MASSACHUSETTS.—Two new circles are reported from this state, one in South Boston and one in Springfield.

NEW YORK.—Five young ladies in the C. L. S. C. office at Buffalo have organized as the "Look Up" Circle. This name was considered the most appropriate that could be found, owing to the constant "looking up" by members of this circle, of lost fellow-Chautauquans who unfortunately forget where they live, what class they belong to, and sometimes even their names, when addressing the office. Another new circle just started in Buffalo and connected with Wells Street Church, has Miss Kimball for president.——A new circle made up "chiefly of ministers and school teachers" is warming the literary atmosphere of Cold Spring.——A circle of about twenty members has just begun work in Waverly.——The circle at Mt. Vernon has been reorganized with several new members.——New circles are in operation at Freeport, Java, Alexander, and in Brooklyn.——Two new circles are reported from New York City, one in the West 34th St. Reformed Church.

NEW JERSEY.—Between twenty and thirty recruits have been mustered in from Flemington. ——Englewood has a flourishing new circle called "The Palisades Circle."——A circle of about twenty-five regular members and fifty associate members has been formed at Upper Montclair.—— Quinton, Elwood, and Little Silver also have new circles.

PENNSYLVANIA.—"Blanks," "blanks," and yet "more blanks" is the cry from many places throughout this state. Among other seekers of thorough and immediate information upon C. L. S. C. matters, are new circles at Susquehanna, Forest House, Turtle Creek, Kinzua, Dickerson Run, and Bethlehem.——A new circle is reported from North East.

DISTRICT OF COLUMBIA.—A new circle of about thirty members has been organized in Washington.

TEXAS.—The "Lone Star" state is by no means "so lonely as it used to be." The Chautauqua movement is spreading very encouragingly in this commonwealth. The latest news tells of a literary society at Midlothian recently metamorphosed into a Chautauqua reading circle, and of a new circle organized at Decatur.

OHIO.—A graduate of '89 has been stirring up Chautauqua enthusiasm at Ironton. A local circle has been established.——A club of ten has begun work at Newark.——Twelve new members are reported from Cambridge.——Two gentlemen at Wadsworth have joined the Class of '94 and meet once a week to read together. ——A circle of twenty-five members who are "full of questions" has been formed at Plain City.——New circles are reported from Camden and Bellaire.

INDIANA.—"More light" is the encouraging cry from a large circle just formed at Elwood. ——A post-graduate circle recently organized at Spencer is doing special work in English history and literature.——A new circle of thirteen members at Martinsville is the outgrowth of one enthusiast's labor.

ILLINOIS.—A new circle started in southwest Chicago with sixteen members writes for

blanks and leaflets for "a dozen more."——About thirty young people in Austin have organized a local circle.——New circles are under way in Genoa, Prophetstown, and Kankakee.

MICHIGAN.—The saying that "there is nothing new under the sun" would hardly find credence these days in the general office of the C.L. S.C., where reports from new circles, and yet other new circles, are constantly received. Michigan does her share to keep the ball rolling. Twelve new members are reported from Manton.——Kalamazoo has a new circle.——Yale writes for circulars.——A club of twenty has begun work at Dowagiac.

WISCONSIN.—A new circle of about twenty persons has set up its standard in Port Washington.

MINNESOTA.—A circle of fifteen has been organized at Cloquet.——A class of twelve, with a prospect of more, has been started at Fairfax. Five of the Class of '90 at this place will take up the Post-Graduate course.

IOWA.—The Acorn C. L. S.C. of Oakland has just been planted. Ten active members have promised to water it, and as many again are expected to help in promoting its growth. A vigorous Chautauqua oak is the prospect in this neighborhood.——A promising circle has been started at Prairie City, and another in East Des Moines.

MISSOURI.—A new circle of fifteen members in Lexington has adopted the name "Helen's Babies," out of compliment to the author, Mr. Habberton, president of the Class of '94. Imitators of "Helen's Babies" will doubtless be heard from very often.——A new circle is reported from Kirksville.

KANSAS.—The Rose Circle is a new club in Topeka.——A new circle at Leavenworth writes for more blanks, having already a larger membership than was anticipated.——One Chautauquan at Ellinwood has made up a class of seven with a prospect of several additions.

COLORADO.—A circle of twenty-five or thirty members has been organized in Lamar.——Corona Chapel, Pueblo, has a new local circle.——A new club has been started in Denver.

UTAH.—The organization of a strong, wide-awake circle is reported from Salt Lake City.

IDAHO.—A small circle has been formed in Challis.

OREGON.—A "Class of '94" has been organized at North Yam Hill.

NEVADA.—New circles have been organized at Reno, Wadsworth, and Lovelock.

CALIFORNIA.—A new circle is reported from Los Angeles.

REORGANIZED CIRCLES.

INDIA.—The president of the Oriental Circle sends an interesting account of the summer gathering of Chautauquans at her home in Naini Tal, among the mountains. About thirty members, all busy workers and representing various mission interests, were present. Three of these had already completed the four years' course, graduating with '90. Two others wore the distinctive badge of those who have passed through the Golden Gate. The program opened with the recitation of Chautauqua mottoes, and was pleasantly interspersed with Chautauqua songs.

CANADA.—The circle at Paris, Ontario, has been reorganized for '90-91, with about twenty-four enthusiastic members. The prescribed course of reading for the year is spoken of with the highest praise. The leaders are planning for a local convention of all the Chautauquans in the surrounding towns and villages.

MAINE.—The Skidompha Club at Damariscotta began the season of '90-91 with the brightest of prospects. The application of several new persons for membership was the first matter for serious consideration, as this circle is supposed to be limited in membership to twenty-five but finds it difficult to keep within bounds. The Skidompha Club is the owner of an excellent library now numbering more than five hundred volumes, all desirable works and many of them expensive editions.

CONNECTICUT.—The Eridanus Circle at Meriden has had at least one never-to be-forgotten meeting if we are to judge from the dainty souvenir that commemorates the occasion. This is a booklet containing "Original Responses to the Chautauqua Roll-Call," many of which are bright and and ingenious. Witness the following:

I've woo'd the muse from morn 'till night,
I've woo'd her, too, most all night long,
To bring from darkness into light,
Some words of wisdom or of song—
Six lines, no more, is what's required
And yet, with these, I've made you *tired*.

From the brain of mighty Vincent,
From the brain of him now Bishop,
Sprang the thought so philanthropic,—
Thought that took in ice and tropic,
Of a movement grand and fertile,
Of the great Chautauqua Circle.
As upon the "Gitchee Guinee,"
As upon the "Big-Sea-Water,"
Looked this mighty man of fiber,
Looked he out upon the water,
Circles saw he on its surface,
By a stone thrown on the surface;
Fast his thoughts flew as they widen,
Faster yet than circles widen,
Until all had chance for learning,

All who had not college learning;
Sister, mother, older brothers,
Now had equal chance with others,
To behold the hidden treasure
Which before belonged to leisure
Or to those who had the money,
Time or youth and plenteous money.

NEW YORK.—The several local circles of Rochester have taken up the work of the year with increased interest. Present indications forecast a most prosperous season. The Vincent Circle is in the front rank. The Mosaics reorganized with a full membership. The Lewis Miller, Seventh Ward, and the Riverside circles have each enrolled several new members. The Polenagnian Circle began work in September with most of the old members and several recruits.

An unusual interest is being manifested in Chautauqua work at Syracuse. The indications are that this city will be represented by several hundred members of the Class of '94. Several new circles are being formed, and those already organized have greatly increased numbers. An effort is being made to have a series of lectures this winter by local speakers, under the auspices of a joint committee from all the circles. The West End Circle also has arranged to have a number of lectures upon the course. The Chautauqua University Extension movement is finding warm supporters among Chautauquans here. It is said that several hundred persons in the city will identify themselves with the movement.—The West End circle has agreed to furnish the Class of '93 with a banner to be hung on the wall at Chautauqua. It is hoped to make it the finest banner ever seen at Chautauqua. It will be adorned with the acorn, the emblem of the Class of '93. The circle in the Park Avenue M. E. Church, New York City, elected new officers October 1.——The Columbia Circle of Brooklyn began the new year with the brightest of prospects. Twenty members were present at the first meeting and as many more are expected to take an active part in the work.——The Winchell Circle of Malone holds regular meetings.

NEW JERSEY.—The circle at Metuchen is arousing great interest in home-reading and self-education by its vigorous and enthusiastic methods of Chautauqua work. This circle now has a membership of fifty, having doubled its number during the last year. This year, by the first of October, its machinery was all in motion and earnest study had begun.——The first meeting of the Golden Rod Circle of Dover found a goodly number of representatives of the national flower gathered together for literary conference. These Golden Rods have no intention of fading before the storms of winter, but hope always to remain "strong golden rods upon which others may lean for support."——The circle at Dunellen held a public session the first of October.——The Central Circle of Bridgeton has thirty members.

PENNSYLVANIA.—A C. L. S. C. Reunion was held at Canton the first of October. The parlors of the Presbyterian Church were thrown open for the gathering and the program included an address of welcome, an address entitled "The Class of '94," a poem, and toasts. The names of the local C. L. S. C. graduates in the various classes were printed on the programs and made a good showing, from 1882 to the present time.——At Titusville the '94's are well organized and the Pierians are reading for Seals. Several prominent men are members of the local circle and the interest is growing.——The circle at Roaring Spring is enlarging its membership and planning the establishment of a second circle in a neighboring town.——The Vincent Circle of Altoona holds meetings semi-monthly and has a flourishing membership.——The circle at Reading reports a growing organization.——The circle at Buckingham has a widening boundary.——The circle at Girardville has resumed its studies.

GEORGIA.—The president of the circle at Dahlonega writes: "Interest in the Chautauqua movement is on the increase here and I think we shall have several additions to our local circle this year. All the old students are eager for the new work. We are more and more in love with the system every day."

KENTUCKY. — The Knowledge Seekers of Louisville are still convinced that "a little learning is a dangerous thing" and are drinking deep as well as drawing others to the Chautauqua "Pierian Spring."

OHIO.—Renewed interest and a large increase in membership are reported from the circle at Marion. One hour of each meeting is devoted to the lesson and the remainder of the time given to a musical and literary program. The members of '94 in this circle bear the honorable title of "Helen's Babies" and hope to prove worthy name-sakes of these renowned infants.——The circle at Archbold has four new members.——The Eureka Circle of Delphos has reorganized with the usual membership, and a promise of growth.——The Central Circle of Columbus has a new corps of officers.

ILLINOIS.—The Evanston Chautauqua Circle has taken up a new plan of work this year, which provides for a Chautauqua meeting of some sort every Monday evening. The spacious parlors of the First Methodist Church are used for the meetings and are usually well filled. At the first session in October a timely paper was read telling "Why I Am a Chautauquan,"

giving among other reasons "the broadening interest and warm sympathy established between myself and two young daughters at the high school. . . . Now the mother loved not less but appreciated more keenly and drew nearer her girls, because we were three students together." At a later meeting a delightful and instructive lecture was given by Prof. C. W. Pearson of Northwestern University, subject "King Alfred and the Anglo-Saxons." In its regular work the circle follows the plan outlined in THE CHAUTAUQUAN and the "Chautauqua Hand-Book."——The Outlook Circle of Chicago reports great interest in the new books for the English year. A large number of new members has been enrolled. This circle has the regular program for each meeting printed on postal cards and sent to all members several days before the meeting.——The circles at Ashton and Elgin have been reorganized.

MICHIGAN.—Thirty new enrollment blanks are required this year by the circle at Howard City.

WISCONSIN.—A Post-Graduate Circle at Madison is pursuing its second year of reading.——The Oak Park Circle at Eau Claire had an average attendance of twenty-five last year, and expected an increase in number this year. A very successful course of lectures was given last winter under the auspices of this club.——The circle at Neillsville is nearly twice as large as last year and two new circles in the town are comtemplated.

IOWA.—The circle at Spencer has thirteen members.——The Alden circle at Perry has resumed the readings. Three members of this circle graduated with '90.

MISSOURI.—Programs from the St. Louis Graduate Circle present among others the following interesting subjects: "Translation of the Scriptures in 1536"; "Short History of the Knights of St. John"; "Death of Henry VIII"; and biographical sketches of various English notables.——The Central Circle of St. Louis reorganized in September with ten new members, making a total of twenty-four. The four graduates of '90 have decided to remain with the circle another year and do the regular readings. This circle has a "critic box" wherein criticisms are deposited to be read at the close of meetings.

KANSAS.—Chautauqua flowers are blooming radiantly in "The Garden of the West," the winds of winter to the contrary notwithstanding. The several circles in Topeka are branching up into clearer knowledge and breathing eagerly the atmosphere of study. At a recent meeting of the Adams Circle a thoughtful address was given by one of the members, treating of the early development of the English Constitution and pointing out the differences between the constitution of England and that of the United States. Another speaker, a lawyer, gave an interesting talk on English law. At the next meeting the roll-call was answered by examples of common blunders in the use of English, with their correction.

The Ninde Circle reports the early enrollment of nearly all its old members, a dozen or more fresh recruits and general enthusiasm. The first thought in every mind appeared to be "more time for the readings." A full and characteristic program greeted the first weekly gathering of these Chautauquans.

The Galaxy Seal Class of this city is composed of twenty ladies, young and old, who are studying for seals in the course of English History and Literature. The meetings are held weekly and are devoted alternately to literature and history.

NEBRASKA.—The president of the Seward St. Circle in Omaha evidently knows how to "boom" his undertakings. In addition to the usual expedients for promulgating the Chautauqua idea, about the middle of September he had a circular letter printed in the Weekly Bulletin of the Seward St. M. E. Church calling attention to the readings in a forcible manner. Among other things he said:

> Left alone, the human mind will grow rank and wild, ignorant and superstitious, a local news column for all the meannesses and frailties of its neighbors, a home of morbid imaginations; supplied with food from the storehouses of the great and good it becomes a regulated force, a mine of information, a source of happiness to its owner, a blessing to the world.

MONTANA.—The Independent Circle at Cottonwood has been reorganized with the same corps of officers as directed its proceedings last year. The motto "Study to be what you wish to seem" is the especial inspiration of this circle.

WASHINGTON.—The Burwell Chautauqua Circle of Seattle meets every Monday evening at Mrs. Burwell's home, and is now in its fourth year. About twenty-five is the average membership. Two other circles are in successful operation in this city.

NEVADA.—This appreciative word comes from the Prometheus Circle at Austin: "The Prometheans are unanimously agreed that the C. L. S. C. movement is the grandest literary effort of either ancient or modern times, because it is not confined to the limits of a few selected studies, comprehensible only to the scholarly, but renders its elevating influence possible for all, by its well-defined universality."

THE LIBRARY TABLE.

CHRISTMAS FESTIVITIES IN 1548.

IT was Christmas Eve. The great hall of Hatfield House gleamed with the light of many candles that flashed upon the sconce and armor and polished floor. Holly and mistletoe, rosemary and bay, and all the decorations of an old-time English Christmas were tastefully arranged. A burst of laughter ran through the hall, as through the ample door-way and down the broad stair, trooped the motley train of the Lord of Misrule to open the Christmas revels.

A fierce and ferocious-looking fellow was he, with great green mustache and ogre-like face. His dress was a gorgeous parti-colored jerkin and half-hose, slouch boots, and steeple hat. His long staff topped with a fool's head, cap and bells, rang loudly on the floor, as preceded by his diminutive but pompous page, he led his train around and around the great hall, lustily singing the chorus:

Like prince and king he leads the ring,
Right merrily we go. Sing hey-trix, trim-go-trix,
Under the mistletoe!

A menagerie let loose or the most dyspeptic after dinner dreams, could not be more bewildering than was this motley train of the Lord of Misrule. Giants and dwarfs, dragons and griffins, hobby-horses and goblins, Robin Hood and the Grand Turk, bears and boars and fantastic animals that never had a name, boys and girls, men and women in every imaginable costume and device—around and around the hall they went, still ringing out the chorus:

Sing hey-trix, trim-go-trix,
Under the mistletoe!

Then standing in the center of his court, the Lord of Misrule bade his herald declare that from Christmas Eve to Twelfth Night he was Lord Supreme; that, with his magic art, he transformed all there into children, and charged them on their fealty to act only as such. "I absolve them from all wisdom," he said; "I bid them be just wise enough to make fools of themselves, and do decree that none shall sit apart in pride, and eke in self-sufficiency to laugh at others." And then the fun commenced.

The young Elizabeth seated at her holly-trimmed virginal—that great-great-grandfather of the piano of to-day,—she whose rare skill has come down to us, would, when wearied with her "pranks and japes," "tap through" some fitting Christmas carol or that older lay of the yule-tide "Mumming."

To shorten winter sadness see where the folks with gladness
Disguised, are all a-coming, right wantonly a-mumming, Fa-la!
Whilst youthful sports are lasting, to feasting turn our fasting;
With revels and with wassails make grief and care our vassals, Fa-la!

The yule-log had been noisily dragged in "to the firing," and the big sparks raced up the wide chimney, the boar's head and the tankard of sack, the great Christmas candle and the Christmas pie, were escorted around the room to the flourish of trumpets and welcoming shouts; the Lord of Misrule, with a wave of his staff, was about to give the order for all to unmask when suddenly there appeared in the circle a new character—a great green dragon, as fierce and ferocious as well could be, from his pasteboard jaws to his curling canvas tail. The green dragon of Wantley! Terrified urchins backed hastily away from his horrible jaws, and the Lord of Misrule gave a sudden and visible start. The dragon himself scarce waiting for the surprise to subside, waved his paw for silence, and said in a hollow, pasteboardy voice:

"Once on a time there lived a king, who though but a boy, did, by God's grace, in talent, industry, perseverance, and knowledge, surpass both his own years and the belief of men. And because he was good and gentle alike and conditioned beyond the measure of his years, he was the greater prey to the wicked wiles of traitorous men. And one such, high in the king's court, thought to work him ill; and to carry out his ends did wantonly awaken seditious and rebellious intent even among the king's kith and kin whom he traitorously sought to wed,—his royal and younger sister,—nay, start not, my lady's grace!" exclaimed the dragon quickly, as Elizabeth turned upon him a look of sudden and haughty surprise. "All is known! And this is the ending of my wondrous tale. My Lord Seymour of Sudleye is this day taken for high treason and haled to the tower. They of your own household are held as accomplice to the Lord Admiral's wicked intent, and you, Lady Elizabeth Tudor, are by order of the council to be restrained in prison wards in this your manor of Hatfield until such a time as the king's majesty and his honorable council shall decide. This on your allegiance!"

Lady Elizabeth rose to her feet flushed with anger.

"Is this a fable or the posy of a ring, Sir Dragon?" she said sharply. "Do you come to try or tempt me, or is this perchance but some part of my Lord Misrule's yule-tide mumming? 'S blood, sir; only cravens sneak behind masks to strike and threaten. Have off your disguise if ye be a true man; or, by my words as Princess of England, he shall bitterly rue the day who dares to befool the daughter of Henry Tudor!"

"As you will then, my lady," said the dragon. "Do you doubt me now?" and tearing off his pasteboard wrapping, he stood disclosed before them all, the grim Sir Robert Trywhitt, chief examiner of the Lord Protector's council. "Move not at your peril. Master Feodary, bid your varlets stand to their arms." And at a word from Master Avery Mitchell, late Lord of Misrule, there flashed from beneath the cloaks of certain tall figures on the circle's edge, the halberds of the guards. The surprise was complete. The Lady Elizabeth was a prisoner in her own manor house, and the yule-tide revels had reached a sudden and sorry ending." *—*Abridged from E. S. Brook's "Elizabeth of Tudor."*

THE BEGINNINGS OF ASTRONOMY.

THE visitor to Salisbury Plain sees around him a lonely waste, utterly barren except for a few recently planted trees, and otherwise as desolate as it could have been when Hengist and Horsa landed in Britain; for its monotony is still unbroken except by the funeral mounds of ancient chiefs, which dot it to its horizon, and contrast strangely with the crowded life and fertile soil which everywhere surround its borders. In the midst of this loneliness rise the rude, enormous monoliths of Stonehenge,—circles of gray stones, which seem as old as time, and were there, as we now are told, the temple of a people which had already passed away, and whose worship was forgotten, when our Saxon forefathers first saw the place.

In the center of the inner circle is a stone which is believed once to have been the altar; while beyond the outmost ring, quite away to the northeast upon the open plain, still stands a solitary stone, set up there evidently with some special object by the same unknown builders. Seen under ordinary circumstances, it is difficult to divine its connection with the others; but we are told that once in each year, upon the morning of the longest day, the level shadow of this distant, isolated stone is projected at sunrise to the very center of the ancient sanctuary, and falls just upon the altar. The primitive man who devised this was both astronomer and priest, for he not only adored the risen god whose first beams brought him light and warmth, but he could mark its place, and though utterly ignorant of its nature, had evidently learned enough of its motions to embody his simple astronomical knowledge in a record so exact and so enduring that though his very memory has gone, common men are still interested in it; for, as I learned when viewing the scene, people are accustomed to come from all the surrounding country, and pass in this desolate spot the short night preceding the longest day of the year, to see the shadow touch the altar at the moment of sunrise.

Most great national observatories, like Greenwich or Washington, are the perfected development of that kind of astronomy of which the builders of Stonehenge represent the infancy. At Greenwich the moon has been observed with scarcely an intermission for one hundred and fifty years, but we should mistake greatly did we suppose that it was for the purpose of seeing what it was made of, or of making discoveries in it. This immense mass of Greenwich observations is for quite another purpose,—for the very practical purpose of forming the lunar tables, which, by means of the moon's place among the stars, will tell the navigator in distant oceans where he is, and conduct the fleets of England safely home.

In the observatory at Washington one may see a wonderfully exact instrument, in which circles of brass have replaced circles of stone, all so bolted between massive piers that the sun can be observed by it but once daily, as it crosses the meridian. This instrument is the completed attainment along that long line of progress in one direction, of which the solitary stone at Stonehenge marks the initial step,—the attainment, that is, purely of precision of measurement. Both aim at the common end, not of learning what the sun is made of, but of where it will be at a certain moment; for the prime object of astronomy, until very lately indeed, has still been to say *where* any heavenly body is, and not *what* it is.

But within a comparatively few years a new branch of astronomy has arisen, which studies sun, moon, and stars for what they are in themselves, and in relation to ourselves. Its study of the sun, beginning with its external features, led to the further inquiry as to what it was made of, and then to finding the unexpected relations which it bore to the earth and our own daily lives on it, the conclusion being that, in a physical sense, it made us and re-creates us,

* Historic Girls. New York: G. P. Putnam's Sons.

as it were, daily, and that the knowledge of the intimate ties which unite man with it brings results of the most practical and important kind, which a generation ago were unguessed at.*—*By Samuel Pierpont Langley.*

TO A MISSAL OF THE THIRTEENTH CENTURY.

MISSAL of the Gothic age,
Missal with the blazoned page,
Whence, O missal, hither come,
From what dim *scriptorium?*

Whose the name that wrought thee thus,
Ambrose or *Theophilus*,
Bending, through the waving light,
O'er thy vellum scraped and white;

Weaving twixt thy rubric lines
Sprays and leaves and quaint designs;
Setting round thy border scrolled
Buds of purple and of gold?

Ah!—a wondering brotherhood,
Doubtless, round that artist stood,
Strewing o'er his careful ways
Little choruses of praise;

Glad when his deft hand would paint
Strife of *Sathanas* and saint,
Or in secret coign entwist
Jest of cloister humorist.

Well the worker earned his wage,
Bending o'er the blazoned page!
Tired the hand and tired the wit
Ere the final *Explicit!*

Not as ours the books of old—
Things that steam can stamp and fold;
Not as ours the books of yore—
Rows of type, and nothing more.

Then a book was still a Book,
Where a wistful man might look,
Finding something through the whole,
Beating—like a human soul.

In that growth of day by day,
When to labor was to pray,
Surely something vital passed
To the patient page at last;

Something that one still perceives
Vaguely present in the leaves;
Something from the worker lent;
Something mute—but eloquent!

—*Austin Dobson.*

*The New Astronomy. Boston: Ticknor and Company.

SUGGESTIONS FOR THE USE OF ENGLISH.

WE shall never, I suppose, have leisure enough to call an asylum for the insane anything else than an insane asylum; and when a seller of crockery pays so much a word for his advertisement, no thrifty son of Jonathan can expect him to ask for an assistant in earthenware when "earthenware assistant" will do as well. The fondness for titles which is an essential characteristic of republican simplicity will probably constrain us always to speak of ex-Third Assistant United States Inspector and Sealer of Weights and Measures Smith, and of Mrs. ex-Thirteenth Secretary of Legation at Timbuctoo Jones. These are minor eccentricities of diction, which we must, I suppose, accept philosophically in the speech and writings of others. But there are other brutalities which cannot so easily be pardoned, and with which conversation and correspondence literally teem—"that high," "those kind," "largest of any," "the man whom he thought was dead," "to quietly go," "to look badly." And instead of correcting, the newspaper press in many cases cultivates these errors.

I take up the burden of prophecy, also, against the incursion of slang words and phrases. A few years ago an illiterate criminal, testifying in court, through sheer ignorance used the verb "combine" as a noun, meaning a combination or conspiracy. Forthwith it was taken into general use; at first with quotation marks or an accent of contempt, but afterward, as now, in good faith and with nothing to indicate its illegitimate origin. Scores of similar instances might readily be cited. Almost every sensational lawsuit, political campaign, athletic contest, or other notable event, furnishes new additions. False words are coined, true words are perverted from their proper functions, and the Slang Dictionary is merged into the standard vocabulary of the language. The jargon of yesterday is sound speech to-day and will be classic to-morrow. I will not dispute the fact that many of these slang expressions are useful and even necessary in the circumstances of their origin. At the card-table, "riding for a fall," and "coming a cropper," "flied out," and "lining a three-bagger," or a "homer" on the baseball ground, "lobbying" in Congress, "boycotting" in Ireland or other scenes of social revolt, and "bottle-holder" and "throwing up the sponge" in the prize-ring may be permitted. But is there any possible excuse for using them elsewhere? And if they be used elsewhere, what becomes of the rule—which we were taught was imperative—that the terms of one art must not be used to describe another? If it be wrong to speak of

alliteration in sculpture, or of *chiar-oscuro* in poetry, it can scarcely be right to say that a politician is riding for a fall, or that an aspirant to social distinction has thrown up the sponge. It is no justification of this practice to urge that many words whose standing is now unchallenged had their origin in slang. Because there are already words of base origin in our vocabulary, shall we henceforth welcome to it all applicants without regard to legitimacy of birth?

That there must be new creations is not to be denied. The thoughts of men are widened with the process of the suns, and the expression of those thoughts requires an ampler vocabulary year by year. But such creations should not be made by freakish chance, but by established law, and above all by the laws of need and of merit. Words should not be made for nothing. A vocabulary rich in synonyms may well be the pride of a literary people; but when one has reached the size of ours to-day, it is time to halt and to decree that there shall be no new words made unless to do work that cannot possibly be done by the old ones. Then let the new words that are called for by the law of need be formed and adopted under the law of merit.

Many errors are apologized for on this ground, that in off-hand conversation and hurried letter-writing and news-reporting it is impossible to observe a scrupulous nicety of diction, and that, if our meaning be clear, colloquial slips in grammar are quite pardonable. Would such pardon be extended to faults in other matters? Would the business-man who writes and talks too hurriedly to observe the rules of grammar excuse his clerk for reckoning accounts too hurriedly to observe the rules of arithmetic? Or if in off-hand conversation some one should speak of London as the capital of China, or should declare that water is composed of nitrogen and carbon, and should habitually say such things, would the plea of colloquial slips secure his pardon? Surely not; yet why not, if that plea be deemed sufficient in the case of faulty grammar? Certainly grammar is far simpler, more quickly learned, and more easily remembered than arithmetic, geography, or chemistry, and an error in it is therefore really less excusable than in one of them.—*Exchange.*

THE QUEEN OF THE YEAR.

When suns are low and nights are long,
And winds bring wild alarms,
Through the darkness comes the queen of the year
In all her peerless charms;
December, fair and holly-crowned
With the Christ child in her arms.

—*Edna Dean Proctor.*

THE MAID OF DOMRÉMY.

What is to be thought of *her?* What is to be thought of the poor shepherd girl from the hills and forests of Lorraine, that—like the Hebrew shepherd boy from the hills of Judæa—rose suddenly out of the quiet, out of the safety, out of the religious inspiration, rooted in deep pastoral solitudes, to a station in the van of armies and to the more perilous station at the right hand of kings?

The Hebrew boy inaugurated his patriotic mission by an *act*, by a victorious *act*, such as no man could deny. But so did the girl of Lorraine, if we read her story as was read by those who saw her nearest. Adverse armies bore witness to the boy as no pretender; but so they did to the gentle girl. Judged by the voices of all who saw them *from a station of good-will*, both were found true and loyal to any promises involved in their first acts. Enemies it was that made the difference between their subsequent fortunes. The boy rose to a splendor and a noonday prosperity, both personal and public, that rang through the records of his people and became a by-word among his posterity for a thousand years, until the scepter was departing from Judah. The poor, forsaken girl, on the contrary, drank not herself from the cup of rest which she had secured for France. She never sang together with the songs that rose in her native Domrémy, as echoes to the departing steps of invaders. She mingled not in the festal dances at Vaucouleurs which celebrated in rapture the redemption of France. No! for her voice was then silent: no! for her feet were dust.

Pure, innocent, noble-hearted girl! whom, from earliest youth, ever I believed in as full of truth and self-sacrifice, this was among the strongest pledges of *thy* truth, that never once—no, not for a moment of weakness—didst thou revel in the vision of coronets and honor from man. Coronets for thee! O no! Honors, if they come when all is over, are for those that share thy blood. Daughter of Domrémy, when the gratitude of thy king shall awaken, thou wilt be sleeping the sleep of the dead. Call her, King of France, but she will not hear thee! Cite her by thy apparitors to come and receive a robe of honor, but she will be found *en contumace*. When the thunders of universal France shall proclaim the grandeur of the poor shepherd girl that gave up all for her country, thy ear, young shepherd girl, will have been deaf for five centuries.

To suffer and to do, that was thy portion in this life; that was thy destiny; and not for a moment was it hidden from thyself. Life thou saidst, is short: and the sleep which is in the

grave is long! Let me use that life so transitory, for the glory of those heavenly dreams destined to comfort the sleep which is so long.

This pure creature—pure from every suspicion of even a visionary self-interest, never once did this holy child, as regarded herself, relax her belief in the darkness that was traveling to meet her. She might not prefigure the very manner of her death; she saw not in vision, perhaps, the aerial altitude of the fiery scaffold, the spectators without end, on every road pouring into Rouen as to a coronation, the surging smoke, the volleying flames, the hostile faces all around, the pitying eye that lurked but here and there, until nature and imperishable truth broke loose from artificial restraints;—these might not be apparent through the mists of the hurrying future. But the voice that called her to death, *that* she heard forever.

Great was the throne of France even in those days, and great was he that sat upon it: but well Joanna knew that not the throne, nor he that sat upon it, was for *her;* but, on the contrary, that she was for *them;* not she by them, but they by her, should rise from the dust. Gorgeous were the lilies of France, and for centuries had the privilege to spread their beauty over land and sea, until in another century, the wrath of God and man combined to wither them; but well Joanna knew, early at Domrémy she had read that bitter truth, that the lilies of France would decorate no garland for *her*. Flower nor bud, bell nor blossom, would ever bloom for *her*.—*De Quincey*.

TO PROFESSOR JOHN STUART BLACKIE.

COMMEMORATING HIS EIGHTIETH YEAR.

[A Greek in art—a boy in vivacity—a genius in versatility. With staff and plaidie the most striking personality in Great Britain.]

DAME Nature, communing with Coila one day,
Remarked, in a social, neighborly way,
That she had been kept rather busy of late
Attending to poets and matters of state;—

That Robbie had closed up the century well,
And Byron and Scott would hold out for a spell:
She was therefore inclined to take a vacation,
And, on her return, to startle the nation;—

Would visit, forsooth, Asia Minor and Greece,
And lay out a plan for her great master-piece.
So she wandered unseen for a time among men,
Returning about Eighteen Hundred and Ten.

Then straightway to Coila her way she betook,
And found her ensconced in a bright, cozy nook,
With swift-winged words her tale she began:—
I've found the essentials for making a man;

The proper proportion of genius and art—
Love, humor and pathos, mind, body and heart:
With habiliments too that are fit for a king.
Or better, for genuine princes that sing.

I met the nine muses who gave me a piece,—
A delicate web of the old Golden Fleece,
Which they bade me to take far over the wave
To bright sunny lands where magnolias wave;

To a fountain of youth, Ponce de Leon by name,
And I wandered for months without finding the same:
The woes of Ulysses were nothing to mine,
But I stayed by the Fleece as I promised the Nine:

Till there in a wilderness, silent and vast,
In a clear sparkling pool the token was cast;
And, lo, as I gazed, the Fleece took the form
Of a mantle well-woven for sunshine or storm;

Be it Jason or Stuart, "Midlothian" still
Is the brand of this Greek-Scotch-American twill;
And, Coila, the laddie will never grow old
Whose heart is enwrapped in this wondrous fold.

From the east to the west, from the old to the new,
From Helicon dry to Columbia's dew
I have wandered at will; this staff in my hand
Was found in the groves of fair Florida's land;

Amid pines that embosom de Funiak Spring,
Where poplar and laurel the poets outsing,
Where children of Scotia in happiness dwell,
By a fountain as sacred as St. Ronan's Well;

In gardens of lotus with sunshine so clear
That the centuries glide without noting the year:
So, Coila, adieu; I go with the morn,
Guard plaidie and staff for the genius unborn;

It may be a month, or it may be a day,
Look well to the infant that's coming this way;
And, also remember, this mantle of joy
Will keep its possessor forever a boy.

—*Wallace Bruce.*

A GLIMPSE OF CHAUCER.

IT is good to retreat now and then beyond earshot of the introspective confidences of modern literature and to lose ourselves in the gracious worldliness of Chaucer. Here was a healthy and hearty man, so genuine that he need not ask whether he were genuine or no, so sincere as quite to forget his own sincerity, so truly pious that he could be happy in the best world that God chose to make, so humane that

he loved even the foibles of his kind. Here was a truly epic poet without knowing it, who did not waste time in considering whether his age were good or bad, but quietly taking it for granted as the best that ever was or could be for *him*, has left us such a picture of contemporary life as no man ever painted. "A perpetual fountain of good sense," Dryden calls him, yes, and of good humor, too, and wholesome thought. He was one of those rare authors whom if we had met him under a porch in a shower we should have preferred to the rain. He could be happy with a crust and spring-water, and could see the shadow of his benign face in a flagon of Gascon wine without fancying Death sitting opposite to cry *Supernaculum!* when he had drained it. He could look to God without abjectness and on man without contempt. The pupil of manifold experience,—scholar, courtier, soldier, ambassador, who had known poverty as a housemate and been the companion of princes,—his was one of those happy temperaments that could equally enjoy both halves of culture,—the world of books and the world of men.

> Unto this day it doth mine hertë boote,
> That I have had my world as in my time!

The portrait of Chaucer which we owe to the loving regret of his disciple Occleve, confirms the judgment of him which we make from his works. It is, I think, more engaging than that of any other poet. The downcast eyes, half sly, half meditative, the sensuous mouth, the broad brow drooping with weight of thought, and yet with an inexpugnable youth shining out of it as from the morning forehead of a boy, are all noticeable, and not less so their harmony of placid tenderness. We are struck, too, with the smoothness of the face as of one who thought easily, whose phrase flowed naturally, and who had never puckered his brow over an unmanageable verse.*—*James Russell Lowell.*

* Literary Essays. Volume III. Boston and New York: Houghton, Mifflin and Company.

TALK ABOUT BOOKS.

THE CHRISTMAS OUTPUT.

Fine Illustrated Books.

"What shall we buy for Christmas?" It is a national question. All those sensible people who answer "books" will find a world of beauty to choose from. Fine new editions of old favorites claim our first attention. Here the friends we have become well acquainted with in cheap cloth or paper dress, villainously printed perhaps, and without an ornament to emphasize their good points, appear clad in garments fit for their high degree and richly decorated with photogravures and etchings. Here, for example, is Hiawatha,* in make-up so characteristic, so rich in suggestions, and so in harmony with the text that the old poem is doubled in its meaning and in its fascination. The buckskin cover, the marginal illustrations—there are fully 400 of them covering almost every implement mentioned in the poem, and including numbers of Indian heads—the fine photogravures from sketches by Frederic Remington, the splendid steel portrait of Longfellow, make a volume which is a great deal more than a fine "parlor-table" book. It is one to study, to linger over, to love.——Hawthorne's "Our Old Home"* comes out in two volumes of exquisite taste. The text has been annotated by parallel passages from his note book, not very numerous, to be sure, or of great value to the original, but still interesting. Thirty photogravures of English views which figure in the text, enrich the book. The binding, in dull red silk and gold, is original and beautiful. Altogether it is one of the choicest of the holiday publications.——George Sand's idyllic story, "The Haunted Pool,"† is a choice selection for the maker of fine books. The edition before us is all that could be desired. The translating is admirably done, and the etchings, which illustrate the work, interpret its pastoral, simple life with sympathetic faithfulness.——An excellent copy of the elegant edition of "Marble Faun" which the Houghton-Mifflin Company sent out last year has been made for "Jane Eyre."‡ To be sure the text does not offer the same inducement for illustration, and what it does give has not been used to very good

*The Song of Hiawatha. By Henry Wadsworth Longfellow. With illustrations from designs by Frederic Remington. Boston and New York: Houghton, Mifflin and Company. Price, $6.00.

*Our Old Home. By Nathaniel Hawthorne. In two volumes. Boston and New York: Houghton, Mifflin and Company. Price, $4.00.

†The Haunted Pool. From the French of George Sand. By Frank Hunter Potter. New York: Dodd, Mead & Company. Price, $5.00.

‡Jane Eyre. By Charlotte Brontë. In two volumes. New York: T. Y. Crowell and Co. Price, $5.00.

advantage, but in binding, in the useful device of separable cloth cover, and in the convenient case, the copy is faithful.——A pleasantly sympathetic essay on "Our New England,"* by Hamilton Mabie, is the pretext for gathering into book form a number of choice photogravures of New England scenes. These pictures are really beautiful, though a few of them have been encumbered with over-elaborate *remarques*.——Out-door-life gives the motive to "Summerland,"† also a finely printed collection of summer sketches in the style of the popular "Nature's Hallelujah," and "One Year's Sketch Book." It will occur to the practical mind that there is a good deal of blank paper to the amount of print, but as the paper is very elegant and the sketches delicate and attractive, the criticism will not spoil the volume at all for those who want for Christmas a collection of dainty pictures.——This torrent of Holiday books of various size, character, and interest, calls to mind the famous "Ballade of Prose and Rhyme" by Austin Dobson, wherein he says:

> When the roads are heavy with mire and rut,
> In November fogs, in December snows,
> When the north wind howls and the doors are shut,
> There is place and enough for the pains of prose.

The rest of the ballad would need revision to suit the present case, but doubtless if the author should see the many charming poems and merry jingles in verse that throng the reviewer of Christmas books for 1890, he would no longer relegate to spring his

> ——hey! for the ripple of laughing rhyme!

but would recognize at once the especial fitness of this refrain to Yule-tide songs and celebration. Indeed one of his own songs comes to prove him in the wrong, for in the hands of an appreciative publisher and artist "The Sun Dial"‡ becomes an admirable Christmas book The poem is fruitful for the artist in its characters, in its situations, and in its English setting, and Mr. Edwards has made good use of his opportunities. The "dainty beauty," the lady "dove-eyed, dove-robed," with "inner beauty shining from her face," the "soldier gallant," are people worth knowing and to make one dream longer than ever over the suggestion of happy love, and of woe, in the poem.——One of the most appropriate and entertaining, if not one of the most attractive of the holiday publications is "Christmas in Song, Sketch and Story."* Beecher, Abbott, Dickens, Auerbach, Lew Wallace, and Nathan Warren contribute the stories, while the songs come from a hundred and more throats, and are accompanied by the music. The book is rather poor in illustrations, but in every other particular it is a fine piece of compilation.——"English Poems,"† illustrated with etchings by M. M. Taylor, is a pretty volume, containing poems by Cowper, Burns, Wordsworth, Scott, Shelley, and others.——"Out of Doors with Tennyson,"‡ edited by Elbridge S. Brooks, is a large quarto, with illuminated cover, and contains some of Tennyson's best word pictures of English rural life.——"The Poets' Year,"‖ edited by Oscar Fay Adams, presents choice selections appropriate to the different seasons, from many of the best poets of nature, including Longfellow, Tennyson, Whittier, Lowell, Browning, Wordsworth. The book has more than a hundred illustrations.——It is quite beyond the comprehension why such ponderous, blundering versifying as M. B. M. Toland's "Tisáyac of the Yosemite"‡ should have the attention it gets from illustrator and publisher. The book is exquisite in every feature save the poem. The legend which furnishes the theme is beautiful enough to inspire the pen of the veriest hack, one would think, but the treatment it receives here distorts it so that it is scarcely recognizable. The book is worth owning, however, for the sake of its illustrations and make-up.——The brilliant and perfect coloring of the many illustrations in the "Golden Flower"¶ are worthy the subject they celebrate—the Chrysanthemum. Some sixteen of the finest varieties have been lithographed from water color studies of great skill and delicacy and gathered into a luxurious

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*Our New England. Her nature described by Hamilton Wright Mabie and some of her familiar scenes illustrated. Boston: Roberts Brothers. Price, $4.00.

†Summerland. By Margaret MacDonald Pullman. Boston: Lee and Sheppard. Price, $3.75.

‡The Sun Dial. By Austin Dobson. Illustrated by George Wharton Edwards. New York: Dodd, Mead & Company. Price, $7.50.

*Christmas in Song, Sketch and Story. Selected by J. P. McCaskey. New York: Harper & Brothers. Price, $2.50.

†English Poems. Illustrated with etchings by M. M. Taylor. Philadelphia: J. B. Lippincott Company. Price, $2.50.

‡Out of Doors with Tennyson. Edited by Elbridge S. Brooks. Boston: D. Lothrop Company. Price, $2.50.

‖The Poets' Year. Edited by Oscar Fay Adams. Boston: D. Lothrop Company. Price, $6.00.

‡Tisáyac of the Yosemite. By M. B. M. Toland. Philadelphia: J. B. Lippincott Company. Price, $2.50.

¶The Golden Flower. Collected, arranged, and embellished by F. Schuyler Mathews. Price, $10.——The Spirit of the Pine. By Esther B. Tiffany. Illustrated by Wm. S. Tiffany. Price, $1.00.——Summer Thoughts for Yule Tide. By S. Elgar Benet. Illustrated by Louis K. Harlow. Price, $1.00.——The Winds of the Seasons. By Frank T. Robinson. Illustrated by Louis K. Harlow. Price, $1.25.——The Story of a Dory. By Edward Everett Hale. Illustrated by F. Schuyler Mathews. Price, $1.00. L. Prang & Co., Boston.

volume accompanied by verses from many of our leading poets, and embellished by all the ornamentation that a sympathetic and skillful artist could devise. The work, to a lover of the chrysanthemum, of fine books, in fact to anybody with eyes and ears, is a delight which cannot lose its freshness. The publishers of the "Golden Flower" have a large variety of these fine art books in all sizes and styles and prices. Their cards and novelties this year are as fine as ever. Especially attractive are the fine art pictures, one of the prettiest of which is Miss Waugh's "Playing School." — A pleasing novelty book is Miss Jerome's "From an Old Love Letter."* Scriptural sentences furnish the texts, for each of which an illuminated border has been prepared in the old style.

New Fiction.

The latest novel on the Southern question and a strong one is "Nicholas Blood, Candidate."† Mr. Henry writes from the standpoint of a Northerner whose fine theories about educating and cultivating the colored race are in the violent recoil caused by actual contact with the lowest class of the south—if not of the earth—the negro of the southern city slums, ignorant, sensual, indolent. He has portrayed their life with a fidelity to the revolting truth which fortunately his artistic sense has saved him from carrying too far. His conclusions are the result possible from existing conditions in the south, indeed they are the only result—if there were not counterbalancing forces at work, another side to the picture. Dramatically the book is much superior for considering but the one side of the Southern question. It will have the more influence, too, on its readers. It will be worth the more to the North, whose great weakness on the Southern question is in overlooking the Nicholas Blood side. The style is highly polished; in places perhaps a little too plainly Victor Hugoesque, but not painfully so. The dialect is good, the interest sustained. The delicate suggestion of a love tale which is spun through it, is a fine relief to its dark pages.

We know of no story with larger possibilities for doing good than John Habberton's "All he Knew."‡ Its hero is a weak and vicious man whose crimes have brought him to the penitentiary. There he is taught of Christ. All he learns is that there is a Friend who will help him to do right. He accepts the truth. Right-living through Jesus Christ is all he knows, but that knowledge simply and faithfully practiced is a power strong enough to reconstruct the Christian ideas of a whole community, to awaken the hypocrite and convince the infidel. There is nothing strained or overdrawn about the effects of Sam Kimper's religion. It is the natural outcome of genuine Christian living.

Margaret Deland in "Sidney"* has advanced considerably beyond "John Ward Preacher." In dramatic effect, in pathos, in close study of human nature, in style and finish the later book is superior. To handle the thought in which the story finds its impulse, that life ends in death, and hence that love, which must end in sorrow, is a wrong to one's self and to others, demands a large knowledge of sorrow and of spiritual struggle. This Mrs. Deland has and she draws Major Lee, who has accepted this theory of life, with firmness and tenderness. Sidney, beautiful, self-centered, and calm, is led in a story both true and tragic from this fatalism into a large conception of what she calls the *meaning* of life. There are several scenes of marvelous power, in her experience. The accompanying characters are a most entertaining set of people, especially Mrs. Paul, with her habit of putting the worst construction on every thing and her instant recognition of cleverness equal or superior to her own, and poor little-souled Miss Sally, who weeps when her lover throws her over and yet who feels half relieved because she can go about her old ways without being called on for "emotions."

As a picture of New York colonial life from 1757 through the Revolution, "In the Valley"† is admirable. The French, Dutch, and English, of the Mohawk Valley, the adventures and exposures of the fur trader, the stately social life in New York, the failure at Quebec in 1775, the awful slaughter by the French Indians in the Valley, are portrayed accurately and yet in a flowing, easy style which shows a complete mastery of the material—a virtue which we wish writers of historical romances could be made oftener to appreciate. The language, too, has a touch of quaintness which helps the reader to transport himself into Dutch New York. As a story, "In the Valley" is not so satisfactory. The hero is tame—even for a Dutchman—and the sympathy of the reader goes to the last with the dashing young Englishman, in spite of his temper, his wine, and his Toryism.

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* From an Old Love Letter. By Irene A. Jerome. Boston: Lee and Shepard. Price, $1.00.

† Nicholas Blood, Candidate. By Arthur Henry. New York: Oliver Dodd. Judge Building. Price, 75 cents.

‡ All he Knew. A Story. By John Habberton. Meadville, Penn'a: Flood and Vincent. Price, $1.00.

* Sidney. By Margaret Deland. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

† In the Valley. By Harold Frederic. New York: Charles Scribner's Sons. Price, $1.50.

There is no subject for interpretation by pen or brush which so baffles the artist as the Christ. There is none which has produced more disappointing results. Mrs. Phelps Ward's "Come Forth,"* a story of Lazarus and Christ is not an exception. It is a fresh and strong story, well written, ingenious in plot, careful in description, but the Christ is nothing more than a pure and magnetic personality, a powerful, mysterious conjurer. Like the gods in the old plays, he comes in on his elevated stage at the nick of time to save the situation. He does not bow the reader's head in worship nor hush his heart in awe and love. Lazarus, to be sure, is intended to be the central character. It is *his* story, but the Nazarene is, perforce, the all engrossing theme. He does all that is done, and it is the emphasis put on his *doing* instead of his *being* which it seems to us makes the study so inadequate. Baruch is, because of his utter unselfishness, a more impressive character than the Christ.

Poetry.

The attractive appearance of the new volume of "Poems,"† by Edna Dean Proctor, is a fitting preparation for the charm of the verse within. Between dainty green and gold covers we find a goodly company of subjects, narrative, historical, patriotic, devotional,—poems of thought and feeling, love and friendship. The language is admirably adapted to the theme, and several of the poems are exceptionally fine. "Born of the Spirit" is exquisite.

"The Inverted Torch"‡ is a poem inspired by the change and mystery of death. The inverted torch, with its "lovely flower of light" ever seeking to rise again, is taken as the sign that though the "Kindler of the spark of life divine" doth "depress" the flame, he will not "speed it into nothingness,"

> But out of nether gloom wilt reinspire,
> And homeward lift the keen empyreal fire!

The poem suggests a thorough and sympathetic appreciation of Tennyson's master-piece, "In Memoriam," and appeals rather to the intellect than to the heart.

The poem "Agathon" in this volume‖ is remarkable for high thought and impassioned language. Agathon is a young Greek poet with noblest impulses, who dreams of ideal Love, but feels

> —the deep change which doth infect all things.

Eros, the god of Desire, leads him to see that

> Love giveth not his flame to rosy cheeks,
> Nor to the oratory of bright eyes
> Yields his commission up.
>
> But where the spirit within doth live insphered,
> In noble thoughts, fair actions, and kind words,
> He is enthroned.

The prophecy is beautiful of "Another Way,"

> Not o'er thy married peaks, dear Mount of Joy,

but following "Love himself," who

> Shall wear mortality beneath these stars,
> And, journeying, the Way of Sorrow show.

Perhaps the finest single passage is this:

> I do remember 'twas on such a night
> As spreads this silver silence on the earth
> On the sea-cape I watched the brooding wave;
> Only the moon my meditation shared,
> Nor any sound save of the voiceful deep
> Among the white crags of my solitude;
> I saw its loveliness and sighed to see;
> And stretching out my palms to the bright air,
> "Wherefore art thou so beautiful, my life?"
> I cried; and knew in heaven a subtle change,
> Celestial fading, and the pale approach
> Of morning in the east; and all my thoughts
> Fled thence, as from the gray dawn fled the stars.

For Boys and Girls.

Christmas books for boys and girls are in greater abundance than ever this year, and on the whole reach a high standard of excellence. Among the best of them we recognize an old friend in a new dress—a new, fine edition of "Tom Brown's School Days."* It is the sixth edition of this favorite work which has done so much in spreading the good influences of Rugby under Dr. Arnold's rule. The fine paper, clear type, fair illustrations, and neat covers, are as pleasing to the eye as the contents of the volume are to the mind.——Just what the general reader wants to know about famous people he is sure to find out concerning those about whom Mrs. Bolton writes her satisfactory sketches. The salient points in the life of each one are told with a charming directness of style, and in a pleasing, impressive manner. In the two new volumes† ready for the present season, a good portrait of the person accompanies each sketch.——Another book which for the past few years has been a good companion for boys, also appears in a handsome new holiday costume, "The American

*Come Forth. By Elizabeth Stuart Phelps and Herbert D. Ward. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

†Poems. By Edna Dean Proctor. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

‡The Inverted Torch. By Edith M. Thomas. Boston and New York: Houghton, Mifflin and Company. Price, $1.00.

‖The North Shore Watch, and Other Poems. By George Edward Woodberry. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

*Tom Brown's School Days. By Thomas Hughes.
†Famous English Authors of the Nineteenth Century.
‡Famous European Artists. By Mrs. Sarah K. Bolton. New York: T. Y. Crowell & Co. Price of the last two, each, $1.50.

Boy's Handy Book."* Some new matter has been added, giving descriptions how to make birch-bark and dug-out canoes; so that now it seems as if there was nothing left in the line of sports, amusements, and games, and how to get ready for them, which it does not fully tell.—— What the former book does for boys is done for their sisters by "The American Girl's Handy Book."† To teach them how to use the talent they have, in adding to their own comfort and amusements and to those of their friends, is the aim of the work. All girls will be surprised to learn from it on what a large scale this can be done, with a very small outlay of money. How to do things, from the little tricks and games suitable for the different holidays to the furnishing of rooms, is clearly and definitely told. ——With the exciting story of a boy inventor and the bitter struggles through which he passed before success crowned his efforts, Mr. Boyesen imparts impressive lessons of high morality. "Against Heavy Odds"‡ is an interesting book of Norse heroism, and one that will do all boys good.——A series of the most delightful tales of enchantment, given as the dreams which came to brighten the life of a lonely little boy during Christmas week, forms the volume of "Bric-a-Brac Stories."‖——"A Boy's Town"§ is a capital book about a boy—for adults to read; they will find a great amount of pleasure in being thus led back in their mature years over the early days of life. But as for the boys themselves, a rapid glance at one after another of the solid pages, and a few cursory readings of these philosophical studies, or reminiscences, of a boy's life will give them much the same impression as would some metaphysical or pedagogical work. The numerous lively illustrations which lighten the work serve to make a sort of medley of it.—— Practical lessons of kindness and unselfishness are taught to the little ones in "The Children of the Castle,"¶ in the bewitching lore of the enchanted land over which the gentle Princess Forget-Me-Not reigns.——How one boy—a manly, upright fellow—succeeded in making his way in the world, is told in "Crowded Out O' Crowfield."** If pluck and perseverance are not always rewarded so promptly in practical life as is represented here, they, at least, should be; and it is always gratifying to have things come out right in story books.——"The Dominie"* is the story of a young girl who was born in India of English parents, who was sent to England, and shortly afterwards to America, and who a little later traveled over many parts of Europe. Descriptions of the lands visited, incidents of travel, and a complicated plot in her own personal history make up a very readable volume. ——An imaginary story of the adventures of two boys who made their way across the dark continent of Africa,† is laid amid the true scenery of that country; and their experiences are such as might have happened in real life. It is a valuable work, aside from the pleasure it gives, for its authentic information of the land and of its strange inhabitants, the interest especially centering about the curious race of dwarfs. The plot of the story is laid before the time of Stanley's visit, and the book forms, for young readers, a fine introduction to the more solid work of that great explorer.——Mr. Trowbridge is so well known as a writer of fascinating stories that the simple announcement of a new book for boys from his pen is sufficient notice, for every body knows that it will be good. And "The Kelp-Gatherers"‡ crowds its way at once to the front ranks of his other works.——How two little waifs in the most abject poverty, went to housekeeping, and set out to make of themselves "tony gentlemen"; and how they succeeded in their attempt, is told in a bright little story called "Pards."‖ It is remarkable for its naturalness, its droll humor, and deep pathos.——"The Marvellous Country"§ contains a full account of that wonderful part of the United States known as Arizona. The description and history of place and people afford the author ample opportunity for filling his pages with wild, picturesque, thrilling, amusing, and pathetic scenes. The complete history of the Apache tribe of Indians is given.—— A talking raven, and a small Moorish boy with the strength of a powerful giant, perform wonders enough to satisfy the most extravagant demands of any lover of the marvelous. ¶No child could ask to be more thoroughly amazed and

*The American Boy's Handy Book. By D. C. Beard. Price, $2.00. †The American Girl's Handy Book. By Lina Beard and Adelia B. Beard. Price, $2.00. ‡Against Heavy Odds. By Hjalmar Hjorth Boyesen. Price, $1.00. ‖Bric-a-Brac Stories. By Mrs. Burton Harrison. Price, $1.50. New York: Charles Scribner's Sons.

§A Boy's Town. By W. D. Howells. New York: Harper & Brothers.

¶The Children of the Castle. By Mrs. Molesworth. New York: Macmillan & Co. Price, $1.25.

**Crowded Out O' Crowfield. By William O. Stoddard. New York: D. Appleton and Company.

*The Dominie. By Sarah H. Bradford. New York: Hunt & Eaton. Cincinnati: Cranston and Stowe. Price, $1.00.

†The Lion City of Africa. By Willis Boyd Allen. Boston: D. Lothrop Company. Price, $2.25.

‡The Kelp-Gatherers. By J. T. Trowbridge. Price, $1.00. ‖Pards. By Effie W. Merriman. Price, $1.00. §The Marvellous Country. By Samuel Woodworth Cozzens. Price, $2.00. ¶Little Giant Bosb. By Ingersoll Lockwood. Boston: Lee and Shepard. Price, $2.00.

entranced than the reading of "Little Giant Boab" will cause him to be.——Boys who love adventures and travels—and what healthy boy does not?—will find in Jules Verne's elaborate and carefully prepared series of books on travelers and discoverers* a world of delight and information. They are exhaustive but never dull, accurate but never heavy.——The boys will find "The Silver Caves"† a charming story, notwithstanding the few disagreeable suggestions of "preaching." The incidents of the story are grouped around three young miners, and show in a very interesting and unobtrusive manner the importance of education and of perseverance in even the enterprise of mining.——"Maroussia, a Maid of Ukraine,"* is an account of a war of the republic Ukraine against the Turks. The tale commends itself to the reader immediately for its sweet simplicity of style and pureness of thought. The heroine is a beautiful, but very small child of thirteen years, who by acting upon every good impulse possesses a noble character and a marvelous sense of discrimination, which she uses in behalf of her country.——A genuine portrayal of hearty, healthful, natural child-life is "Four Little Bridges."† Devoid of all sentiment, clothing no purpose or lesson, it is realistic to an extreme—a perfect photograph of the every-day existence of a typical family. The suppression of two or three incidents, the addition of a stronger motherly element, would not have destroyed the plan and would have made the work more enjoyable.

* Famous Travels and Travelers. The Great Navigators of the Eighteenth Century. The Great Explorers of the Nineteenth Century. Translated from the French of Jules Verne. New York: Charles Scribner's Sons. Price, $2.50 per volume.

† The Silver Caves. By Ernest Ingersoll. New York: Dodd, Mead & Company.

* Maroussia. From the French of P. J. Stahl. By Cornelia W. Cyr. New York: Dodd, Mead & Company.

† Four Little Bridges. By Mrs. Albert M. Harrison. New York: John B. Alden.

SUMMARY OF IMPORTANT NEWS FOR OCTOBER, 1890.

HOME NEWS.—October 1. The President signs the McKinley Tariff bill.——Congress adjourns *sine die*.

October 2. Official notice is given that Knights of Labor will no longer be employed by the New York Central Railroad.

October 4. Work is begun on the tunnel which is to be used in the development of Niagara Falls as a power for machinery.

October 6. President Woodruff, of the Mormon Church, issues an order forbidding plural marriages.

October 7. Death of Professor John H. Hewitt, author and editor.

October 13. Death of Justice Miller, Professor Austin Phelps, of Andover Theological Seminary, and General W. W. Belknap, ex-Secretary of War.

October 14. The Ohio Legislature meets in extraordinary session and receives a message from Governor Campbell recommending the abolition of two Cincinnati Boards.

October 17. A decision is rendered in the United States Circuit Court in Topeka, which allows the re-opening of original-package liquor houses in Kansas, and in effect declares that the Wilson bill does not restore the power of the Kansas Prohibitory law as against original package saloons.

October 21. The Centennial Celebration of Methodism in New England begins in Boston.

October 26. Disastrous fire at Mobile, Ala.

October 31. Judge Caldwell decides that the Iowa Prohibitory law is valid.

FOREIGN NEWS.—October 1. Death of the French author, Jean Baptiste Alfonse Karr.

October 2. Fire at Sydney, N. S. W., causes a loss of £1,500,000.

October 4. Death of Mrs. "General" Booth of the Salvation Army.

October 5. A treaty of peace is concluded between France and the King of Dahomey.

October 6. A deputation of Irish Nationalists is appointed to visit this country.

October 9. Russia refuses to recognize the right of Prince Ferdinand to rule Bulgaria.

October 10. Messrs. Dillon and O'Brien forfeit their bail and disappear.

October 11. A Portuguese Cabinet is announced with General Souza as Prime Minister and Minister of War.

October 12. The Socialist Congress begins at Halle.

October 13. Death of Professor James E. T. Rogers of Oxford University.

October 20. Death, at Trieste, of Captain Sir Richard Frances Burton, traveler and explorer.

October 25. Messrs. O'Brien and Dillon sail from Havre for New York.

October 29. Mr. and Mrs. Henry M. Stanley sail from Liverpool for America.

Lewis Miller

THE CHAUTAUQUAN.

VOL. XII JANUARY, 1891. No. 4.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.*

BY EDWARD A. FREEMAN.

CHAPTER IV.

HEATHEN AND CHRISTIAN INVADERS OF ENGLAND.

THUS, before the end of the seventh century all the English inhabitants of Britain had become Christians. The Britons or Welsh and the Scots were Christians already. Of these, the Scots helped largely in the conversion of the English; but the Britons did nothing. The next event in English history to have any great effect on language, law, and manners, was the Norman Conquest in the eleventh century. That event, as we have said, brought England under a new wave of Roman influence, and that in a new shape. It was not chiefly direct influence from Rome, though there was some of that too. It was the influence of the new Romance nations which had grown up by the mingling of Latin and Teutonic elements. But between the complete conversion of England and the coming of the Normans nearly four hundred years passed. And in them we see the English as a people at once Teutonic and Christian, a people who have not gone away farther from the old customs of their folk than the circumstances of their conversion made needful. During all that time the various Anglian and Saxon settlements in Britain, the several kingdoms which they had founded, were growing more and more into one English folk under a single English king. And the conversion of the people to Christianity helped greatly toward this growth of national unity. The whole English people were members of one Church, under one spiritual chief, the head bishop of the English, the Archbishop of Canterbury. This union in ecclesiastical things made it easier for them to come together as one nation under one head in temporal things. And the conversion had another political effect. In heathen times the kings had had a heathen holiness about them, as being looked on as sprung from the chief god Woden. Among Christians, Woden was no longer a god; he was either a deified man or an evil spirit. But among Christians the king could be made sacred in another way. The custom came in of anointing the new king with oil, as the old prophets did with the kings of Israel. This made the king more venerable in the eyes of his people; but it also had another effect. When the sanctity of the king consisted in his being sprung of the blood of Woden, hereditary descent was every thing. When the king was admitted by being crowned and anointed, it made kingship look more like an office, that of a bishop or any other, to which a man is admitted by certain ceremonies. But before he is admitted to his office, he must be chosen to it according to law; and it would seem that he may also be deposed according to law. Among all the Teutonic nations, there was an element both of election and of heredity-right in the appointment of kings. But there can be no doubt that Christianity did something to strengthen the elective element, and to make kingship be looked on more as an

*Special Course for C. L. S. C. Graduates.

office bestowed according to law and less as a possession hereditary in a single family. But on the whole the power of the kings grew with every increase of territory. This must necessarily be wherever the national assembly is not a representative body like the British Parliament or the American Congress, but is in fact the nation itself, brought together in person. This system, in the nature of things, can work only in a very small state where the whole people can habitually come together. The larger the territory of the state, the less possible it is for this to be done. The assembly thus shrinks up into a small body of the king's advisers and other chief men.

The time between the conversion of the English and the Norman Conquest was a time of less advance for the English people than might have been looked for. In four hundred years and more a nation ought to do a great deal. And in those four hundred years the English people did do a great deal. For they established their national unity. But they did not do so much as might have have been looked for in the way of intellectual improvement. They were very far from doing nothing; but they did comparatively little in so long a time. The truth is that a series of events happened which did much to check intellectual improvement, while they did much in an indirect way to help on political unity. These were the invasions of the Danes.

Within two hundred years from the beginning of the conversion of the English, within one hundred years from its completion, the newly converted land was exposed to all that is implied when we speak of heathen invasions. Toward the end of the eighth century the Scandinavian nations, the Danes and Northmen, began to play the same part which the Angles and Saxons had played in the fourth and fifth centuries. They set forth by sea, first to ravage and then to settle, in various lands, specially in Britain and Gaul. They were still as completely untouched by Christianity and Roman civilization as the Angles and Saxons had once been. But they had developed many elements of civilization for themselves, but chiefly in a way which made them only more terrible to other nations. In all the arts of sea-faring and warfare they had reached a very high standard. They had a political and social system among themselves, and they had poems and tales in their own tongue which, when written down, formed a noble literature. But toward other nations they were as thoroughly destructive and merciless as ever the Saxons had been in their sea-faring days. The Danes and Northmen are spoken of now in just the same way as the Saxons were then. But their ravages were carried on much more thoroughly and for a much longer time than those of the Saxons had been. In England we can see three clear stages in the invasions of the Danes. In the eighth century and part of the ninth they come simply to plunder. In the latter part of the ninth century they begin to settle, to make part of the land their own. In the latter part of the tenth century comes conquest on a grand scale. By that time the Danes and Northmen had won their national unity, and a king of all Denmark, a king of all Norway, comes to seek for himself the crown of England. In Gaul we see the first two stages, but not the third. The time of plunder begins in the ninth century. Early in the tenth century a body of Northmen settled in Gaul, in that part of Gaul which had taken the name of France. There by a little softening of their name, they became Normans, and their land was called Normandy. Of that land and its people we shall hear a great deal in our English story.

A strife like this, carried on for so long with enemies who, in the first stage, were simple destroyers, could not fail greatly to throw back the growing civilization of England. We are sometimes surprised at the ease with which the Danes made their way into the land, and at the little effective resistance which in many cases they met with. It is quite possible that the acceptance of Christianity, and specially the great tendency to the monastic life, may have really weakened the military prowess of Englishmen. One thing is quite certain that Englishmen had, as has been already said, altogether fallen away from their old prowess by sea. In the first stage of the struggle we hear nothing of any attempt to meet the Danes on their own element. But the real evil was lack of combination and often lack of leaders. Wherever Englishmen could be brought to combine under a great leader, they showed themselves as strong as their enemies and stronger. And in truth it was the Danish invasions that did more than any one thing to bring about the union of England. The

kings of the West-Saxons grew to be kings of the English mainly because, when the other kings fell before the power of the Danes, they withstood them, and as the only champions of Christianity and national life, won back the lost land.

This great blow to national progress fell first on the part of England where progress had made the greatest steps since the conversion of the English. This was, what we might hardly have looked for, in the North. The monasteries of Northumberland were the chief seats of learning in the country. There lived and wrote our chief Latin writer of those times, Bæda called the Venerable, who not only wrote the Latin History of the English Church, but also translated the New Testament into English. In the north too lived our first great English poet Cædmon, the bard of the Creation, who sang of the beginning of all things, as Avitus did before him and Milton after him. To this the Danish invasion put a stop. The heathens swept away churches and monasteries, and in the second stage of the invasions, that of settlement, they took possession of all northern England, and made it a Danish land. The English was not indeed swept away as the Britons had been before the English themselves; but the Danes were everywhere the masters. The effect of the Danish invasions of the North did not pass away for ages. Northern England, once the most forward part of the country, remained the most backward, till the great development of commerce and manufactures there in quite modern times. Other causes helped to bring this difference about; but it was with the coming of the Danes that it began.

Never was there a time in which more turned on the great deeds of a single man than when the West-Saxon King Alfred stood forth as the deliverer of his people and of the whole English folk. One might almost say that it was owing to him that there has been an English folk ever since. He made the Danes withdraw from his own kingdom; he made a treaty with those who had settled elsewhere, by which they admitted his supremacy, and their chiefs at least received baptism. His successors trod in his steps as far as warfare and policy went, and advanced till they had made all England one kingdom. But there was none like Alfred as the teacher as well as the captain and lawgiver of his people. He gave himself to the advancement of religion, knowledge, art, and civilization in every way. But what specially distinguished him from others who worked with the same general objects was the strictly national character of all that he did. It was not enough for him to encourage Latin learning which was necessarily confined to a few. He translated books from Latin into English; he wrote other books in English; he collected ancient songs and traditions; above all, he caused the history of our people to be written in our own tongue. No other nation of those times had a possession like the English Chronicles, the record of the English people from their coming into Britain, begun by Alfred's bidding, and carried out from his day till after the Norman Conquest. Of all the great men of our folk he stands first, as in some sort the maker of all that came after.

The policy of Alfred and his successors did much to undo the evils of the first two stages of the Danish invasions. They kept the Danes out of a large part of the country; they gradually recovered the rest, and they brought English and Christian influences to bear upon the Danes who were settled in England. They were after all a kindred people to the English, speaking a kindred tongue. As the Danes gradually embraced Christianity, they became one people with the English, and there can be no doubt that some good and vigorous elements in those parts of England where the Danes settled are due to their coming. The third stage of the Danish invasions, though a frightful struggle at the time, had really less effect than the earlier stages. In the end the Danish King Cnut became King of all England; but he became a Christian; he reigned as an English king, and he did much to build up what he and his father had destroyed. But all this long struggle did much to throw England back, even after the revival begun by Alfred. At the time when the Normans came, England undoubtedly stood before other European lands in political freedom, and it had a national life which enabled the English to lead captive their conquerors. But as far as learning and intellectual improvement went, they were certainly behind continental nations.

And now we have come to the time of the conquest of England by the Normans. We have already said who the Normans were, a Scandinavian people settled in Gaul. In the space of a hundred and fifty years from their

settlement, they had practically become Frenchmen. We may now begin to use the word *French*. For the language spoken in Gaul had by this time so far changed that men had found out that the tongue which they spoke and the tongue which they wrote or tried to write had become two different languages. They had not cast aside one tongue and taken to another. The tongue itself had changed; but it had changed so greatly that it was in truth a new language. The Latin of books was no longer understood without special study, and men had begun for some purposes to write in the language which they spoke. So two *Romance* languages had arisen in Gaul, *French* in the north and *Provençal* in the south. Of these, the Normans, living close to the French in a land which had been cut off from France, had naturally learned to speak the French. They had by this time quite forgotten their natural Scandinavian speech. And, though the Normans and the French hated one another, the Normans not only spoke French, but they had become French in all their ways and thoughts. Exactly like the English, they had ceased to be a sea-faring people. They went all over the world; but they went by land. Into two of the chief seats of their exploits, Britain and Sicily, they could not get by land; but they used ships simply to take them thither. They no longer sailed hither and thither to plunder and conquer, as the Saxons had once done, and as their own Scandinavian kinsmen had not left off doing. And, while both Englishmen and Danes kept to the old Teutonic manner of fighting, the Normans had taken to the newer French manner. The Danes and English fought on foot with great shields and heavy swords or axes. The Normans fought on horseback with long lances. That is, the chief men and best armed on both sides fought in these two ways. Both Normans and English had light-armed troops as well, and the Normans had of late taken to giving special heed to the bow. In fighting with the Danes we were after all fighting against a people who were very like ourselves. When the Normans came against us, we had to fight against an enemy of quite a new kind.

Now there is no need to tell again how William Duke of the Normans claimed the crown of England at the death of King Edward, how the English chose Earl Harold to be King; how Duke William came over with his army to make good his claim; how on the 14th day of October, 1066, the English and Normans met in battle and King Harold was slain; how the English, finding no other leader, were driven to accept Duke William; how he was crowned King of the English on the Christmas day of the same year; but how it took him three years and more before he got full possession of the whole kingdom. Of these facts those which concern us now are that Duke William claimed the English crown by legal right and that he was crowned King of the English in due form. We have nothing now to do with the justice of his claim, but only with the fact that he made such a claim. He gave out that he only sought his own, and that he sought it by force only because he could not get it peacefully. This at once broadly distinguishes his invasion and conquest from invasions and conquests like those which the Danes had made upon the English and which the English had before made upon the Britons.

Coming in the way that he did, making a legal claim but being able to enforce that claim only by means of a foreign army, William the Conqueror had no purpose and no need to set to work to change the tongue or the laws or the customs of his new kingdom one whit more than circumstances could not fail to change them. But circumstances could not fail to change them, and they did change them a great deal. Very little was changed at once and of set purpose. But nearly every thing was changed, or at least modified, gradually and by the silent working of events. We shall presently see more fully how events worked. Our business now is to take in as clearly as we can what was the nature of the new influences under which the English people were now brought. Some of these were altogether new; others were influences under which we had been brought already, but which were now brought to bear upon us in a stronger form. Thus the conversion to Christianity brought England into a much closer connection with other nations than it had ever been in before. The Norman Conquest brought it into a much closer connection again. The settlement in Britain and the conversion to Christianity both brought Englishmen under a certain measure of Roman influence, a much greater measure in the second case than in the first. The Norman Conquest brought Englishmen yet more fully under Roman influences, and

that in two shapes. Of these one was wholly new; the other was only the strengthening of one which we knew already.

Let us look at this last first. It mainly concerns religion. The Normans and the English were both of the same religion. Both were Christians, and Christians of the Western Church; they differed not at all in doctrine, ceremony, or discipline. But the Pope, the Bishop of Rome, counted for much more with the Normans than he did with the English. We, the distant child or colony of the Roman Church, had less to do with the Roman Church than the churches of the mainland. We were much less in the habit of referring things to the authority of the Pope. But the cause of Duke William was bound up with the authority of the Pope, for the Pope had declared his claim to be good, and had blessed his enterprise. And, even without this, an event which brought England into so much closer connection with the nations and Churches of the mainland would of itself have brought us nearer to the head of those Churches. This increased influence of the Pope we may call a direct Roman influence. Indeed the popes were now the only representatives of direct Roman influence left in the West. Since the conversion of the English there had come to be again Roman Emperors reigning in the West as well as in the East. But they were now Roman only in name and traditions. The Western Empire was now practically a German power, as the Eastern Empire was now practically a Greek power. The true representative of Rome, really holding the same general headship which strictly belonged to the Emperor, was now the Pope.

But the distinguishing feature of the Norman Conquest was that it brought England, not only under Roman, but under Romance influences. The Norman Duke claiming the English crown, but having no English supporters, could win that crown only by the swords of his own Normans and of others who came to help him. And as he could win the crown only by their help, he could keep it only by the same means. A crowd of foreigners had therefore to be provided for in England. Their coming almost amounted to a foreign settlement. Only such a settlement must be distinguished from the earlier settlements of the English and even of the Danes. The English were not driven out of any part of the land. There was no part of the land where any other tongue than English was the tongue of the mass of the people. But the foreign king found it needful for his safety gradually to put foreigners in possession of the highest offices and greatest estates in England. These men were not all of them Normans; but they were mainly speakers of French, and none of them were speakers of English. Thus, just at first, the chief men in England spoke one language and the mass of the people another. Latin alone, as the tongue of learning, religion, and government, was common to both.

We shall see presently what came of the two languages thus for a while living side by side in one land. But it was not only a matter of language. The Normans brought over with them a crowd of ideas and customs which were either unknown in England before or which had much less prominence there than elsewhere. In many things its work was not so much to bring in any thing new as to strengthen tendencies which were already busy. And one of these at least was a great gain to us. The coming of William finally established the unity of the English kingdom. Since his day no one has ever thought of dividing it. And the king's power was greatly strengthened in many ways. The king inherited all the powers of his English predecessors, and he added some new powers which came out of his special position. But besides all this, Norman and English manners and thoughts differed a good deal. We may fairly say that each nation had something to learn from the other. We were far more advanced politically. Or, to speak more truly, we had not fallen so far away as the Normans had from an ancient freedom once common to both. On the other hand, it could hardly be true to say that the Normans themselves were more advanced than the English in learning, art, and other branches of intellectual progress. But the Normans, and specially Duke William himself, were fond of inviting learned and ingenious strangers from all parts of the world; and these men came into England and greatly profited both Normans and English. How all these elements worked together, we shall see when we come to look at England as she stood under her French-speaking kings.

THE ENGLISH CONSTITUTION.

BY WOODROW WILSON, PH. D., LL. D.

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V. THE EXECUTIVE DEPARTMENTS.

THE English executive departments have been no more symmetrically developed than the other parts of English constitutional machinery; they have come into existence slowly and by pieces, as they were needed. The principal department is that of the Treasury, which is always represented in the Cabinet by two officers, the Chancellor of the Exchequer and the First Lord of the Treasury. The First Lord is the nominal head of the department; the Chancellor of the Exchequer the real, the working head. The office of First Lord almost always is assumed by the leading minister, the Prime Minister, who, by occupying an office having none but nominal executive duties connected with it, is left free for the arduous and delicate task of leading his party in the Commons. The Chancellor of the Exchequer submits the budget* to Parliament and is in all things the Finance Minister.

There are five great Offices of State, whose development furnishes the best possible illustration of the manner in which institutional growth has taken place in England. There was, to begin with, a single Principal Secretary of State, who, first, served the sovereign in any matter of special secrecy or importance, then had specific duties assigned him, and finally had so much to do that it became necessary to double him and have another Principal Secretary of State. This multiplication of the office, which is still in theory a single office, went on until there were five Principal Secretaries of State, and virtually, of course, five great Offices of State: the Home Office, which superintends the police and the local magistrates of the kingdom, advises the sovereign with reference to the granting of pardons to criminals, administers certain statutes regulating the employment of labor, etc.; the Foreign Office, which has charge of foreign relations and corresponds to our Department of State; the Colonial Office, to which go all questions affecting any of the colonies except India, for the oversight of whose administration there is a special India Office; and the War Office, which directs the discipline, equipment, and use of the army. The naval department is called the Admiralty and is administered by a commission of six, consisting of a chairman, bearing the title of First Lord of the Admiralty, and five Junior Lords. All statutes concerning commercial matters, the oversight of railways, the inspection of passenger steamers and merchant vessels, the maintenance of harbors and light-houses, the regulation of pilotage, the providing of standard weights and measures, the coining of money, are executed by the Board of Trade, which is a board only in name, being conducted by a President. The Post-Office, also, is a subdivision of the Board of Trade. The administration "of laws relating to the public health, the relief of the poor," and the multitudinous and important affairs of local government is supervised by the Local Government Board, which, although in name a board, is not such in reality, but, like the Board of Trade, may be said to consist of a President.

Scotch affairs are represented in Parliament by a Secretary for Scotland, Irish affairs by an official whose full title is Chief Secretary to the Lord Lieutenant, "who, though in titular rank a subordinate of the Lord Lieutenant, is by virtue of his relations to the Cabinet and to Parliament, in effect his master." The Lord Chancellor is both a legislative and a judicial functionary, presiding over the sessions of the House of Lords and acting as the chief officer also of the system of courts, which I shall presently describe. There are other executive offices; but these are the chief, and will serve as a type of the rest.

All the heads of these departments, even the Lord Chancellor, who is not in strictness an executive officer at all, go out of office with a defeated ministry. The method of reconstituting the executive upon such an event

*The annual financial statement which gives the House of Commons a general view of the national income and expenditure, the taxes and salaries. The word is derived from the French word *bougette*, a bag; and this use of it arose from the custom of bringing in a leathern bag the reports of these different matters into the House, where the *budget* was opened. The name of the receptacle soon came to be applied to its contents.

is interesting and characteristic of the system by which the ministers are made responsible to Parliament. When a Cabinet resigns, the sovereign sends for the leader of the Opposition and directs him to form a ministry. There is generally no difficulty at all in determining who is the leader; there is almost always some one man who, by sheer force in statesmanship and debate, has pushed his way to the front of his party in all parliamentary battles and won recognition as unquestionably the man upon whose initiative his party waits. Such a man, being summoned to form a ministry, first consults representative men of his party in the Commons, and then, acting upon the results of that consultation, nominates leading men among his party associates for the vacant executive offices. These the sovereign appoints as a matter of course, and a new ministry takes its place on the front bench to the Speaker's right in the Commons, or in the corresponding seats of authority in the Lords. Lords as well as Commoners become ministers, of course, though precedent always assigns the chief financial office, the Chancellorship of the Exchequer, to a member of the Commons.

VI. THE SOVEREIGN.

What place remains for the sovereign in a system which assigns the control of the government to a Ministry which must obey the House of Commons? A place, not of command, but of great influence and weight—a weight proportioned to character and intellectual endowment. The sovereign is a permanent minister, unaffected by parliamentary votes, yet in a position to insist upon being consulted in all affairs of weight; in a position, too, to become uncommonly acquainted with the public business in its continuity; identified with the dignity and credit of the nation as a whole; under no necessity to be a partisan; and with every opportunity to obtain consideration for every earnest word of advice uttered from such a vantage ground. The sovereign has only to be diligent in business, not slothful in spirit, to become a very potent factor in the conduct of the government.

VII. THE HOUSE OF LORDS.

It was convenient to postpone the consideration of the House of Lords because its legislative functions, not now as important as they once were, are associated with functions which are strictly judicial, and which, therefore, connect it with the courts, which must be described last in our order of topics.

The House of Lords consisted during the parliamentary session of 1888 of four hundred and seventy-six English hereditary peers (dukes, marquises, earls, viscounts, and barons); the two archbishops (of Canterbury and York) and twenty-four bishops, holding their seats by virtue of their offices; sixteen Scottish "representative peers," elected for the term of Parliament by the whole body of Scotch peers, of whom there are eighty-five; twenty-eight Irish peers, elected by the one hundred and seventy-seven peers of Ireland to sit for life; and three judicial members, known as the Lords of Appeal in Ordinary, sitting, as life peers only, by virtue of their office. It is necessary to specify the session in giving the number of English peers, because that number is by no means fixed, but changes from time to time. Two-thirds of the present peerages* of England were created during this century; thirteen of them were created in the single year 1886. The Crown can create English peerages whenever it chooses, that is, whenever the Ministry chooses; the other elements of membership, however, are fixed by statute and do not change.

Of the legislative function of the House of Lords almost enough has been said already. Although in legal theory upon a footing of perfect equality with the Commons in law-making, it does not venture to oppose measures which have a large vote of the Lower House or a pronounced public opinion back of them; and its chief value is as a chamber of revision and as a forum† for the

*The term peer from the Latin *par*, equal, was applied originally, in feudal times, to all vassals of the same lord, because all were equally bound to his service. In England at the present time it is used to denote a lord of Parliament, all of whom are known as the king's peers, not because they are equal with him, but because they form his highest court, and because whatever the degree of their nobility, they are all equal in the discharge of official duty, as in their votes in Parliament and in impeachment trials, and all share alike in privileges. The different degrees of nobility in the order of precedence are given in the article. "The two most striking features in the later history of the peerage are the amazing increase in its numbers, and the unreserved admission to its ranks of men of distinction in every honorable employment,—soldiers, lawyers, diplomatists, bankers, tradesmen, manufacturers."

†A tribunal or court. This general use of the word is derived from the specific name of the Roman market-

speeches of the peers who are prominent in the Government or in Opposition. While its proceedings lack the vigor and excitement which kindle orators in the House of Commons, its leisurely ways of doing business and its quiet atmosphere afford time and appropriate encouragement for very complete and effective speeches, which will have their due effect "out-of-doors." The House of Lords does not control legislation, but it may very sensibly affect it. It is much more important, however, as a judicial tribunal than as a branch of the legislature. It is the supreme court of appeal for England, having never lost the supreme judicial function of the ancient Great Council* from which it is directly descended. This function of supreme court it does not, however, any longer exercise as a whole, as a House. It hears all law cases through a committee consisting of the Lord Chancellor and the three Lords of Appeal in Ordinary, who are learned judges appointed life-peers especially to serve in this capacity. So separate in character the House of Lords when acting as a court has become from the House of Lords when acting as a House of Parliament that its sessions as a court can be held at any time, whether Parliament be sitting or not, whereas its sessions as a branch of the legislature can be held only when the Commons also are sitting.

VIII. THE COURTS.

The several law courts evolved out of the Permanent Council† retained their separate existence and their separate jurisdictions until 1873. Between 1873 and 1877, however, the judical system was thoroughly reorganized; or, rather, a system was created where there had been no system. The general courts of the kingdom are now all combined as branches of one Supreme Court of Judicature, which is divided, however, into two practically distinct and independent parts, a High Court of Justice and a Court of Appeal. The High Court of Justice has its Chancery Division, its Queen's Bench Division, and its Probate, Divorce, and Admiralty Division, and these divisions take the places of the old courts of similar names,—have absorbed the jurisdiction also of the old Courts of Exchequer and of Common Pleas, which have been done away with. The Court of Appeal consists of the Master of the Rolls and five Lord Justices, and of the presiding judges of the three Divisions of the High Court of Justice. Three judges constitute a quorum, and it is the practice to hold the court in two sections, three judges acting in each, thus doubling its working time and capacity. Appeals go from the several Divisions of the High Court to the Court of Appeal, from the Court of Appeal to the House of Lords.

IX. LOCAL GOVERNMENT.

We have been so long discussing the development of Parliament and the courts out of the original English-Norman constitution and in setting forth the present make-up and powers of the Houses and the Executive as almost to have lost sight entirely of those local organs of self-government which are, after all, the most important to the life and vigor of political liberty. We have yet time, perhaps, to take a glance at their history.

As I have said, the old folk-moots became shire-moots, county courts. They were composed of delegates from the townships and the hundreds, and were presided over by the bishop, the ealdorman, and the sheriff. But early in Norman times their character began to undergo a radical transformation. Ecclesiastical jurisdiction was separated from civil, and the bishop retired from the court. The sheriff was the king's officer, and the Norman and Plantagenet kings made him a real servant of the crown, and the ealdorman's importance was completely overshadowed; the county court became the sheriff's court. Then its functions began to slip away from it. The king's justices rode circuit through the counties and drew to themselves the judicial jurisdiction that had given it importance; its financial functions came to be quite independently exercised by the sheriff on his own authority. Then, the sheriff having grown too great to be any longer made easily subservient to the Crown, his powers began to be curtailed. The chief administrative functions of the county passed, with local judicial power, by degrees into the hands of officers known as Justices of the Peace. These officers continued to be the principal governing authorities of the counties until 1889, when, in accordance with the law of 1888, their administrative powers passed to County Councils elected by the tax-payers.

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place or public square, where causes were tried and orations delivered before the people, the *Forum Romanum*, or Roman Forum.

* See "Outline History of England," page 85.

† See THE CHAUTAUQUAN for November, page 152.

The old township courts gave way before the manor courts of the great feudal estates and the few functions that remained with the people of the manors passed into the hands of the vestry, which was the people of a parish gathered in church meeting.

While these old forms of local government have been falling into decay and disappearing, others have been found to take their place, so that self government has by no means been lost. In matters of general legislation it of course has grown with the power and the representative character of the House of Commons; in matters of local interest it has been secured in the towns and boroughs by statutes which have substituted popular for mediæval charters and given the city councils a truly representative character, and in the counties by an organization modeled upon that of the boroughs.

X. SUMMARY.

The outline I have given of the historical development and the existing organs of the English Constitution, I hope will prove sufficient to display the general features of that singular system of law and precedent. In the main, its foundations are laid in tradition rather than in statute; its strength lies in national habit and the precedents of immemorial practice rather than in the commands of written law. So far as it rests upon written law, its history may be said to begin with the Great Charter which the barons wrung from John in 1215. There had been charters before, but none so specific as this. Henry I. had assented to a charter of liberties; many there were, indeed, who in the days of oppression which followed the Conquest, looked back with longing to the "laws of Edward the Confessor," at whose hands men had received justice and a recognition of their liberties. Those liberties, should habit and tradition be received as authoritative, were as old as English history. But not till John's day did they receive exact and specific enumeration and statement. The charter obtained from John stated at length the rights of Englishmen, "their right to justice, to security of person and property, to good government." It set forth how and where the courts should sit, under what conditions Englishmen should be put in jeopardy of life, liberty, or property. It directed how the Great Council should be constituted, and denied the right of the king to tax without that Council's consent. It abolished abuses and re-constituted orderly government. It may, thus, be said to stand at the center of the first period of constitutional development in England, not creating new law, but summing up what had gone before, and preparing what was to follow. Among the most noteworthy of the documents which preceded it were the so-called Constitutions of Clarendon (laws passed in the Council at Clarendon, A. D. 1164), in which the supremacy of the Crown over the church, already more than once asserted, was re-established, and the ecclesiastical made subordinate to the civil courts, and the Assize of Clarendon (1166) concerning the organization and action of the civil courts, by which the system of presentment by grand jury, now so central to our administration of criminal justice, was established.

Besides the Great Charter, the most important fundamental documents of English constitutional history are (1) The Petition of Right, presented by Parliament to Charles I. in 1628, in which those rights and liberties are set forth which the Stuarts had wantonly violated and prayer is made that the laws be observed; (2) The Habeas Corpus* Act, passed by Parliament in 1679, in which provision is made against the arbitrary imprisonment of any person without speedy trial and legal proof of his guilt; (3) The Bill of Rights, passed in 1689, which summed up as law the rights which James II. and his predecessors had violated, and swept away as illegal all the powers which they had assumed for the purposes of their tyranny; and (4) The Act of Settlement, of 1700, whereby the Roman Catholic branch of the Stuart family was denied succession to the throne, and the Protestant branch of Hanover substituted which was to give England, Anne and the four Georges, William IV. and Victoria. Perhaps there should be added to these great documents the reform bills of the present century (1832, 1867, and 1884) by which the House of Commons has been made the governing power in England by being made the truly representative organ of the constitution.

These documents one and all differ con-

*"The exact meaning of this Latin expression is, 'You are to produce the body.' That is, you, the accuser, are to bring before the judge the body of the accused that he may be tried and receive the award of the court; and you, the accused, are to abide by the award of the judge."

spicuously from our own constitutional laws in this, that they are either royal ordinances, like Magna Charta, or acts of Parliament, like the Bill of Rights or the laws reforming the system of representation in Parliament. Our own constitutional provisions of like character and importance are invariably contained in documents which have been submitted to a vote of the people, and, by reason of adoption by them, given a specially formal and sacred character. An act passed by Parliament may also be repealed by Parliament; a royal ordinance also may be set aside by statute; our fundamental laws can be altered only under certain conditions and by special assent of the people to the change. This difference between our constitutional provisions and the laws which under-lie the English Constitution have seemed to many to render English institutions unstable as compared with ours. Such an inference, however, is for the most part false and misleading. Parliament dare not tamper with any fundamental law which public opinion regards as sacred, for Parliament is dependent upon public opinion. That opinion is very conservative in matters of fundamental principle; the constitution is, therefore, very stable, resting upon the common thought and the common habit as fully and truly as ours.

This is nowhere more conspicuously evident than in those parts of the English system which rest wholly upon precedent, such, for example, as the practices of ministerial responsibility to the House of Commons. Such parts of the system have proved quite as lasting and quite as safe from sudden or whimsical change as have those other parts which rest upon written law,—quite as stable as our own constitutional provisions. The institutions of any people, if derived from, and carefully adjusted to, their historical circumstances and character, will be found to change, in the absence of passionate revolution, as slowly or as fast as the people themselves and their habits of life and thought.

In one sense the English is the most practical of existing constitutions. So soon as you formulate a constitutional system as a whole, in a single document or group of related contemporaneous documents, you subject yourself to certain necessities of logic: you must prove every subsequent change proposed to be, not incompatible but harmonious and consistent with the symmetry of the whole. English institutions have enjoyed an incomparable flexibility and freedom of development because they have not been subject to this law of theoretical consistency, but have been put together piece by piece as practical conditions and new needs have demanded. They have been put together by the forces of national development, not in accordance with the suggestions of any abstract logic of political theory.

(*The end.*)

THE RELIGIOUS HISTORY OF ENGLAND.

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II. TO THE REIGN OF ELIZABETH.—CONTINUED.

HENRY'S son and successor, Edward VI., was firmly attached to the Protestant faith, and during his brief reign most important steps were taken in framing the constitution of the Protestant church of England. Transubstantiation was struck out of the creed. The Book of Common Prayer and the Articles of Religion were composed under the auspices of Cranmer and the assistants whom he called to his side. The Prayer Book is Cranmer's noblest monument. But the work of reformation went forward faster than was agreeable to the majority of the people. The reactionary movement that attended the accession of Mary to the throne was a natural consequence of this fact and of the political errors and abuses for which the statesmen were responsible who under the young king exercised the functions of government. The Roman Catholic system was now brought back. The queen married Philip of Spain. The laws against heresy began to be rigidly enforced. The foreign protestant theologians who had been called into the kingdom by Cranmer, were driven out of the kingdom. The foreign Protest-

ant congregations, made up of immigrants, which had been permitted to establish themselves, were dispersed. Not less than eight hundred Englishmen who were firmly attached to the Protestant faith, fled the country and found an asylum in Germany or in Switzerland. Latimer, Ridley, and Cranmer perished together at the stake. Cranmer revoked the recantation which had been extorted from him by appeals to his timidity, and atoned for his fault by his patience in the flames. Numerous other confessors of the Protestant faith were put to death. England could never forget, and has never forgotten until this day, the fires of Smithfield.*

III. TO THE PRESENT TIME.

The English nation welcomed Elizabeth, the daughter of Anne Boleyn, to the throne. She was highly conservative in her religious tendencies. In her theology she was a Lutheran, but the one point to which she clung with a tenacity which nothing could overcome, was her own supremacy. Her throne, even her life, depended on her adherence to the Protestant cause. She was bent on securing in her kingdom uniformity in teaching and in the ceremonies of worship. The powers of the government were exerted to suppress the dissent of the Catholics on one side, and on the other side, of the party which was growing up under the name of Puritans.

The feature that had distinguished the English Church from the Reform churches on the Continent was its retention of so much that had belonged to the Catholic system of government and worship. There was no doctrinal controversy among Protestants on the subject of Episcopacy.† The abolition of Episcopacy in Germany and in the Calvinistic churches on the Continent was owing to the fact that the bishops adhered for the most part to the old church. The retention of Episcopacy in England was owing to the fact that the nation separated from the Catholic Church as a body, and this separation began in the act of its monarch.

The Anglican Church, which had now adopted the Protestant faith, did not differ from the Protestant churches on the Continent in any important respect as regards matters of doctrine. The Articles of the Church of England were approved by Calvinists on the Continent. On the subject of the Eucharist, which was the principal point of doctrinal controversy among the Protestant churches, the opinions of Cranmer, after he ceased to be a Lutheran, were coincident with those of the Calvinists abroad.* But the party in England who were desirous of pushing the ecclesiastical changes to the point which had been reached by the Reformed churches on the Continent, acquired a greatly increased power after the return of the exiles and the accession of Elizabeth.

The term "Puritan" has varied significations. It underwent in the course of successive generations altered phases of meaning. In the early days of Elizabeth a majority of the bishops whom she appointed were favorable to the abolishing of the vestments and many of the ceremonies which were peculiar to the English Church, as distinguished from the Protestant communities abroad; but the queen was inflexibly opposed to these changes, and in order to avoid a rupture they submitted to her will. Puritanism at length assumed a new form, when, about the year 1570, Cartwright began to advocate the Presbyterian system of polity and to maintain its exclusive lawfulness as a method

*The place which may have been originally named Smooth-field, "was formerly a tournament ground, and lay outside the walls of London. Here Bartholomew Fair with its revels was held for many ages. Sham fights tilts, tricks of acrobats, and even miracle-plays were exhibited. Wat Tyler was slain here in 1381; and here in the reign of 'Bloody Mary' many of the persecuted Protestants suffered death at the stake; while under Elizabeth several Non-conformists met with a similar fate. Smithfield was the place of public execution before Tyburn, and in 1305 witnessed the beheading of the Scotch patriot William Wallace. Subsequently, during a long period Smithfield was the only cattle-market of London. It is now the site of the Central London Meat-market."

†"That form of church government in which there are three distinct orders of ministers,—bishops, priests or presbyters, and deacons. In Episcopacy the order of bishops is superior to the other clergy and has exclusive power to confer orders. Episcopacy is the organic system since early times of all the Oriental churches (Greek, Armenian, Coptic, etc.) and of the Roman Catholic Church, and also of the Anglican Church and its various branches. These churches teach that it is of apostolic origin and essential to the maintenance of valid orders."

*"Luther maintained the real and substantial presence of the body and blood of Christ [in the Lord's Supper, or Eucharist] taking place not by transmutation of the external elements, but by a supernatural and inconceivable union of the body and blood of Christ with the consecrated bread and wine. Christ is present, according to the words of the larger catechism of Luther, in, with, and under the bread, and is received not only by the good, but also by the wicked." The Calvinists adopted the opinion of Zwingli, the Swiss reformer, who regarded the bread and wine "only as signs of remembrance of the body and blood of Christ. The '*is*' in the phrase 'This is my body' is looked upon by them as used in a figurative sense as synonymous with *signifies*."

of church government. The rise of Presbyterianism involved, of necessity an attack upon the Queen's supremacy as it had been understood and exercised.

Before the end of Elizabeth's reign a division appeared among the Puritans through the rise of the Independents. They took the ground that national churches have no right to exist. They differed from the generality of Puritans in being Separatists. As their system was explained later by John Robinson, their principal leader, the local church is independent and endued with all the powers of self-government. The Independents refused to recognize the Church of England in its national form as a true church. They complained of the separate parish churches that discipline was utterly neglected in them, and that all the people were admitted to membership, whether converted or not.

There were certain characteristics of the Puritans which all enlightened persons at the present time cannot but heartily approve. They were hostile to pluralities,—that is, the holding of several benefices * by the same individual for the sake of the income to be acquired from them,—and all abuses of the same class. They were earnest advocates of the education of the clergy. They demanded that preaching should be intelligent, and that the people should be instructed in the truths of the gospel. Without entering into the special points of controversy between Puritans and Churchmen, we can safely say no influence was so potent in England in behalf of the elevation of domestic life as that which emanated from Puritanism. Home acquired a new sanctity and a new purity and joy.

The Puritan age of English History properly begins with the accession of James I. On his way to London there was presented to him the "millenary† petition," to which were attached the signatures of about eight hundred clergymen. These were not Separatists; they were not hostile to Episcopacy; but they complained of non-residence and like abuses, of the cross in baptism, the cope and surplice, and a few other ceremonial peculiarities. They found no favor with the new king, who showed himself quite ready to browbeat the Puritan representatives, and warned them not to persevere in what he considered their rebellious and schismatical proceedings. In the Hampton Court conference, where a few Puritan divines met the bishops, the King treated the former with unfairness and insolence. During his reign the majority of the House of Commons were Puritans in their spirit. They comprised in their ranks a fair proportion of the landed gentry and a large body of prosperous merchants.

When Charles the First came to the throne, the ecclesiastical policy of his father was not improved. In 1633, Laud, an honest but narrow-minded and superstitious man, who conceived it to be his duty to suppress heresy and dissent, was made Archbishop of Canterbury. It was the persecuting policy of James the First and of Laud that led to the colonization of New England; first, the settlement by the Independents at Plymouth, and a little later, the settlement of Massachusetts and of Connecticut by non-conforming members of the Church of England.

The efforts of Charles the First to establish absolute authority in himself, with which were connected the persecutions of Laud, resulted in the Great Rebellion. The Long Parliament, which made war upon Charles and at length brought him to the block, convoked the Westminster Assembly for the purpose of giving them advice in regard to the affairs of the church. Here largely in order that an alliance might be concluded with the Scots, Presbyterianism was sanctioned. The Westminster Confession of Faith and the Longer and Shorter Catechisms were framed, but Presbyterianism never acquired complete control in England. Parliament always insisted on maintaining its own supremacy in ecclesiastical affairs, and would suffer no General Assembly to absorb its prerogatives. After Cromwell assumed the reins of power, his own sympathies being with the Independents, it was found impossible to build up and carry out the Presbyterian polity in the country which he governed.

The restoration of Charles the Second was effected by a combination of Presbyterians and Episcopalians; but, contrary to the just expectations of the former class, they found no favor from the King and his supporters. One of the great opportunities for the adoption of a comprehensive system, which might include within the pale of the En-

* Ecclesiastical livings, churches endowed with a revenue for maintaining divine services.

† Consisting of a thousand, from the Latin word for that number, *mille*. Compare with millennium. (See "Outline History of England," page 205.)

glish Church conscientious Puritans, was lost on account of the refusal of the dominant party to make any concessions. Charles the Second was himself secretly a Roman Catholic, and this fact was revealed on his death-bed. His brother and successor, James the Second, was an avowed Roman Catholic. He was animated by the same ambition for absolute authority which was the bane and ruin of the other sovereigns of his family. His endeavor to avail himself of the mutual opposition of Puritans and Churchmen, in order to build up his own tyranny and to promote the interests of the Roman Catholic Church, proved abortive. He was driven from the throne, and at the Revolution of 1688, Protestantism was again protected by the new sovereigns, William and Mary; but the opportunity for comprehension and for liberal church arrangements, such as would bring together the opposing Protestant parties, was again lost. Party spirit, and the fear of a rupture among Episcopalians themselves, caused all efforts at conciliation to be of no avail.

To attempt to describe the religious condition of England during the long period of conflict between the Churchmen and Puritans would require much larger space than we have at our command. On the whole, it may be said that the seventeenth century in England was, notwithstanding the bitter conflicts that divided Christians from one another, a period when religion flourished. That century and the preceding period, the first age of the Reformation, were the golden period of English theology. Great names of divines and theologians adorn the annals of both the Puritans and the Churchmen. However deplorable the evils of controversy may be, it is generally true that when there is a profound and wide-spread interest in religion, controversies have been active.

Richard Hooker died in 1600. His work on Ecclesiastical Polity is the most celebrated of the defenses of the system of the Church of England, embracing both Episcopal government and the relation of the church to the state. His style has the richness and grave eloquence which mark the best prose authors of the Elizabethan period. The introductory discussion on the nature and authority of law is one of the most famous passages in the work. Hooker's early patron and counselor was Bishop Jewel, who ranks, with Ridley, Latimer, Hooper, Cranmer, and a few others who might be named, among the great theologians of the preceding age. Archbishop Ussher (1581–1655) was surpassed in learning by none of his contemporaries, and his moderation and piety were still more deserving of respect. The Puritans held him in high esteem. The chronological statements in the margin of the Authorized Version of the English Bible are from Ussher. Among the lights in the pulpit, one of the brightest was Bishop Jeremy Taylor, "the Shakspere of preachers" (1613-1667). He combined with the scholastic lore which he had in common with many other preachers of the day, an exuberance of fancy, in which he had no equal among the clergy. His discourses abound in poetic imagery. Barrow (1630–1677) was a younger man than Taylor. He was a man of virile understanding, who wrote in a vigorous and chastened style.

In the numerous company of Puritan divines and authors, few if any names are more conspicuous than that of Richard Baxter (1615–1691). He had no university training, but his theological learning was extensive. He labored with more zeal and sincerity than tact to reconcile contending parties. He loved peace, and never allowed party spirit to swallow up charity or supersede a heartfelt interest in the advancement of the kingdom of God. Baxter's devotional works, his "Saint's Everlasting Rest" and his "Call to the Unconverted," were until a recent date religious classics. His "Reformed Pastor" well exhibits his characteristio fervency and his high ideal of what a minister should be. The history of the work done by himself as a pastor at Kidderminster is memorable.

If the Puritans were often reproached, and sometimes justly, for a neglect of poetry and imaginative literature generally, they could boast of having in their ranks one author than whom no other, except Shakspere alone, is so illustrious. It is John Milton. He was an ardent champion of Puritan principles, a powerful champion of the popular cause in the contest with Charles I. He was Latin Secretary to Cromwell. His admiration of the Protector is expressed in his sonnets. In no other than the Puritan age could the epics of Milton, with their peculiar religious and theological character, have been produced.

In glancing back at the seventeenth cent-

ury, there are two movements quite unlike one another which attract our attention. The one is a theological movement. After the restoration of the Stuarts there arose in connection with the University of Cambridge a body of theologians who received from their opponents the title of "Latitudinarians." They were men interested in classical learning, free from polemical bitterness, attached to the Church of England, but not deeming Episcopacy necessary to the existence of a church. They took the part of peace-makers in a troubled time. One of the great writers of this school is Cudworth. The most eminent preacher of the Latitudinarian party was Tillotson, who became Archbishop of Canterbury.

The other movement of which we have to make mention is the rise of the Society of Friends,—Quakers as they are called. Their founder was George Fox. He was the son of a weaver, and was apprenticed in his youth to a shoemaker. In 1643 his mind was so strongly affected by the vanity of worldly pursuits and pleasures that he felt himself impelled (to quote his own language) "to forsake all, both young and old." He left his relatives for several years and wandered about from place to place, for the most part avoiding society. A few years after the date just given, he began to receive new disclosures of the light and grace of the gospel, and soon after entered upon his work as an itinerant preacher. He felt himself called upon to interrupt preachers of the Established Church in the midst of their sermons, and to proclaim to them and their hearers the need of an especial illumination from above, for the ascertainment of divine truth. During a career of forty years, Fox was very active in England and Scotland, visiting also Holland and America. He associated with himself a large number of itinerant helpers. He early adopted the peculiarities of dress and of speech that characterize the Quakers,—a name given to them by their enemies.*

The second founder of the Society of Friends was William Penn, a man quite different in his personal characteristics from Fox. He performed an important and useful part in his own country, and was the founder of a great commonwealth on this side of the ocean. The extravagances which at first characterized the Quakers and brought upon them no little obloquy and persecution, gradually for the most part wore away, and the genuine elements of Christian excellence which marked their character, won for them an increasing respect. The Quakers were organized in "meetings," with arrangements for careful discipline. The entire movement is one which, not only for its peculiarities but for its influence, deserves a place even in a brief account of the history of religion in England.

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* "It appears from the Journal of George Fox, who was imprisoned for nearly twelve months in Derby, that the Quakers first obtained the appellation by which they are now generally known, in 1650, from the following circumstance: 'Justice Bennett, of Derby,' says Fox, 'was the first to call us Quakers, because I bade him quake and tremble at the Word of the Lord.'" This origin is not wholly certain, it being claimed by some that it was given "in derision because they often trembled under an awful sense of the infinite purity and majesty of God." The sect was known at first under the name of "Professors of the Light," or "Children of the Light," because the chief point in their doctrine is "the light of Christ within as God's gift for man's salvation."

ENGLAND AFTER THE NORMAN CONQUEST.

BY SARAH ORNE JEWETT.

PART I.

IN attempting to give some account, however fragmentary and brief, of affairs and tendencies in England after the coming of the Normans, the figure of William the Conqueror is constantly before the mind; "the man, who even in his crimes," says* his great historian, "seems raised above the common level of our race." Typical of the courage, the high ideals, the personal distinction of that masterful duchy of Normandy, which gave him birth; in spite of his great faults, the world has learned to regard him as a man of foresight, a statesman and reformer of broad intelligence. In his time great emergencies were beginning to make themselves evident, new ideas were on the wing, a new order of things was coming in.

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*Freeman's "Norman Conquest."

We have learned much of William of Normandy's history from chroniclers who naturally resented both his character and methods; the first ideas that spring to mind on the mention of his name are apparently to his discredit. The tyranny and insolence of the curfew bell, with the making of deer forests out of the common lands and private properties; the enforced substitution of a foreign language for the Anglo-Saxon speech are the first things that a child is taught, of a truly great king who did much to enlarge and enlighten the English nation, who, more than any other man, laid the foundations of that England from which we in America inherit our best qualities and instincts. Perhaps we could not get a better idea of the state of England after the Conquest than to study the reason for popular prejudice, to see exactly what it meant and what its effect was upon the English people. Prejudice must come from one of two causes: either because the subject of it hinders right and good things from taking their natural course, or because he forces truth and improvement upon those who are neither ready nor willing to accept them. In this last and not infrequent case a man is sure to be looked at with resentment and suspicion because he so deeply disturbs the peace of mind of those who are contented to remain as they are.

There is one point which must be borne in mind in studying the condition of English society in this latter part of the eleventh century. Judged by our present standards it was an age of cruelty and wrong, human life seemed often to be of slight value or concern. The sorrows of the conquered people, their hurt pride, their fallen fortunes, their galling subjection to a foreign foe, weigh heavily upon our sympathies. Yet the Saxons might have remembered that their own ancestors had put an earlier people to the sword and taken their flocks and herds and driven them from their homes. We must always remember, too, that it was an age of superstition and dense ignorance of many simple truths, an age when might was right, but in spite of this it was an age of spontaneous, rapid growth and change, when the wiser and better citizens of England and Normandy were already standing a long bowshot in advance of the rank and file, already beginning to apprehend some of our modern fashions of conduct and of thought.

No age has been so just as our own to William the Conqueror's ambitions as sovereign and soldier, or to his high intentions as a statesman; we also can see that there was no reason why the English should not have driven the Normans into the sea at Hastings that October day, except that the Normans were the better soldiers and abler men and had it in them to win the fight. They had progress and civilization with them as a fleet at sea is urged on its way by wind and tide. Through their coming, Englishmen may have lost but England made a great gain.

But the real coming of the Normans into England began in Edward the Confessor's time. That famous and much lamented king was himself far more Norman than English; his mother was a Norman lady and his own youth was spent on that side of the Channel in court and cloister life. Priestcraft was always a great deal dearer to him than statecraft; he was not the English king that England needed, and looked upon his people from the first as barbarians. The aspect of the English court was changed in his day and the men of Kent and Somerset saw themselves set aside as one Norman gentleman after another came over to take high positions in camp and court, and a crowd of interlopers seemed to be having every thing its own way.

There was a growing spirit of jealousy and resentment, and worse than that, there was more and more disintegration of the kingdom. Godwine was no Norman, and Godwine was, practically, ruler of England for many years, but his chief aim seems again and again to have been the aggrandizement of his own family. If that were the best that Anglo-Saxon rule could do in those days for England, the decadence of England begged for something better. The Anglo Saxons gave their whole hearts to local and selfish interests, and rarely comprehended the wider questions and general concerns of the day. Though King Edward was naturally pleased to surround himself with men who spoke his own Norman tongue, it does not follow that he would have displaced a body of native officials who were entirely to be trusted and quite equal to their tasks. He was too fond of his own ease and indolence and liked his blessed visions of another and an idler world far too well; he would have kept those men in office who gave him least trouble and could grapple to their work. He was bent

first upon getting himself safe to heaven and not upon the welfare of that England which had welcomed him to an earthly throne and to noble duties and cares. No doubt he was the prey of those Norman gentlemen who were eager for place and profit. Then, too, as in later days religion was made the cloak and authority for the selfish ends, the preferences and rivalries of men, and poor humanity had not learned to mistrust and despise worldly jealousies and secular battles that are fought with ecclesiastical weapons, or to question boldly those authoritative opinions which reveal far more of the nature of man than of God. King Edward should have been a cloister-man, not a king, but he was for all that, too indulgent a governor not to win a blessed reputation from those of his subjects who liked to follow their lawless ways in peace and not be held to too strict account.

England fell very low and became inert and degraded in the Confessor's time; she ate her great feasts and gathered her treasures and fought a hundred petty fights between the Saxons and the men of the northern fenlands, but the peasants lived like beasts, and a man might sell his own children for slaves. When Harold, Godwine's son, ruled England for the Confessor in his father's stead, it is true that he kept peace and that England made money and raised great crops and sent much splendid gold work and embroidery to the Continent to be sold, but it has been written of this very time*:

> It was a prosperity poor in the nobler elements of national activity, and dead to the more vivid influences of spiritual life. Literature, which on the Continent was kindling into a new activity, died down in England into a few psalters and homilies. . . . But good influences were kept at bay as firmly as evil. The church sank into lethargy, monasticism was the one religious power of the day, and Harold, like his father, hated monks. . . . England was all but severed from the Continent.

If Harold the Englishman had been left in peace to rule the kingdom after Edward's death, there probably would have been only a group of warring provinces for at least another score of years. The great northern earls of Mercia and Northumberland were no willing allies of the ambitious Earl of Wessex, and England would have been still later in taking her place among the distinguished nations of Europe; she would have been still longer a backward, half-civilized province busy with her own pettiness and unconscious of a wider world outside. It was sterile winter within her borders in Edward's later years. "Those who will look at the fact," says Kingsley, "will see in the holy Confessor's character little but what is pitiable and in his reign little but what is tragical." It was indeed winter, but the fires of spring and the vexing of a sharp but harvest-making plough and the terrible harrowing of war and conquest were soon to come for the sake of future wealth and increase.

At the time of the battle of Hastings, William of Normandy was forty years of age, and was, like his duchy of Normandy, in the full prime of vigor and strength. England had known well enough what it was to be conquered by foreign invasion and to be divided among victorious chieftains, Romans, Saxons, or Danes, yet she had never resented more bitterly the coming of a foreign foe. The strong points of Saxon civilization were local self-government and self-dependence,—an element of localization being the strongest tendency,—the weak point was a lack of unity, of common interest and proper centralization and superintendence, and this lack always kept a country full of able-bodied and protesting men from resisting invasion and the power of an usurper. They could bitterly bewail the presence of William and the Normans, but the north waited while the west or the east fought and were beaten, and neither of them thought it necessary to go to the help of the north. There was in truth no England then, only a group of jealous and warring earldoms. Slowly the necessity of England's becoming one kingdom had been evolved, but Edwin of Mercia and Morkere of Northumberland did not hurry southward to help drive the Normans out of England; they really had no England to be proud of and were wary about risking the loss of their own provinces. England was meant to be a single kingdom, and twice within fifty years England had been divided.

To the eye of a statesman, even in those early days, the safety and prosperity of Great Britain lay in an ideality of national government. There were no great principles at stake in the selfish squabbles of the earldoms, although their sudden alliances were often

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*Green's "Short History of the English People."

expedient for purposes of defense. Nothing could put an end to the ceaseless instinctive jealousies of Celts and Saxons and Normans except a common pride and love of country, and the day was fast coming when all men within the English borders would proudly own themselves to be Englishmen. There never had been a great king in England who had not grasped the idea of ruling the whole island, and this idea had borne fruit in many wars and much scheming. Alfred and Cnut and Athelstan had been more or less successful in their rule and ambitions, but the moment that a weak man came to sit upon the throne, his under-lords became his enemies and rivals and the national idea was eclipsed. There never was a complete and permanent welding of England begun until the reign of the Conqueror.

William had had practice in the art of conquest and subjection before he came to England. The great province of Maine and his dukedom of Normandy itself had been already conquered. Base-born, and a minor when he first claimed Normandy, friendless, and powerless except as his claims to the duchy furthered the ambitions of others, he was a serious man while yet in his years of boyhood and his great powers came early into subjection to his will. At nineteen he already was known as soldier and statesman and had made himself feared by his elders; his proud and willful Norman subjects hated him because of his genius for promoting law and order, and in later years his English subjects were to resent such fancied tyranny more deeply still because it was the more galling to the self-indulgent lawlessness into which they had sunk. The Normans had developed an instinct toward style, they possessed distinction, they could grasp great ideas, they could be heroic in great things and self-denying in little things in order to gain their ends; the fierce spirit of the ancient Northmen had been put to school and their gifts and natural worth had increased by education as gold gains by coinage. Normandy was a fair land to look upon. To be a Norman was to belong to the best chivalry, learning, and civilization that any country had to show. Yet, hear in contrast what William of Malmesbury sets down in his chronicle of England in those days. He was born of a Norman father who came in William's train and a Saxon mother, and is, no doubt, just in the main in his opinions; at any rate he is counted as the chronicler who is fairest to both sides and writes at a much closer date than some others to the events of the Conquest. The Chronicle says:

In process of time the desire after literature and religion had decayed for several years before the coming of the Normans. The clergy contented with a very slight degree of learning, could scarcely stammer out the words of the sacraments. . . . The nobility were given up to luxury and wantonness. The common people, left unprotected, became a prey to the most powerful, who amassed fortunes by either seizing on their property, or selling their persons into foreign countries, although it be an innate quality of this people to be more inclined to reveling than to the accumulation of wealth. Drinking was a universal practice in which they spent whole nights, as well as days. They consumed their whole substance in mean, despicable houses, unlike Normans and French, who in noble and splendid mansions lived with frugality.

This is a sad picture of a falling state. England had dwindled since the days of Bæda and his fellow-scholars and saints. She had dwindled since the days of Alfred and Cnut, and who can spend pity over the better and gentler traits of man or nation whose sense of duty and honor, whose true intentions are not high? The test to rank such an one by is the intention and direction of life,—if that tends downward, the very virtues themselves are turned to weaknesses.

To such an England, which the Confessor had not been able to keep from drifting steadily in the wrong direction, came William of Normandy, whom men now learned to call the Great. The conquered Anglo-Saxons, the still unconquered men of the fen-lands, did not set their wills against him so such as against progress, but now that they were fairly roused out of their apathy toward their country's needs and their fruitless grumbling against the presence of Edward's scornful Norman lords, they were ready to fight every step of England's stormy upward course. It was not until William had been crowned king at Westminster, that he really began the conquest of England. At Senlac the victory was but a single victory and long years of antagonism and insistence were just at the beginning of their flood-tide. The single idea of the Conqueror was effectual government; he appears to have seen with astonishing foresight the possibilities

of English national life, its resources of harborage and commerce, of agriculture, of religious and intellectual growth, its needs of national development, and all that was to be gained from an alliance with the centers of civilization and enlightenment.

To the Church in these days belonged education, in letters, art, music, architecture, and whatever the Church may take; she has always had the greatest gifts in readiness for those who will accept them. To the Church's great monasteries still fled scholars and artists, who only in cloister life found freedom for their chosen work and release from the obligations of military service. England from her very insularity was full of men specially gifted and needing development, but her soldiery, her men of letters, her social life, were far behind the continental standards. When the Conqueror's army came across the Channel it was led by a banner that the Pope had blessed and the pious Normans at home were praying for the success of a holy war against the heathen English! If it were only that the great preacher and scholar Lanfranc, that gay-hearted and sober-minded Italian gentleman, who was William's chief counselor in Normandy, if it were only that such a man as he were to live within the English borders and work his best for England's bettering, it was something to be thankful for, but England could not see what sunshine was behind the clouds in those dark days of William's first English winter.

The lowland people fared hardest. It was a sorry time in Surrey and Kent. The flower of their soldiery had died at Senlac, and as the Conqueror went through the weeping towns, and claimed the lands of the dead and living, giving here and there a piece of land to a widow and her children out of their own broad estates, to keep them from starving, he must have heard many a muttered curse and seen many a black look. These were the fortunes of war; he was no sterner than many another conqueror; he was more just and generous than others had been in those early days, when war brought a man the highest glory that could be won, and might was right everywhere the spearmen went. There were those of the English who were unconquerable because they were men of the same blood as the Normans' own, from the Denmark dunes and the Norway fiords. There was a spirit also in men, born upon English soil, men who had a noble heritage and whose bravery could not be crushed, whether they were dark-haired men of Northumberland and the Eastern fens, or fair-haired lowlanders of Sussex. In these last the love of home, the love of the soil, so instinctive in the Saxon heart, were to be beaten down like flowers in the road that every foot steps on and every wheel goes over; but like these they only pushed their roots deeper and made the more vigorous growth. It was necessary for the growth and permanence of the best in Saxon life and even its brave spirit of freedom, that England's life as a nation should be made stable.

THE ENGLISH TOWNS.*

BY AUGUSTUS I. JESSOPP, D. D.

I. THEIR ORIGIN.

THE great Roman historian Tacitus, writing about a hundred years after Christ, lays it down as a fact which everybody knew at the time, that the German people to the north of the Rhine had not only no cities but could not endure that one house should abut directly upon another or that there should be raised among themselves streets of houses and buildings after the Roman fashion. Among them every man's house was surrounded by its own open space or court, and any association based upon such community of interest as the proximity of permanent domiciles implies was unknown.

Just a century and a half *before* Tacitus wrote his Germania, Cæsar put together his notes of what he had learned about our British forefathers. Let it be remembered that the inhabitants of Britain during the century before Christ were Celts, whose ancestors had developed a civilization far in advance of that which the Germans as yet had arrived at, and long ago had emerged from the fierce and rugged barbarism which still prevailed

* Special English Course for C. L. S. C. Graduates.

among the nomads, huntsmen, and warriors who clung to their wandering independence in the country between the Danube, the Vistula, and the Rhine. Nevertheless Cæsar expressly tells us that even the Britons understood by a town (*oppidum*) only a fortified inclosure in which the tribe or sept or clan could find a refuge when war broke out in its borders and from which they issued forth to pasture their herds or till the ground when the war was over (B. G. v. 21. cf. 14). Happily the researches of the last thirty years have discovered and drawn attention to many remarkable confirmations of Cæsar's statement and more than one or two of these early British fortresses with their ramparts and ditches still easily traceable have been examined, which yet proved so little able to withstand the assault of the Roman invaders that there in their midst to this very day the Roman camp may be seen, while a foot or two below the surface the bones and weapons and money and ornaments of the conquerors and the conquered lie side by side as they were left eighteen centuries ago.

Vast as was the extent of these British inclosures it admits of proof that they were not places of residence but, as Cæsar describes them, were camps of refuge, the defenses kept up in time of peace by the labor of a whole people who as yet had little idea of associating for any other purpose than warfare and had not risen to the conception of stable institutions and all that they imply. The most extensive of these ancient inclosures are to be found in Gloucestershire and Dorset. One of them—called Maiden Castle—may take rank among the most stupendous earthworks on the face of the globe.*

When the Roman legions advanced in their irresistible progress from the eastward and over-ran the south and west they found it necessary in many instances to occupy the earlier British inclosures; but they seldom raised there any large camp of occupation. The Roman camps in Britain of which so many traces remain in which large bodies of troops were quartered and which served as *depots* and became the places of residences for the military governors of the surrounding district, were almost always planted on lower ground and by the side of a river. These tended to become places of resort for traders who settled outside the walls, and they were also the channels of communication between the conquerors and the subject people, who gradually acquiesced in the state of things which they found to be inevitable, and gradually gave up their roving habits and learned to accommodate themselves to the ways of civilized life.

Thus the Roman occupation wrought a marked change for the better. The Britons became a peaceful and law-abiding people; the differences in race which had tended to bring about disunion ceased more and more to operate in the direction of disintegration. The *castra stativa** developed into the towns of the Roman-British period: towns which having passed through some strange vicissitudes, having been laid waste—destroyed—left desolate and again revived, exist at the present day on their old sites though their constitution and their corporate life have undergone important modifications.

It has been said, and said truly, that "each of the leading cities and towns of England has some distinctive character of its own, which parts it off from all others and which may almost pass for its definition." The older English towns fall into groups or classes. We must however for the present exclude those which have grown up in quite modern times, and whose rapid progress and extension are due to the springing up of industries which the enterprise of the last century or two have developed.

(1) It may be accepted as a statement of the case not far from the truth, if we say that in order of time the earliest and most important group of towns with which we are for the present concerned, is the group whose civic life can be traced to Roman times. Nevertheless it would be an overstatement to assert that all these towns were strictly of Roman origin.

*See "Ancient Monuments of the Mississippi Valley," p. 11.—*A. I. J.*

*Stationary camps, camps where an army halts for a long time. Of such camps built in the time of the Emperor Hadrian, Professor Church says, "Camps were constructed at intervals of four miles (on an average) along the line of the wall. They were four-cornered, including a space varying from five acres and a half to three-quarters of an acre. Each was fortified with a wall and trench of its own. Commonly the Great Wall served as the north wall of the camp but sometimes the camp had a north wall of its own. These must have been built before the Great Wall, it may be supposed to shelter the troops and workmen who were engaged in the work. Three stand at some distance to the south. These may have been forts built by Agricola. Each had four gates, streets crossing each other at right angles, after the fashion of Roman camps, and it would seem, suburbs for the camp followers."

Town life in Britain had apparently already begun before the Romans came. London was clearly a large and important city with commerce and trade, in the century before Christ. Exeter though a place of defense and a citadel for the gathering of the tribesmen on occasion, was something more. Norwich even in those early days may have been and probably was something like a center of trade, for the coins in copper and gold, of the Iceni, who dwelt in East Anglia, testify to the existence of a state of civilization in the first century of the Christian era, and even anterior to that period, in which the requirements of commerce had necessitated a currency, Colchester (Camalodunum) and Old Sarum, there is some ground for suspecting, were the centers of some ancient tribal worship; and during the century of peace which followed the repulse of Julias Cæsar, immigrants from the Continent had built towns at Bath and Ilchester, not to speak of those others which are said to have been founded among the Yorkshire wolds.*

All these early aggregates of population inhabiting permanent and continuous dwellings and associated for other objects than defensive warfare, became absorbed in the Roman conquest, were remodeled as to their local governments, and were made to submit to such laws and ordinances as the conquerors chose to impose. They were all brought under one set of hard and fast rules which were rigidly enforced by an external authority; they had no *liberties*, no individuality; the grandest ambition which any of these early towns could hope to attain was that its citizens might be admitted to be *Citizens of Rome* by virtue of their being regarded as "Colonies" of the conquering people; such an honor was conferred upon the inhabitants of Cambridge and Bath and Gloucester and some others of which a list might be formed.

The Roman occupation of Britain lasted for three centuries and a half. It began in A. D., 43, it came to an end in A.D. 410. Before the fourth century had closed, it had become evident that the government of the island did not pay its expenses,—nay, that the retention of so distant a province so far from being an advantage was a source of weakness and a serious drain upon the resources of the empire. During all those centuries the Britons had been kept down under the heel of an iron military despotism. Rome had indeed defended the conquered people from themselves, from each other, and from foreign enemies. But it had been at the expense of the people's manliness and self-reliance. Think what would happen to any people on earth twenty successive generations of which had been sternly forbidden to bear arms in their own defense! Suddenly, as it appears, the huge army of Roman mercenaries was withdrawn, the towns and fortresses were left ungarrisoned, the legionaries, who had been the nation's protectors so long, left the helpless nation to its fate, mocking them with the dreadful gift of a freedom which meant the liberty of surrendering themselves to the domination of new masters.

From over the sea those new masters came, the hordes of Saxons and Angles, the fierce and pitiless warriors of that Germanic race whose contempt for the townsmen and the town-life was almost as great now as Tacitus had described three hundred years before. They poured in upon the doomed land as the Israelites did upon the cities of the Canaanites—as the Vandals did upon the cities of North Africa. There was none to stay them, none, that is, who could wield the sword. Wherever they came, they came as destroyers; the old towns were pillaged and left. These ferocious Saxon barbarians reveling in carnage, put the clock back in Britain—yes, put it back four hundred years! The newcomers threw up their great earthworks as defenses to baffle the despairing efforts of a people emasculated by ages of submission, but they scorned to turn to account the mountain fortresses of the earlier Britons or the more carefully constructed *castra* of the Romans; they brought with them new tactics and a new system of fortification which was adapted to the more dispersed and straggling warfare to which they were accustomed; they scattered themselves in small and numerous bands over the island, and everywhere they gave up the towns to pillage, converting them into ruinous heaps and leaving them for the wolves to dwell in. So it went on for nearly two hundred years after the Romans left the wretched Britons to themselves. The old civilization was almost blotted out, and the old religion with it (for there had been some form of Christianity prevalent under the Romans' sway) and with this hideous obliteration the towns almost vanished.

*Written also weald; Anglo-Saxon for wood, forest.

Almost, not wholly, London continued to retain some remnants of its ancient civic life. Exeter never sank into nothingness, Chester, Lincoln, and a few others became from time to time rallying points for fugitives and centers round which the wretched people gathered, and where they made their desperate stand, but there were no longer to be found any centers of luxury and ease where the dwellers in the streets and the saunterers in the public square could enjoy security and amusement, sheltering themselves within the circuit of stone walls.

The obliteration of the old civilization which had grown up under Roman protection and had been in great measure the result of Roman colonization, was as complete as that which followed upon the occupation of Mexico by the Spaniards—as complete, as ruthless, and as savage—the difference between the effects that ensued lying in this, that the Spaniards brought with them their own culture and their own faith, such as they were, while the Germanic bands brought no culture, and in the room of the religion which had now become the established religion of the Roman world, they substituted a confused and confusing heathenism. But as the conquerors went on in their career of carnage and destruction, driving the Britons before them farther and farther westward their very success in warfare and the very completeness of the devastation that followed upon their march necessitated the revival of that trade and commerce which they had extinguished. As the host of warriors increased in multitude and the wave of assault grew wider in its reach—the necessities of the commissariat and the demand if only it were for weapons and implements, must have made themselves felt. There was increasing need of craftsmen and stores and supplies which the plundered towns and the slaughtered townsmen had furnished in abundance for a generation or two, but which at last fell short. As the mixed multitude of Germans and Angles and Jutes drew together and slowly grew into the English people, the restless tribesmen and kindredmen found themselves compelled to become tillers of the soil. Peace inevitably aroused the social impulse, and a yearning for repose and union grew up among these fierce warriors who had grown weary of war and battle without end. Before the sixth century was well closed, some commerce had returned; and before the seventh century was half done the English conquerors had themselves been vanquished by the conquering cross.

New forces were at work and they worked concurrently. As a people of kindred blood (for all these separate bands that had come from different points on the Continent spoke the same tongue and their several dialects differed but slightly) the tendency grew ever stronger to merge their family and tribal rivalries in a common unity and to submit themselves to the discipline of a government which, though it might be hateful to them, in so far as it was centralized, yet had this in its favor that it was in its essence representative and stable. So, too, when these men found themselves stirred strangely by the preachers of the new faith and a new sense of fellowship sprung up among them, the outcome of agreement in the same religious beliefs and hopes and fears, the desire for union, led them to join together in religious communities which in idea were societies for mutual defense against the powers of evil that were warring against the soul. While again the mere lust of gain, which their forefathers in the days gone by had hardly known, or had known only to regard as a petty vice to scorn, already had become a powerful incentive to concerted action among them and they had come to see that the gains of commerce and trade would be best assured to them by co-operation; mutual support and mutual defense affording some guarantee for the safety of those ventures which if they were made in isolation would but tempt the spoilers.

On all sides the forces which tended to cohesion were at work. The several village communities each with its local customs which served for laws, gradually drew together and agreed to submit to the arbitrament of a larger assembly where disputes might be settled without an appeal to force. So the Hundred Court originated in a coalition of Tun-moots* associated as a court of appeal where if justice and right could not always be found, it was at any rate demanded and looked for. So, too, the early monastic establishments in these times were little more than associations for keeping alive the religious life at a higher level than could be reached by men and women whose devotion

*See note on page 163 of THE CHAUTAUQUAN for November. A tun-moot was an assembly of the people of a tun.

could only be carried on in sympathy and neighborhood. And so, too, the old family compacts for mutual defense and support in war developed into the gilds or associations of craftsmen and traders which, though it would be too much to say that they were the origin of the new towns, yet were the natural outcome of the changes that had passed over the people now become familiarized with the new conditions of life which the growth of trade and commerce had introduced. Men became united by the bonds of some common interests and were kept together not by the ties of blood alone but by the constant pressure of common needs.

Thus it is and must be truer to say that the earlier gilds, such as we know them in the later centuries of the Saxon kingdoms, originated in the new towns rather than that the towns originated in the gilds, or, truer still, to say that the town and the gilds grew up together inasmuch as neither could do without the other while the social fabric was as yet unconsciously adapting itself to the requirements of the coming time.

(2) As the monasteries increased in number and wealth and their discipline improved—though before the Norman Conquest came, that discipline was evidently laxity itself as compared with what it became afterward—these religious establishments presented great attractions to those who had a taste for leisure or culture or art. Inside the sacred precincts dwelt a class whose resources were ample and their influence was exercised in the direction of refinement and intellectual advance. The conventuals* were spenders of money and benefactors whom it was well to live near. Of course it followed that outside the walls there gathered numbers who were attracted by the hope of gain or the chance of lucrative employment. Hence the monastery became continually the nucleus of a new town which might in some rare instances have sprung up on the site of the old Roman city, but which for the most part grew into importance where there was little opportunity for trade. Thus the great Abbey of St. Albans was founded on the site of the Roman town of Verulam, and the monastic buildings were largely built with the Roman bricks of the ruined city; but the Abbey of St. Edmunds was far away from any Roman station and the town that grew up outside the abbey walls was altogether a new town which owed its rise, and may be said to have depended for its existence during many generations, on the support and patronage which the great East Anglian Monastery afforded it.

When the Danes came in upon the land during the ninth century, they came as plunderers and marauders in the first instance, but they came as something more. It was not long before they settled down as emigrants who meant to stay and make their homes in the lands they coveted. So far from being destroyers of towns they were almost as much traders as pirates, and they used the sea-ports as commercial centers from which they developed their trade. The Irish towns of Dublin, Limerick, Waterford, and Cork, originated in Danish settlements and whatever may be the history of the confederation of the "five boroughs" (Leicester, Lincoln, Derby, Nottingham, and Stamford) it is certain that for many years this association of towns, which even thus early might claim to be called civic communities, constituted for many years the strength of their hold upon Mid-Britain, while again in the eastern counties they seem to have occupied the towns of Colchester, Bedford, Huntingdon, and Cambridge as centers of government where the tribute they levied on the surrounding districts was paid and perhaps treasured.

Hence it appears that the English towns which had originated in the desire for union and consolidation that came upon the Saxon invaders when their conquest was completed and peace settled upon the land, so far from being arrested in their growth by the coming of the Northmen, were rather stimulated to greater activity and grew more rapidly to a consciousness of their own importance, and a readiness to claim a certain measure of independence and privileges which should be substantial advantages to their inhabitants. And in tracing the development of English municipal life the influence of the Danish occupation during the ninth and tenth centuries must by no means be passed over as a factor which contributed not a little to that development.

The Growth of the English Towns however must form the subject of another paper. Thus far we have seen that the English town was a thing of English growth; not an importation on the one hand, as the Roman col-

*Those living in convents; monks or nuns.

ony, or *municipium*, was an importation of a foreign institution into another land, nor on the other hand a survival of a state of things which was continued from age to age as the towns of France were, whose boast it is that they have kept up till the present day the traditions of civic life which they got from their Roman masters. Among us there was an age of obliteration before the time of reconstruction began, and when the new growth started into being, it was characterized by a vigorous spontaneity. The new towns were neither revivals nor reproductions of the old ones that had passed away.

SIX BRITISH LIONS.

BY JAMES RICHARD JOY.

THE Queen, the Heir-Apparent, the Prime-Minister, the leader of the Opposition, the Irish Chief, and—Lord Randolph Churchill. With their faces before us let us talk for a few minutes informally about these six persons, perhaps the most notable half dozen among the three hundred and twenty millions in the British Empire.

Certainly the first place is the Queen's. Two generations of Englishmen have known no other sovereign than this worthy grandchild of George the Third. She was crowned in 1837, the year in which President Martin Van Buren followed "illustrious in the steps of his predecessor," Andrew Jackson, and the White House has had sixteen tenants since Victoria has dwelt at Windsor Castle. The letters and memoirs of half a century ago abound in tributes to the grace and sweetness of the princess. Her home training and education were as careful and thorough as the best of mothers and teachers could provide. It was not until her thirteenth year that she knew she should one day be queen. When her governess told her, she was startled and could not speak for a moment. Then she said: "Now, many a child would boast, but they don't know the difficulty. There is much splendor, but more responsibility." Taking the hand of her governess, she concluded slowly and solemnly, "I will be good."

QUEEN VICTORIA.

Victoria kept her vow. Crowned at eighteen, she bore the honor worthily. Married in 1840 to her German cousin, Prince Albert, she was a devoted wife until his death in 1861. As a mother she has brought up nine children to manhood and womanhood. Her household has been an honor to the British nation, and an example for humbler homes. Many years have left their mark upon the queen: wrinkles have crept into her honest countenance; there is silver under her golden crown; and a stout cane steadies her step, but her popularity grows with age.

Since his father's death and his mother's consequent seclusion, the Prince of Wales, Albert Edward, has represented the sovereign in the social and ornamental functions of the monarchy. His position is awkward and artificial. Though a member of the House of Lords, the future king cannot properly take sides in party contests, and the prince has been content to speak but seldom. He is a familiar figure at state banquets, at the dedication of public works, and the laying of corner-stones. The honor of educating him was divided among Edinburgh, Oxford, and Cambridge. His travels took him to America in 1860, to Jerusalem with Dean Stanley in 1862, to India in 1875, and to many European pleasure resorts and capitals. His marriage in 1863 to the Danish Alexandra, "viking's daughter from over the sea," has been blessed by the birth of two sons and three daughters. Through the favor of Parliament the Prince enjoys the income of a millionaire, with

special provision for the dowry of his children. He has the true English love of the soil and maintains an extensive stock farm, besides showing a deep interest in the traditional out-door sports of the country. On the ninth of November, 1891, the prince will be fifty years old.

Monarchs reign in England—Parliament rules. Since 1886 the prime-minister of the wishes of the majority of Parliament has been Robert Cecil, Marquis of Salisbury. This leader of the Conservative Party belongs to a class unfortunately rare in America—men of intellect and wealth who give their lives to the public service. Lord Salisbury was a high-rank man at Oxford and a writer of promise when he entered the House of Commons. Fifteen years later he succeeded to the Peerage and soon became known as one of the ablest speakers in the House of Lords. Under Premier Disraeli (Lord Beaconsfield), the brilliant dictator of the Conservative Party, he was Foreign Secretary

PRINCE OF WALES.

(1878–80), and naturally succeeded to the party-leadership after the death of his chief.

Lord Salisbury is a fair representative of his party. He stands for the preservation of the constitutional monarchy, the Established Church, and the unity of the empire. Foreign affairs have prospered under his direction, his latest success being the settlement with Germany which secured to England an important tract in East Africa in return for the cession of the rock of Heligoland, an islet in the North Sea.

Contrast the face of the Premier with that of his predecessor, the "Grand Old Man." The Conservative motto is "preserve and maintain"; the Liberal, "change and improve," and you can read the mottoes in these two portraits. Did ever human countenance surpass Mr. Gladstone's in the expression of alertness and vigor! Strange to say the great Liberal was for

MARQUIS OF SALISBURY.

years a Conservative. He came to the Commons in 1832, an Oxford graduate of the highest rank. Sir Robert Peel recognized his ability and in 1834 honored him with an office. In those days Macaulay wrote of Mr. Gladstone as "the hope of the stern unbending Tories." But by gradual approach he came upon Liberal ground. In 1852 he was Chancellor of the Exchequer in a coalition cabinet, in 1856 he accepted the same position in the Liberal government of Lord Palmerston. Thrice prime-minister himself (1868–74, 1880–85, and again for a few months in 1886) he has led in many reforms: the Disestablishment of the Irish Church,* the Irish Land

*On his accession to power Mr. Gladstone saw that it was necessary to deal without delay with the state of Ireland. The disaffection of that land under English rule made it vitally important to apply a remedy. One of his first acts was to assert that the Irish Protestant Church, as a church sustained by the state must cease to exist. "It was the church of the small minority of Irishmen, yet it was to a large degree supported on compulsion, by the contributions of Irish Catholics. It was a church enjoying great wealth ... and always prominent in the eyes of the immense majority of the Irish as a sym-

Act,* National Education, Vote by Ballot, and the Extension of the Elective Franchise. The Premier's proposal for granting Home Rule to Ireland broke down the Liberal government in 1886, the Liberal seceders combining with the Conservatives to form a majority in Parliament under the leadership of the Marquis of Salisbury.

Though out of office the ex-Premier is not

WILLIAM EWART GLADSTONE.

out of sight. His voice is still heard in the House of Commons—he declines to be raised to the peerage—and his mind and pen are never at rest. The greatest financier of his generation, and the most eloquent Englishman of our day, he is scarcely less eminent as a writer. His essays on theology, science, and Homeric literature justly add to his fame. Eighty-one laborious years have not dimmed his intellectual brightness nor exhausted his store of vigor.

Mr. Parnell is unlike the typical Irish agitator. He is not poor, nor a newspaper writer, nor a Roman Catholic. Indeed there is much Saxon blood in this Celtic chief—which perhaps accounts for some things in his career. There are good English names on his paternal family-tree, poets and statesmen, and his mother was Miss Stewart, the daughter of Admiral Stewart, U. S. N. Cambridge University is his *alma mater*, and soon after he left her he took to public life. County Meath sent him to the House of Commons before he was thirty (1875) and once there he commenced his fight for the leadership of the handful whose cry was "Home Rule for Ireland." "Obstruction" was his weapon, and his brain was fertile in new methods of filibustering. Only six men

CHARLES STEWART PARNELL.

followed him at the outset in his determination that if England would do nothing for Ireland she should do nothing for herself. They plunged into debates, made long speeches, presented dilatory motions and succeeded in bringing the law-making machinery of the kingdom to a standstill. The rules of Parliament were changed to meet these tactics, but the Parnellites beat the rules. The little faction grew apace, and when Mr. Parnell pushed himself to the front of the Land League agitation in Ireland, the whole Irish party came over to him. He has been president of the parliamentary

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bol of English oppression. Mr. Gladstone therefore brought in a bill—which in 1871 became a law—to deprive it of its position as the state church and to take away from it a part, at least, of the property it had acquired."

* "Mr. Gladstone made two efforts to settle the relations between the Irish landlords and their tenants, so that the rights of both might be protected. In his first land bill he sought to lessen the power of the landlords to turn the tenants out of their holdings at the landlords' will and caprice; to secure to the tenants payment for any improvements they might make on their plots of land; to enable tenants by easy methods to become absolute owners of the land they tilled; and to give tenants the right to sell out their leases to others if they wished to do so.... The measure was practically a failure. The second bill created land courts in Ireland, which were intended to settle all disagreements between the landlords and their tenants. To these courts was given the power to fix the rents to be paid by tenants for a period of fifteen years; to enable tenants to sell 'the good will' of their holdings; and to protect tenants from eviction for any cause except the non-payment of rents established by the courts.... The bill, however, did not prove adequate, and was destined like his first to fall far short of satisfying the demands and needs of the Irish people."—*George Makepeace Towle.*

party since 1880, and was in 1881 lodged in Kilmainham jail for his opposition to the Gladstone land law. The elections of 1885 returned eighty-five Nationalist members of the House of Commons. They joined forces with the Gladstonians but were unable to carry the Home Rule measures. A notable Parnellite triumph of recent years was the utter failure of the London *Times* in its effort to prove that Mr. Parnell was the instigator of the Irish agrarian* crimes. He is a young man yet and his influence in Ireland is unshaken.

LORD RANDOLPH CHURCHILL.

Lord Randolph Churchill is perhaps out-classed among these older and more honored folk, but his claim to celebrity is undoubted. He is neither prince nor premier, but he is himself and without a parallel. Eton and Oxford trained him, and he won a seat in the Commons at twenty-five. Though a Conservative by tradition he had a mind of his own, and in the period of Conservative depression that followed Disraeli's death (1880), he attacked the nominal leaders of his party and spurred them to action. Two members joined him and this "fourth party" as it was nicknamed, made much noise and was well ridiculed. But whenever Lord Randolph's sharp tongue moved, men listened. He was laughed at, but persisted until his projects came to pass. Lord Salisbury took the lead of the Conservatives, Mr. Gladstone was beaten (1885) and the members of the "fourth" were rewarded by influential office in the new government. Lord Churchill had well earned his place as Secretary for India and his vigorous administration of the post added the rich Province of Upper Burmah with 200,000 square miles of territory to the British Indian Empire. In 1886 in Lord Salisbury's second cabinet, Lord Randolph was Chancellor of the Exchequer and leader of his party in the House of Commons, a position which he soon relinquished. The young statesman is not an old-fashioned Conservative. Although he remains in his party he advocates measures whose novelty make the old line Tories shudder. Brilliant, versatile, erratic, no one can predict his future. He is now in comparative retirement, but any day his name may be on men's lips and some day he may be Premier of the empire.

*The word agrarian is derived from the Latin *ager*, a field, and means pertaining to land. After the suppression of the Land League in Ireland, a succession of crimes was committed by the Irish extremists, among which were the murder of Cavendish and Burke, the explosions by dynamite in several parts of London and other English cities, wrecking of railway stations, and other similar acts.

A NORMAN LADY.

BY KATHARINE LEE BATES.

TO the little Norman maiden, dreaming a child's shy day-dream in some deep embrasure of the battlemented castle wall, whence her eyes might wander at will from the eager young esquires practicing their knightly exercises on the meadow turf, to the grave minster whose massive towers stood darkly out against the flush of sunset, there were open two possible destinies and only two. She might be nun or wedded dame; there was no middle path. An independent life for a lady of rank was unheard of in those turbulent times. Upon her knees before the convent altar, under the shadow of the sacred crucifix, or seated high in the baronial hall by her sworded husband's side, so, and only so, was a woman of gentle blood secure and honorable. The choice between these two careers lay rather with her parents or sovereign than herself, but either was probable and either had a share in the musings of the wistful little maiden. Nor was

either without its attraction, for if the serenading lute of the gallant troubadour was sweet, so was the vesper chant of the calm sisters; and if the morning sunshine threw an amber sheen across the dancing leaves of the forest beeches, while the hawking train swept by, yet a glory no less celestial fell through the narrow abbey windows, that gleamed as if wrought of powdered stars and the purest blue of heaven. But should the child be consecrated to the cloister, her days would glide away like a hidden stream, with no witness, under God, to mark their ordered hours of prayer and psalm, confession and penance, task and rest, save the gentle nuns who shared her vigils and the carven saints in their stone niches. Only as the hostess in her lord's castle, the director of his household, the mother of his sons, was the Norman lady seen by the world, and as such has she left her portrait upon the page of history.

We behold her, then, a well-proportioned, slender figure of graceful bearing, the features aquiline, complexion clear, eyes hazel, and hair of chestnut hue worn in smooth plaits that fall over the shoulders to the waist. On her bridal day, those shining locks bound only by a chaplet of jewels, flowed freely about her form, lying lightly against a robe "of good and delicate scarlet,"—for white was with the Normans an emblem of mourning,—but the matron confines the tresses which the bride suffered to fall lose. Yet her dress is still gay in color, a hooded robe of green of Ghent, the drooping sleeves knotted up lest they should trail upon the ground. Even as it is, the ample cuffs hang from wrist to heel. The embroidered kerchief, too, is gathered in a loose knot to protect from soil its silver fringes, yet should sooth be spoken, the dame's over-zealous chamberers have ventured to hint that the kerchief might well be discarded, as a garment savoring more of fashions past than present, but their mistress makes steadfast answer that she was taught in early youth to dress rather for warmth than appearance, nor be the first to shift apparel with the shifting humor of the day.

By sayings so discreet the noble lady often, though all unwittingly, causes much vexation of spirit to her chamber-women in this same matter of dress, for in the queenly bower where her girlhood was passed in attendance on the gracious Matilda she has learned many things which those less gently nurtured are slow to comprehend. She maintains that it becomes not a lady to wear her costliest raiment every day, nor even on occasions of worldly pomp and festival, but only on church holidays, declaring it is "better for women to array them on holy days in worship, for the love of God who sendeth all and for the love of His blessed mother and saints, than to please the sight of the vain-hearted." So the fair dame moves about her castle simply clad, although in the great oak chest, curiously carven, that stands at the foot of her bed, lie folded rare and exquisite garments of velvet, damask, sendal, and taffeta, with furs both miniver and ermine. There, too, lie robes of baldekyn* and cloth of gold, mantles, blue and scarlet, furred with squirrel, well-wrought kirtles of samite and tartaryn, scarfs wonderful with gold embroidery, pearl-sprinkled frets for the hair and an alabaster jewel-case of clasps, brooches, and amulets. Yet even when her bower-women upon the highest saint-days are bidden to select from the chest its choicest treasures of fine-woven fabric and flame-tinted gem for her adorning, they are not utterly content for she will not suffer them to touch her cheeks with carmine nor wash her hair in wine nor strive to make her face other than what God fashioned it,—nay, she chides them if they linger over her toilet, reminding them of that high-born lady who dressed so slowly for the mass, keeping priests and people waiting upon her vanity, that from her mirror glared out upon her the horrible face of the devil and frightened her into a fit.

But far more than these exemplary sentiments regarding dress has the Norman lady learned in the court of the virtuous Matilda. There has she been strictly schooled in all accomplishments befitting her sex and station. These may not include reading and writing—arts little cultivated outside of monastery walls—but they have made her a proficient in household matters, such as cooking, carving, and distilling, and given her no small degree of skill in needlework, surgery, hawking,† and dancing, with a nice knowledge of heraldry‡ and above all, eti-

* "A rich embroidered or brocaded silk fabric woven originally with a warp of gold thread."——Sendal is a light, thin stuff of silk or thread.——Samite is a species of silk stuff, usually adorned with gold.

† The hunting of birds or small animals by means of hawks or falcons trained for the purpose.

‡ The art or office of a herald, one whose duty it is to marshal and conduct royal cavalcades, coronation ceremonies, royal marriages, installations, etc.

quette. She has been trained to speak in low tones and modestly, though swearing was not prohibited, to care for her person with all due neatness, to walk with decorous steps, to practice tight-lacing, and to bear herself daintily at table.

This last is a needful lesson, since a lady at feast shares the plate of the knight beside her, while all drink from a common cup and dip their fingers into a common trencher. She has been instructed, too, that it befits high breeding to eat slowly and temperately, to mix the wine with water and not to press a dish upon one who already has refused it. She has not failed to learn in full the graces of hospitality,—how to hasten with eager foot to welcome an illustrious guest and honor him not only with the best entertainment the castle affords, but with personal service and deference, while to the humblest stranger shall be accorded fair and kindly greeting, with such food and lodging as his estate requires. For well our lady knows that the gentle-born should be meek and courteous no less to the lowly than the great,—"since to the great ye show deference by right, such being their due, but the deference that is shown to poor gentlemen or to those of less degree springeth from free and gentle courtesy and from a humble heart."

As for the neglected book lore, the lady is less the loser, because in her lord's meynie * there is always a clerk of chapel, who readily consents to beguile his patroness and her maidens at their tapestry-work by reading aloud legends of the saints or some sage chronicle extending from the creation of Adam to the battle of Hastings, or, more reluctantly, a light French fable or tale of chivalry. If his emblazoned scroll be written in Latin, the cunning clerk renders it into Norman-French as he reads, for the lady of the castle, save for the few words of Anglo-Saxon she has gathered from the sullen kitchen churls, knows no tongue but the courtly Norman, in which, if she but follows the instructions of her youth, she converses most pleasantly. "And I pray you be not of many words, for whoso speaketh much, not always speaketh sooth; then answer ye at leisure, witting well what is said to you before ye answer. And if ye make a little pause ere ye speak, so shall ye speak the better and the more wisely and surely."

But if that be the best education which best equips the possessor for his life task, we must not pass judgment upon the lady's schooling until we have observed her in her daily round of duties.

First of all, the dame is a notable housewife, who, notwithstanding her noble blood and troop of maids and varlets, keeps a prudent eye upon all the domestic concerns of the castle. And this is no trifling charge. She will herself make sure that the closets, or small chambers, on the upper floor, assigned to the ladies and gentlemen in waiting, are neat and, according to the ideas of the time, comfortable. For even her own bedroom, the chief among the rooms of the middle story, a floor reserved for the family and guests, would seem to us to-day but scantily furnished. It contains only the large bed, with the low pallet occupied by one of the bower-women during the frequent absences of the lord, the oaken chest of clothing, carven bench and satin-covered stools, andirons, firefork, cupboard, cushioned window-seat, and small steel mirror, fixed high up on the wall. Yet many a broad piece of gold has been lavished to make this apartment luxurious. The bed is rich with velvet hangings, silken quilt, and sheets of cloth of Flanders set with sleep-inducing jacinths.* The walls are draped with woven arras, † the chest, filled with costly stuffs, is inlaid with enamel, and the cupboard contains a cherished store of silver vessels, basin, chafing-dish, flask, ewer, porringer, spoons, and candlestick. But the room is low, like all the rooms above the ground floor, this contains the vaulted, columned hall where the life of the household centers, the chapel, council-room, and apartments for the men at arms.

The scullions and varlets are lodged in the basement, where is the great kitchen, which our lady does not disdain to visit, for the Norman palate is fastidious and it is not the least of her wifely cares to see that the dishes set before her lord are seasoned to his liking. The gluttonous banquets of the Saxons, whose boards were wont to groan beneath the weight of smoking joints of beef, mutton, and venison, grouped about huge pasties and young pigs roasted whole, were the disgust of the Norman knight. Swans, larks,

* The Norman word for a retinue of servants. In its Anglicized form it was *many*, a noun now obsolete.

*Same as hyacinths.

†Tapestry; hangings woven with figures.

and peacocks are more to his delicate taste, and his gentle dame is well skilled to heighten the flavor of these with cloves and ginger, to sweeten the dish with honey and color it with saffron, to compound savory salads of nearly all green herbs that grow, and to mingle dates, currants, almonds, plums of Syria and Damascus, eggs, cheese, milk, wine, and vinegar, with half a dozen different spices, into dainties that win her many a gracious compliment.

Nor is she without her womanly anxieties as to the appearance of her table. However brightly her smile may shine upon the gallant warriors about her, her quick glance does not fail to note any crease or stain that disfigures the fine, white cloth, and a sure rebuke awaits the careless server if this be not draped in elaborately artistic folds over the boards that cover the rude trestles which are brought into the hall as the banqueting hour draws nigh. She casts a keen look down below the silver ship of salt that divides the gentles from the low-born, to see if the hare and pigeons placed before the latter are duly "hewed on gobbets,"* as only lords and ladies enjoy the distinction of having the whole animal set before them for the dagger of some deft young squire to carve. Her eye critically follows the passing of the finger-bowl of perfumed water and the gathering up in the alms basket, at the end of the feast, of the rounds of coarse bread, well soaked with gravy, which have served as plates.

Our lady has no lack of servitors. The meynie of the castle comprises cook and cookmaid, scullion and scullery-maid, bottler, wardrobe-keeper, armorer, cofferer, provider, falconer, palfrey-man, sumpter-man, clerk, confessor, almoner, furrier, broiderer, laundress, servers, varlets, pages, squires, minstrels, bower-women, damsels, and a goodly force of men at arms. But these augment as well as lessen her cares, for it is she who soothes quarrels, makes matches, allots labors, distributes praise and blame, and, as her peculiar duty, tends the sick and wounded. She is not only the family physician, nurse, and surgeon, but apothecary as well, for her medicines are the simples she raises in her own private garden,—wormwood, colt's-foot, hoarhound, vervain, centaury, savin, feverfew, and St. John's wort. Of these one must be gathered at full of the moon, another at dead of midnight, another when Mars is in the ascendant, and others with whispered charms and murmured incantations.

A liberal portion of each day is set apart for the training of her pages and damsels,—the children of Norman mothers a step lower in rank than herself, her own sons and daughters being placed under the tutelage of some great lady who stands a degree higher. Long and quiet hours the accomplished dame passes in her bower, her damsels clustered about her, while she imparts to them the arts of weaving and embroidery. In this last she is especially proficient, having worked in her girlhood at the feet of Queen Matilda upon the famous Bayeux Tapestry* and greatly do her maidens marvel at the products of her needle. Nor is their admiration unmerited, for with the many-colored threads she stitches upon the fair linen cloth before her, figures full of energy and spirit,—dragon-ships, with russet and orange warriors pulling at magenta oars, or pink and chocolate knights charging each other furiously upon steeds that possess the peculiarity of having their background legs buff or lavender in tint, while their foreground legs are a brilliant red or green. What matter? It is perspective, not nature, with which the artist is occupied just now.

It is easy to see that this rainbow embroidery is a task dear to the lady's heart. Her eye brightens and her pale cheek flushes, as her swift needle flashes in and out. Often the fascination of her work steals her thoughts from the scene about her, and her encircling maidens, so demurely bending over their patterns, exchange sly, smiling glances as some French love-ditty or fragment of heroic ballad breaks tunefully from her lips. At other times the exhilaration of her spirit reveals itself in animated chat and anecdote, and the arras on the walls trembles in the responsive laughter of blithe young voices. For the lady, notwithstanding her Norman dignity of bearing, knows well how to blend decorum with mirthful cheer, and not all the varied responsibilities that press upon her have shadowed her essential joy of heart.

> Therewith her liste so wel to live,
> That dulnesse was of her adrad,
> She nas to sobre ne to glad.

*Cut in morsels or pieces

*See note on page 255 of THE CHAUTAUQUAN for November.

She still cherishes, at the bottom of her chest of finery, the rudely-cut wooden doll, dressed in baby clothes, which was the only toy her childhood had known, and not seldom does she kindly draw the tapestry from the hands of her younger damsels, when she marks how fast the knots are coming both in thread and eyebrows, and bids the tired children romp a little at battledore and shuttlecock, her own glance following the sport with ready sympathy. At backgammon and chess none in the castle excel her, and the fame of her quick wit at crambo* has even reached the court. And when, in a dull winter twilight, the call of her silver whistle brings the pages running from the courtyard, their mimic lances dropped in haste, to bear her train and fire-screen, and the mistress of the castle, followed by her throng of ladies, descends the stone staircase and enters in state the lofty hall, all the household, gathered there, rejoice in the anticipation of festivities. For although her lord is absent with his armed retainers, aiding his king to put down insurrection on the northern border, gleemen, tumblers, story-tellers, and jesters still flock to the hospitable door, and the youngest page at the lady's knee is hardly more intent than herself upon the puppet-shows and juggling tricks these motley guests present, or the rhymed romances of chivalry they sing. For more elegant diversions, there are tournaments, court-dances, hawking parties, and the keen excitement of the chase, so that the life of our Norman dame, though bearing far greater burdens than the humbler lives which envy it, and illustrating well the ancient motto *noblesse oblige*† is gaily diversified with pleasures.

Yet the lady, set so high, is not placed above the reach of sorrow. It is a sore grief to her to send her little sons and daughters from her side, in conformity to the custom of the time, for rearing in another bower than her own. Her first-born, grown to man's estate since last she looked upon him, has but a few days since galloped over the drawbridge, a gallant young esquire, to bend his knee to the mother whose face he scarce remembers, and implore her blessing before proceeding on his way to court. No wonder that her eyes were bright with tears, as she laid her slender hand upon his bowed head and spoke, in faltering voice, her parting charge:

"My child, thou art to be a courtier, yet I require thee, for God's love, have nought to do with treacherous flatterers; seek the friendship of the wise; fail not to attend diligently upon the service of holy church and show full reverence to the clergy. Give thy goods willingly to feed the poor and spend freely; so will thou be in sooth honored and beloved."

The lord of the castle, too, proud though the lady is of his redoubtable valor, martial skill, and unspotted escutcheon, too often causes her long hours of secret weeping by his imperious carriage and fiery, untamed temper. Yet carefully has her confessor instructed her that, while her husband's friends should be dearer to her than her own, his secrets more sacred, his comfort of deeper study, yet his faults are not for her to share. "It is a good trait in a woman to be of little speech, and not to answer her lord in wrath, for a gentle-hearted dame should ever be fearful lest by word or deed she displease him whom she hath vowed to love, worship, and dread."

Yet the good father adds to his exhortation a comfortable hint: "Therefore is it the duty of the wife to suffer all things in silence, letting her lord speak the words and be the master, for this is her worship; and shame would it be to have strife betwixt them, and especially before folk. Yet I say not but, when they be alone, she may instruct him with goodly speech and give him counsel, if he do amiss."

For in every sorrow it is to the church that the lady turns for strength and consolation,—nor to the church alone, but to the Living Presence within the holy place. Her religion is no mere formality, though few are more scrupulous than she not to whisper at mass, nor, like the idle crane, twist her head hither and thither. She fasts from meat three days in the week, she tells her beads on first awaking, with the last faint motion of her hand, before she sleeps she makes the sign of the cross; but, more than this, she feeds the hungry, clothes the naked, visits the sick, takes shame to herself for each petulant mood and bitter thought, and faithfully strives, by Christ's dear grace, to live in

* A game in which one person has to give a rhyme to some word spoken by another or to form a couplet by writing a line to match a line already given.

† "Rank imposes obligation; much is rightly expected of one of high birth or station."

charity with all. But when the rosary * slips from her hold and, kneeling alone in the dim chapel before the ivory crucifix, she pours forth her heart in untaught and unpremeditated prayer, the words that spring to her lips are words of praise rather than petition. And to the black-robed confessor, shaking his tonsured head as he questions why this is so, she lifts a face radiant with an inner light and makes answer with the earnest assurance of a soul that has escaped into the liberty of the children of God:

"Assuredly, good father, it is better to bless the Son of Mary than entreat Him, for who knoweth the needs of man and woman if not He? And in sooth His presence hath made my soul so joyful, I forget what manner of gift it was I came desiring."

* A string of beads by means of which a series of prayers is counted.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*January 4.*]

YOUTH AND ITS HOPE OF PROGRESS.

Lo, I am with you alway, even unto the end of the World.—*Matt. xxviii. 20.*

THERE are pictures which, to the very close of the artist's work, want a magic touch to make them perfect—one point of light, one spark of brilliant color. At last the hour comes when all is finished but this. Its addition is not an after-thought; one might say that the picture had been painted with the intention of it in the creator's mind. He adds it; it is but a touch, but it transfigures and completes the work.

Such a touch of finish is my text. All has been told of the Savior's work and yet the picture is incomplete. "Of what use," we say, "is all this, if the revealer of God and the Savior of men is gone away from His work and left it in our feeble human hands? What beauty is there in a work which must perish, unsupported by the spirit of its author? The thing is incomplete." At the very moment that we say this, as we read the gospel, Christ turns and adds the perfecting conception: "Lo, I am with you alway, even unto the end of the world."

"The end of the world!"—what does it mean? Literally, the conclusion of the age, of this present time-world. There have been many theories with regard to the manner in which this conclusion will take place. But bound up with them all and almost up to the present day, one idea has been constant—the idea of a terrible catastrophe, in which the whole frame of things, with cities, nations, men, shall be dissolved in a fiery ruin, that out of the dissolution a new heaven and a new earth may be upraised.

So constant and unquestioned was this idea, that it had an insensible influence on scientific theories, and the earlier geologists transferred to the past history of the globe the idea of catastrophes. It was said that each new series of life and strata had been ushered in by the total overthrow of the preceding.

Historians shared in the same thought. States and their work, to theoretical eyes, seemed to be absolutely swept away. Assyria, Greece, Rome, perished and left no trace. Catastrophe, convulsion, almost annihilation, marked, they said, the history of earth and the history of man, and the theologians appealed in triumph to this as confirming their theory of the close of the world; unaware, apparently, that it was their own idea, with which they had prejudiced the world, coming back to them again.

But, within the last thirty years, an immense change has taken place—a change of idea which has spread itself over nearly all the realms of human thought. The idea of uniform evolution has succeeded the idea of violent catastrophe. As geologists ceased to theorize, and looked closer into the history of the earth, the conjectured catastrophes faded away one by one. It was seen that one age slid slowly into another through insensible changes; it was seen that the animal life of of the world altered its character even more slowly than the earth itself; that there was no break; that it was all transition.

The same change of idea waited upon history; nations, it was seen, when facts were examined, did not die suddenly, but decayed. The catastrophe, when it did take place, was the result of inward and slow disease, and did not at all produce annihilation. The elements

of the fallen nation lived again in other forms, and entered into the new national life which rose over its ruins.

In the history of nations, as in the history of the earth, there were no violent transitions. It was seen that each historical era overlapped its successor, and modified it, and that new political systems arose, with a few exceptions, not only *within* but absolutely *out* of the old. Transition never ceased; it was the law, not the exception.

And now, as the theological idea had insensibly influenced history and science, these in turn have had their revenge, and their idea of slow evolution has insensibly entered into the region of theology.

This is the theory, at least, which we embrace. At the same time this theory does not shut out the possibility of a catastrophe or convulsion now and then occurring, just as we admit the fact of sudden conversions like Paul's in the history of spiritual experience. Geologists allow temporary periods of convulsionary action, during which rapid changes took place in the crust of the earth. Historians cannot deny that there are instances where nations have sunk, as it were, like ships in a hurricane, and left scarcely a rack behind. And it seems true that the slow progress of the race wants now and then, as our own personal life does, a kind of catastrophe to turn up to the surface elements belonging to mankind which have sunk out of use.

So, taking in all these conditions, we see the human race going on to an end which is not destruction but perfection. There has been continual change, generally slow, rarely rapid; but on the whole, as we look back, we see growth not decay, ruling in the history of the race. A Divine Spirit has been living in the world, and will move in it till the close come. It is He who said, "Lo, I am with you alway, even unto the end of the world."

We may live in a time when evolution is more than commonly rapid; or in a time when the world is resting in a kind of Sabbath of progress; or in a time of catastrophe; or when two periods are mingled together, the old overlapping the new. But in whichever stage we live, our strength in one and all, our shield against their dangers, is faith in this promise of Christ, and the boundless hope and kindling impulse in it: "Lo, I am with you alway, even unto the end of the world."

We ourselves live in a time which is called a time of transition, when the old thoughts of men are contending in a sharp battle with the new—so sharp, that the very outsiders and camp-followers of the armies of the world, the idle men and women, take an interest and engage themselves therein in a desultory manner. *Men* and *ideas* astonish and confuse us.

Men of whom we thought little, step forward, and, by force of a strong conviction, take a prominent place. Men of low intellect, but of great enthusiasm, gain power. Men who were our ideals, who have given us impulse and hope, disappoint us. There is no certainty, it seems, in men. We become distrustful and indignant. But it is because we look to men too much, and have not faith in the man Christ Jesus. It matters after all but little how men deceive us. We have one Leader who never disappoints, to whom truth is as dear now as it was to Him on earth, who encompasses our failure with His success, our weakness with His strength, our restlessness with His rest, and lo! He is with us always, even to the end of the world.

[*January 11.*]

Ideas trouble us even more than men. We are hemmed in with a crowd of them, all jostling, fighting with one another, and in the mellay we cannot quite distinguish under what banner to array ourselves. There are ideas, half of the old, half of the new theology; and others struggling out of the soil of perished thoughts, like the dead in Tintoret's "Last Judgment." There are religious ideas borrowed from Christianity but which deny Christianity. There are ideas which have all but died, but which are making a last fight for life; there are others just born, which as yet have only interested a few men—and we are in the midst of it all, seeing much we once believed overthrown, and not able as yet to comprehend the new, so that in the noise and mist of the battle, like that last fight of Arthur's beside the North Sea, there is

Confusion, since he saw not whom he fought;
For friend and foe were shadows in the mist,
And friend slew friend, not knowing whom he slew;
And some had visions out of golden youth,
And some beheld the faces of old ghosts,
Look in upon the battle.

It is hard in a "dim, weird battle" like this to discover and choose the leading thoughts whose lights will burn with self-increasing

fire, when the fight is over and the mist floats away to the west to die in the daylight of God. But remembering our worth as soldiers of mankind, and of mankind made divine in Christ, we should resolve, come what will, to contend with our difficulty till we disentangle truth, till we find the sunlight. We are like men, to-day, who have just crested a ridge in a mountain journey. Behind us is the valley of the past year; before is another valley and another ridge, over which our path lies this coming year. We rest upon the summit for retrospect and prospect, for contemplation and for hope.

We look back. We have had our catastrophes; our hours of rest; our awakenings at the touch of new thoughts or the advent of new friends; our secret bitterness; our hours of loneliness, perhaps of despair; our visions of ideal joy; hopes too wild for fulfilment, but which left their sting of pleasure, efforts after noble ends which failed, but whose failure, since the aim was so divine, has done our hearts more good than many a poor success; sins which, as we look back, seem to have left an indelible stain upon our lives. Thoughts, feelings, events, crowd upon our memory. We have scarcely breath for quiet thought.

There is one question which we must ask ourselves, and force the heart into sufficient calm to answer. Has there been growth? If so, catastrophes of heart or life, sorrows, sins, and failures, are practically nothing in the balance. They are dead; let the dead bury their dead. We have the right in Christ to shake them off and start afresh.

And if Christ's spirit has been with us even in one additional aspiration which has led to action, then it is faithlessness and cowardice to sit down upon the ridge and wring our hands over the past. Out of that, nothing ever comes; but out of faith and the effort of the soul, and "no continuance of weak-mindedness," arises the strong, if tearful, resolution to go forward trusting in the strength and forgiveness of Him who is with us always, even to the end of the world.

[*January 18.*]

It may be, however, that other elements have come into our life which give us real reasons for dismay. There are times when a strange thing happens to us—when old evils, old temptations which we thought we had conquered, which had died out of our lives, arise again, and we tremble with the thought that past effort has been in vain, that sins cannot have been forgiven because they appear again.

But there may be an explanation even of this. I cannot but think that it is not always a note of retrogression, but often a note of growth. First, it is not an experience which comes to unaspiring spirits. It belongs especially to those who are possessed with the desire to advance; to pass beyond the bounds of mortal thought and find the fount of Truth. The very fact that we are conscious of it, and feel its bitterness, proves that the soul is sensitive and on the watch; and such a soul cannot be going backward. It will gird up its loins for battle, and disperse these foes. They have been already beaten; they will fly again before spiritual courage.

Again, this resurrection of evil things and thoughts may in itself be caused, not by any cessation of growth, but by the progress of growth itself. When a field has been well cleared, and the upper soil purified, it will produce but a few weeds. But if in after-years the plough is driven deep through it and the under-soil upturned, old weeds will reappear. Their latent seeds are nourished into life by the sunlight and the rain. It is the same with us. If a catastrophe of sorrow has come in the past year and upturned the foundations of life—if a new idea, or a change in the circumstances of existence, has shaken or torn up our inner life—we must expect that old evils and old temptations will startle us by their resurrection, just as in a nation's revolution, evils which had seemed dead arise for a time again. But they arise *because* the soil has been upturned, they arise because a revolution has taken place, they arise because there is life enough in the soul not to be content with old things, even though the peace of them was pleasant. They mark the beginning of a new era of progress, destined, by its own rush of novel life, to extinguish the last remnants of these evils and to be triumphant, if we have faith and courage, to say, and act upon our speech, "Lo! He is with me always, even to the end of the world."

Once more. It is becoming the fashion among persons who take one-sided opinions from science, and talk of law without investigating the operation of nature, to say, that there is no such thing as forgiveness of sins, no healing for error. It is the gospel declaration, its first and last declaration, that sins

are forgiven; and instead of being a declaration belonging only to Christianity, it is supported by observation of nature, by the history of science, by the history of the world, by the experience of men. Only, the forgiveness is not the annihilation of the sin, it is its transmutation; it does not arise out of ignoring, but out of accepting its existence, out of looking it firmly in the face, and resolving to use it as a means of conquering itself.

We see forgiveness in nature. She redeems her evil when she makes fertile soil from the ashes of the volcano, and covers her ruin with meadow, flowers, and vines. Her prodigal effort creates new beauty out of her devastation, and the beauty is richer for the evil, and by the evil.

But let us now take another analogy. The history of science is the history of exhausted errors. One after another their impossibility was demonstrated. All the mistakes possible to be made with regard to the system of the universe were made. Were they unforgiven? They were necessary steps in the progress of knowledge; one after another they were found out, and their forgiveness was secured when men, having experienced and rejected all the errors, rested securely in the truth. The same law holds good in the history of national progress. Nations advance through exhausting errors, and, as they find them out, paving with them the path of their progress, till full forgiveness is realized in the attainment of true forms of government. But the true was found only through knowing and conquering the false.

To come to the experience of men. Who are the men who succeed in a noble manner, who influence the nation's heart, who advance her commerce, who rule her thought? They are those who can rise out of failure and shake it off; who do not despair and hide their faces in a cowardly remorse, but who believe that the world forgives sins if it sees determined action toward their opposite; who make their mistakes, their failures, the stepping-stones to their success.

And shall we, because we have laid hold of half a truth, that results cannot be changed, forget the other half—that if we change, results, though remaining the same, change to us?—shall we in our spiritual life deny the lesson of nature, and of history, and of human life, and fold our hands and say, "There is no forgiveness"?

It is true, as they say, that results cannot be changed; that they follow upon sins by unalterable law. But the forgiveness of sins is not in taking away punishment, but in changing the heart with which we meet punishment. Every one knows in life how different are the effects of suffering when it comes on us from one we hate or from one we love. When we are angry with God, the natural results of our sins produce in us hardness, hatred, and misunderstanding of Him. But when we are led to love Him, the same results, not changed in themselves, but changed to us, for we are changed, lead us to penitence, to love of God, to cast our care and life upon Him. That is forgiveness of sins. Their moral burden is removed, and their inevitable results become means of good.

Moreover, every one knows that there is such a thing as forgiveness. We have the word, we use it day by day; is there no fact which answers to it? Friends have forgiven us our wrongs to them, and greater love has followed on forgiveness. We forgive our children, even when they sting us most bitterly; and does God never rise to the height of the human nature He has made? Is the Father's charity below the children's?

Therefore, I say, because we may redeem the past in Christ, let us go forward with the patience and effort of men. We will not despair while we are wise, nor let the soul in utter faithlessness commit the sin of Judas. God is mightier than our evil, too loving for our sins. We shall be punished, but healed through the punishment.

Again, we turn and look upon the valley of the past year. There, below, are the spots stained by our evil and our fear. But as we look, a glow of sunshine breaks upon the past, and in the sunshine is a soft rain falling from the heaven. It washes away the stain. The spell is broken which kept us weeping on the ridge. The phantom cloud of sins, errors, failures, melts away in the growing light, and from the purity of the upper sky a voice seems to descend and enter our sobered heart: "My child, go forward, abiding in faith, hope, and love"; for "Lo, I am with you alway, even unto the end of the world."

[*January 25.*]

We stood last Sunday on the ridge which divides the valley of the old year from the valley of the new. To-day we have passed away from the summit and begun the un-

known descent. Every step brings us and the nation and the world into a new position, into scenes similar, it may be, to those we have passed by, but never identical. It was right the last time we met here to look back, that we might gather into a practical form the experiences and lessons of the vanished year. It is equally right now to look forward, that we may understand our feelings, clear our hopes from errors, and muster the armies of the soul in disciplined array for action. We have indulged ourselves enough in retrospect. While we are as yet upon the upper ledges of the hills, we will indulge ourselves in prospect. But we cannot see clearly; the mist closes and opens in the vale below. Strange voices come up to us from the world beneath, phantom tones of weeping and of mirth; notes whose sound we do not know, of friends whom we shall make in the coming journey, of events which will alter the movement of life, of passions as yet unstirred within us which may waken into being. Mystery lies upon the future, but mystery has its charm as well as its pain, and conjecture its subtile delight as well as its delicate dread.

Of our own personal looking forward and its aims I do not speak to-day. Our subject is, how, and to what we should look forward over the world of men.

To whom was the promise given?—that is a question which will clear our way. It was given to the nucleus of the infant church, the eleven Apostles of Christ. But—and this is the point—it was given not to them alone, but to all men in them.

"Lo, I am with you alway," was said by representative Mankind to the mankind He represented. And this is in accordance with a theory I have frequently laid down. Not certain portions of mankind were taken by Christ into the Divine nature, but the whole. When the universal Word entered into man, He could not take only any particular manhood into Himself. That which he took must be as universal as the thing taken could be by its nature. There was a necessity, which I might almost call logical, of the Divine Word assuming to Himself not a manhood, but mankind. Christ is then Humanity. His being is bound up with mankind's, or rather, mankind's in Him. Hence it is with a kind of horror that we hear any limitation of this promise, and with righteousness that we hate the opinions of those who claim it as alone their own. For it is an attack upon the entireness of Christ. If He is not with *all* Mankind even to the end of the world, He is not with Himself.

But if He be with mankind as He is with Himself, present through and in the ages as their heart and brain, then He is the source whence evolution flows. And because He is perfect, therefore the race evolves toward perfection, and evolution toward perfection is progress. We look forward, then, as Christians, and as citizens of the world, to the constant progress of mankind. We believe that the progress has been constant up to the present time. There have been, necessarily, some catastrophes, some convulsions, some recessions of the tide; but they were recessions which sent the wave of freshening liberty higher on the strand.—*Abridged from the Rev. Stopford A. Brooke's "Christ in Modern Life."*

WHAT SHALL WE DO WITH OUR CHILDREN?

BY HARRIET PRESCOTT SPOFFORD

PART FOUR.

WHEN children emerge from the kindergarten, their whole being is in a condition which renders them susceptible to the loftiest sort of instruction. Their faculties and their conscience are all alert, and they are ready to take hold of the great world of knowledge after the technical fashion and make it their own. Much yet remains that they may be taught experimentally, as, for example, in the woods the growth of trees, on the shore the structure of shell and sponge and sea-weed, in the open country the movement of stars and planets.

"What shall be attempted," asks Mrs. Hopkins, one of the supervisors of the Boston schools, "for the child who comes from the kindergarten all ready to learn, but as yet unacquainted with books? I answer, all, and more than all, that may be found in elementary treatises in every department of natural science may be given him in object-

lessons, in a comparatively short time, with what is of vastly more importance—an enthusiastic love for these studies, a habit of careful observation, and a training of the senses which shall be a great addition to his power in science, art, or practical life. He may at the same time lay up in his memory the ground facts of written and spoken language and mathematics. Then, by natural stages, he will turn with avidity to records of the observations of others, until a conception of arrangement, generalization, and inference will grow up within him, the dawn of a higher epoch in the harmonious education of the mind."

Mrs. Hopkins goes on to tell of a year's work with a class of children some ten years of age, in which for history they studied that of the United States with Mr. Higginson's text-book and the help of the pictures in Lossing's Field-books and Catlin's North American Indians; Dickens' Child's History of England, with an examination of many illustrative prints; and a good portion of Greek and Roman mythology. With this, they studied also the geography of the United States, drew maps, made imaginary journeys, and traded products of the different portions of the country till they were tolerably familiar with the whole of it. Instead of a drill in grammar, they were shown that they already knew grammar in an elementary way and could parse simple sentences; while they had exercises in dictation and composition with constant reading and spelling and recitations of poetry. In arithmetic they mastered fractions, decimals, compound numbers, and the metric system, having treated all these subjects as variations of the rules of numeration, addition, and subtraction. In botany they analyzed flowers, learned the properties of tendrils, the propagation of the orchid,* the multiplication of cells, studied forest trees, a first book in zoölogy, besides reading several elementary books on natural science, and making drawings of birds, all as if a new world were opening to them, and with delighted and eager apprehension. They drew, under a special teacher, learned to talk simple French with a native teacher, could play a French game, and in German could read Grimm's Tales. In all of this, learning seemed to be simply a delight.

For example, says Mrs. Hopkins, in that invaluable little book for mothers and teachers, "How Shall My Child Be Taught?" "One day last spring, to reward those who had braved the storm to come, I took a dry account from a compendium of general history, and attempted to teach in an hour or two the lesson of the Crusades. The children had had but a glimpse of the matter, in connection with their lessons in English history, the previous year. Reading to them in some such way as I have described [that is, interrupted with questions and answers and brief conversations, using the skeleton of the book, and making, as it were, an impromptu translation of the text], writing on the board a schedule of names and dates as they occurred in the reading, in order to make the outline clear before their eyes; tracing the localities and movements on the map; reading verbatim passages from 'The Talisman,' also showing with it the engravings from a rare illustrated edition of Scott, and with pictures and a little of the text from 'Ivanhoe,' I found at the close of the session, that in the glow of the whole theme upon the clear mirror of their minds, they had received a comprehensive as well as a particular knowledge of the subject, a perfectly orderly outline of its facts, a vivid apprehension of its purpose, philosophy, connections, and results, as well as a strong scenic impression of the drama of the whole epoch."

But not only the method of study, but the matter given in the desultory reading of the child is a subject demanding serious consideration. This is no new idea; for, more than two thousand years ago, Plato said, in substance, that we must be scrupulous about the stories our children have; in them there must be nothing derogatory to the dignity of the gods; they must not mislead by false statement; they must not present the characters of the great in an unworthy light; they must inculcate courage and self-control; and they must be written in a simple style.

It will be seen how much depends upon the teacher, and how vital it is that the mind which imparts should be full and strong and replete with overflowing thoughts, and how unfortunate it is if resort to books and statistics and dry repetition itself is found necessary.

* [Or'kid.] A large family of plants remarkable for the irregularity in the arrangement of the petals. The lady-slipper is perhaps the most familiar example that can be named. For their propagation they are dependent upon the aid of insects, which carry the pollen.

We are in the habit of thinking that the teacher of the advanced classes of later years has the higher rank; but when we more fully understand the office of the teacher of these early years, see that a whole generation is clay in her hands, that her work "covers the most impressible period of life, it demands the most earnest enthusiasm, the clearest wisdom, and the most varied experience in one who undertakes it; in particular it requires intense sympathy with children in their tastes, in their outlook and ways of thinking, as well as in the singleness of their moral nature; it requires, moreover, a capacity of child-likeness which is the attribute only of harmonious maturity or of genius. It is the unspeakable gift to become as little children. . . . Sympathy—not indifference, antagonism, or hostility—should be the medium of the teacher's influence. Desire for the pupil's advancement will awaken desire in him for that end, courage arouse courage, determination evoke determination; joy in the teacher's heart will communicate its stimulus and lead to victory; enthusiasm will kindle enthusiasm and create a vital atmosphere in which the child's being expands almost unconsciously. Intelligence should precede memory, imagination should accompany recollection; nature never set a child to learn by rote; those things which must finally be subjected to an act of memory should be approached as a discovery, as the symbol of ideas. Respect for the common-sense of mankind, faith in its formulated experiences, will grow out of an intelligent attention to results of thought and conduct, will be accepted as guides for action."

A famous instructor some years ago who said that he spent his days leading jackasses up Parnassus * would not be of much use today in this view of his duty and this exemplification of his love for his work.

Another requirement of the teacher in the modern treatment of children is the ability to exalt and increase the strength of the will. "A culture of the will is a necessity of right culture for body, mind, and soul," continues Mrs. Hopkins in the wise and wonderful pages from which extracts have been given here. "It must be remembered that the fundamental law of growth by exercise is as applicable to the will as to any other power of man or nature. The will must be kept active in the child by leading him to determine and work for himself. If he is driven blindly to the accomplishment of the task set for him, he will never develop the power to set tasks for himself and put himself to work, which is his only chance for real achievement of either power or result. Give motive and stimulus sufficient to arouse the will until it commands the faculties successfully. It is immediate, clear, and decisive action which best defines the mental and moral ideas, executes their purposes, and evolves the will-power. Children should not be advised when they are competent to advise themselves, but thrown upon their own resources for determination of aim and means as far as possible."

The mother of John Wesley would have disagreed with this, for she once declared that the first thing to be done is to conquer the will, and while the improvement of the understanding is a work of time, the subjection of the will is something to be done at once, and the sooner the better. But if Mrs. Wesley were unwise here, she had some regulations in relation to her children that were worthy of remembrance. It had been observed in her family, she wrote, that cowardice and fear of punishment often lead children to lie until the act becomes habitual; she therefore made laws that whoever confessed his fault should not be whipped; that no child should be punished twice for the same fault, or upbraided for it again; that every instance of obedience or self-denial should be praised or rewarded; and that good intentions should be respected. Certainly by these rules, or in spite of them, Mrs. Wesley had a measure of success with her children. There are some things in the old methods, it would seem, as useful and as good as any thing in the new. But on the whole, the old methods treated a child as if he were a piece of mechanism; the new methods treat him as if he were a living, growing, and unfolding soul. The old methods attend upon that which he knows; the new methods upon that which he is, regarding chiefly that most marvelous of all the phenomena of life, the capacity for growth, and seeking to bring about an intellectual and spiritual transubstantiation of the facts of the universe. By this new method, if we had not already a soul, we should develop one.

*A mountain in Greece sacred to Apollo and the Muses. Hence it is celebrated in mythological lore as an inspiring source of poetry and song.

Perhaps as potent a factor as any other in the new methods of rearing children is the adoption of technical instruction or manual training, in the manner commonly known as slöjd.* Experts are still discussing whether we shall leave dead languages and go forward to that which is new, and whether the moods and declensions and analyses of grammar shall deaden and stultify the nervous centers much longer, whether arithmetic shall be simplified and much of it abbreviated and passed over to algebra, whether we shall leave the old wasteful ways, wasteful as regards life, time, and intelligence; but they are beginning to be of one mind as to slöjd. No such advance in mentality can be imagined as that god-like one which demands that the child shall not only observe and describe an object, but that he shall create it. The handling of tools, the manufacture of articles, however trifling, begets a habit of mental precision, of concentration, of clarity, of truth, that is precious; it breaks up brain-destroying monotony, gives relief from sedentary occupation, and vitalizes the effect and result of study. The ethical influence, too, of this manual training is immense; the child will have a love of work, will have acquired dexterity, patience, perseverance, practicality, invention, force of will, command of body, will have seen the beauty and virtue and need of order; the self-conceit of the merely glib memory will receive a paralyzing shock in the presence of the clear intellectual vision trained to exactitude and perception of right relations; and that will introduce true democracy which shows vivid intelligence, refined habits, a cultured family line, sharing the stains of the hands of toil.

There are economic views of the benefit of slöjd, moreover; it has been said, owing to the tyranny of trades-unions, that an American child can learn a trade only in the penitentiary, yet any finished student in manual training—it being remembered, too, that the intellectual training is coincident—has learned the use of tools so that he needs but a few months to make himself master of any trade he will. But there is a greater economic view of the matter in observation of the effect of the system on the child's brain, body, and soul.

But when school and lessons and masters are done with, or very nearly so, the result of all that has been done is to be evident in the home. It will then be seen, if knowledge of the eccentricity of mercury's orbit, if the skill to calculate eclipses, and acquaintance with the most ancient or the most modern tongue, has developed faithfulness in the young student's orbit, if the moral and emotional qualities have been as well rounded and perfected as the mental ones, and if an intellectual monster has been produced, instead of a loving and sympathetic being. Surely the answer will be a favorable one, if from the beginning the mother has given her child that full sympathy which creates both return of sympathy and unfettered confidence; has held before it the standards of honor and of truth, has taught it the joy of brotherhood, the love of humanity, and far from being the tyrannical ruler of days and doings, has been the sharer of studies, hopes, fears, joys, and dreams; and if the father has been in himself the fulfillment of his child's ideal of him.

The daughter of that mother, of the mother who deserves her, will not have been trained merely to books, to the pencil, the piano, belles-lettres, but to all the virtues of home as well. She will know the kitchen arts, at least elementarily; she will be able to take the charge of a younger child's wardrobe off the mother's hands, the care of the drawing-room, the arrangement of flowers, of table-decorations; and she will know enough of the arts of the hospital, of bed-making, of bandaging, of the dressing of wounds, not to be half heart-broken at her inability to give relief to the suffering whom she loves. She will remember that we are all like the children of life; she will be a sister to the beggar within her gates; she will be incapable of small deceits. And the son of that mother will reverence her as the visible expression to him of heavenly power on earth, will have learned from her how to famish his evil passions, to nourish his loftier ones, will have acquired self-control, self-abnegation, the strength of his father, the purity of his sister. And if there is any further beauty to be known than the relations of such a mother and her son, of such a father and his daughter, it is to some other sphere that we must go to find it.

(*The end.*)

* Slöjd (or, as Anglicised, sloyd) is the Swedish word for *industry* or *manufacture*, as nearly as it can be translated into English; we have no exact equivalent. "Slöjd-training means *manual training*.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

III. (CONTINUED.)

THE SUN.

OBSERVATIONS made during total solar eclipses first revealed the fact that the sun is surrounded by an enormous vaporous envelope* which has two well marked subdivisions. Directly upon the photosphere lies a shell of intensely heated gas, principally composed of hydrogen, and of a beautiful scarlet color. This is called the chromosphere (Greek *chroma*, color, *sphaira*, a sphere). It is only about 10,000 miles in thickness, at the extreme. Under ordinary circumstances it is completely masked to our eyes by the intense brilliancy of the photosphere, but when during an eclipse, the opaque globe of the moon, coming exactly between us and the sun, shuts off the light of the photosphere, then the chromosphere may be seen projecting just beyond the edge of the moon. This is evidently a region of great and continual disturbance. The glowing hydrogen heaves and tosses with ceaseless motion. Frequently vast clouds of it rise to an enormous elevation above the solar surface, 50,000 or 60,000 miles, and there remain suspended like the cirrus and cumulus† clouds in the earth's atmosphere. The reader must not infer, however, that these clouds of tremendously hot and glowing hydrogen floating above the sun, are really analogous to our water-vapor clouds. Then again, through the chromosphere, terrific eruptions take place by which glowing masses, not only of hydrogen, but of metallic vapors, are shot up to heights sometimes as great as 300,000 and 400,000 miles! This erupted matter occasionally has been seen to move with a velocity of two or three hundred miles in a second! These eruptions commonly take place in the neighborhood of large sun-spots. The analogy of a volcano naturally occurs to the mind when considering such phenomena, but it must not be pushed too far. Of course the source of these eruptions is not in the chromosphere but in the body of the sun beneath the surface of the photosphere. Great solar outbursts of this kind are frequently accompanied by unusual magnetic disturbances on the earth. Both the elevated, cloud-like portions of the chromosphere, and the eruptive phenomena just described are included under the common name of prominences, and their wondrous red forms projecting beyond the moon's edge during an eclipse, are among the most singular and striking objects that can be imagined. By means of the spectroscope the prominences can be observed when there is no eclipse.

The second, and outer, part of the sun's great vaporous envelope, is a remarkable halo, seen during a solar eclipse, which is called the corona. Near the sun the corona is very bright, but it gradually fades away until it disappears at a distance varying from 500,000 to 8,000,000 or 9,000,000 miles from the solar surface. The corona is not merely a glow of light surrounding the eclipsed sun, but is a phenomenon exhibiting distinct structural peculiarities. It has a ray-like texture, but the rays are not all straight, some of them having a great curvature. The largest rays and streamers of of the corona are generally seen extending out from those regions of the sun on each side of the equator which, as we have pointed out before, are the zones peculiar to sun-spots. Above the sun's polar regions many short and narrow rays are seen, which curve slightly outward in both directions, producing a sort of tufted appearance. There is a considerable difference in the extent and aspect of the corona as seen at the maximum and minimum periods of sun-spots. Some connection evidently exists between the two phenomena. The corona, like the chromosphere, no doubt is principally gaseous* in

*The word spelled as in the article is pronounced en'-vel-ope, or may be given a French pronunciation, ong-ve-lōp. When spelled without the final *e* it is en-vel'op.

†[Sir'rus.] These clouds are light and fleecy and float high in the air. They are thin and extended, looking sometimes like carded wool, sometimes like a brush or broom, and again appearing as fleece-like patches. Sailors call them the cat's tail.—The cu'mu-lus clouds are composed of large masses looking like snow-capped mountains. They are often piled one above another. They are the day clouds so common in the summer.

*According to Webster, pronounced gas' e-us.

its nature, but Professor Young thinks it may also contain solid or liquid matter in a finely divided condition like dust or fog. It has been thought by some that the corona was composed of meteoric matter circulating around the sun.

WHAT THE SUN CONTAINS.

The spectroscope enables us to identify many of the substances that exist in the sun. The reader will please recall what has been said in a preceding chapter about the principles of spectroscopic analysis, and more especially the statement that "when white light is caused to pass through a gaseous substance the gas absorbs precisely those rays which form its own spectrum"; and that "accordingly there appears in the spectrum of light which has thus passed through a gas a series of narrow dark lines, and from the position of these lines the nature of the gaseous substance producing them may be inferred." Now in the case of the sun we have this condition realized. From the incandescent globe of the sun, white light is radiated outward in every direction, and is compelled to pass through the gaseous envelopes with which, as we have seen, the sun is surrounded. As the light passes through these envelopes each gas existing there absorbs the peculiar rays that belong to its own spectrum, and thus the spectrum of the solar light is seen crossed by a great number of narrow black lines, from the position of which the investigator is able to infer the nature of the gas producing them. Of course this sort of evidence only informs us of the substances existing in the sun's gaseous surroundings outside the photosphere, but from the nature of the sun it is a fair argument that elements which exist in the solar envelopes also exist in the interior of the solar globe, more especially as we behold eruptions there that plainly cast forth matter from the sun's interior which, slowly settling back again, helps to form those envelopes. There may be many other substances in the interior of the sun which do not thus furnish us with visible proof of their existence. In the following table are included all the substances whose existence in the sun may be regarded as demonstrated:

barium	hydrogen	platinum
calcium	iron	silicon
carbon	magnesium	silver
cobalt	manganese	sodium
copper	nickel	titanium
chromium		vanadium

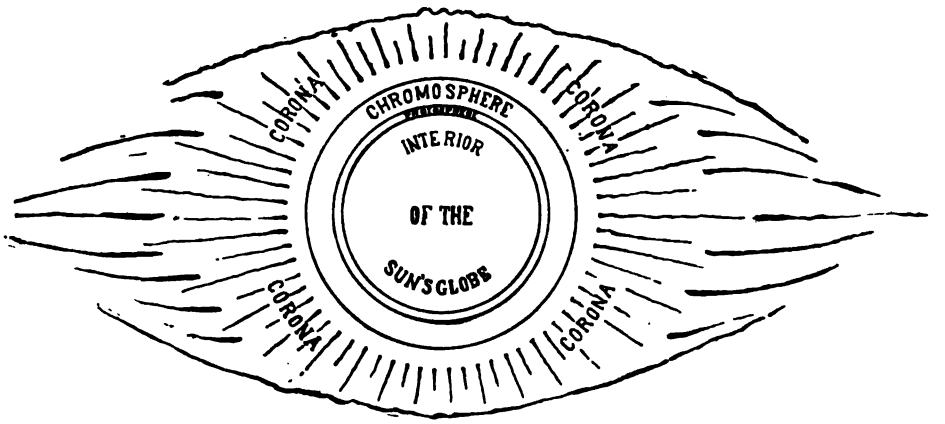

FIG. 1.

Besides these there are eight or ten other elements, including such familiar substances as lead and aluminium * that metal whose promise to revolutionize many of the useful arts just now attracts the eager interest of the world, which evidently exist in the sun, though the proof of their existence is not perfectly clear. It also may be mentioned for the benefit of those whose attention is most easily excited by the word gold, that that precious element, too, has given indica-

* [Al'u-min'i-um.] A metal of silver-white color and brilliant luster, about as hard as zinc and very malleable, a good conductor of heat and electricity. "It is estimated that in its various compounds it forms about one-twelfth of the crust of the earth. In consequence of its low specific gravity freedom from tarnish, non-poisonous qualities and ease of working, it is a most valuable metal, and would be extensively used if it were not for the cost of separating it from its combinations." How to overcome this difficulty is the subject of great study at the present time among scientific men.

tions of its presence in the glowing orb of day.

In the chromospheric prominences and the corona, the spectroscope detects the presence of hydrogen in enormous quantities together with two mysterious substances, one peculiar to each of these solar envelopes, which are not known to exist elsewhere, and are utter strangers to terrestrial chemists. The strange element peculiar to the prominences is called helium (from the Greek word *helios*, the sun), and that which is found in the corona has been named coronium. It has been suggested that both of these substances are components of hydrogen, which, according to Mr. Lockyer's opinion, although regarded as an element in our chemistry, may be dissociated, or split up into still more elementary substances, by the tremendous heat of the solar furnace.

From Fig. 1 the reader may obtain a rough idea of the relation of the various parts of the sun to one another. The proportions have been necessarily exaggerated, both the photosphere and the chromosphere, for instance, being represented with a thickness altogether out of their true proportion to the diameter of the globe of the sun. In fact we do not know what the thickness of the photosphere is, since forming, as it does, "a shell of incandescent clouds," we cannot see what lies beneath it, but the phenomena of sun-spots would seem to indicate that it has a thickness of 2,000 or 3,000 miles at least. The thickness of the chromosphere, which is probably two or three times as great as that of the photosphere, does not exceed one-fortieth of the sun's radius, so that if represented in one section in its true proportions it would be a mere line drawn around the circumference of the solar globe.

MEASURING THE SUN'S DISTANCE.

There is no problem in astronomy more important and fundamental than that of ascertaining the distance between the earth and the sun. This distance is the great unit of measurement that the astronomer employs; it is the scale by means of which he calculates both the dimensions of the solar system and the distances of the stars. The importance of knowing the sun's distance as accurately as possible has led to the invention of many methods of measuring it. Even in ancient times various attempts were made to learn the distance of the sun, some of which were highly ingenious and creditable. In fact the Greek philosopher Posidonius, a hundred years or so before Christ, appears to have made, all things considered, an astonishingly good estimate of the sun's distance, which he placed at 502,000,000 stadia,* or 62,750,000 miles.

In the accompanying table the measures have all been reduced to miles, since it is in that form that modern estimates of the sun's distance are expressed. The reader should bear in mind, however, that the ancient estimates are subject to some uncertainty, on account of different standards of measurements from ours having been employed:

ESTIMATES OF THE SUN'S DISTANCE.

Name	*Date*	*Miles*
Hipparchus	150 B. C.	5,900,000
Posidonius	100 "	62,750,000
Copernicus	1543 A. D.	4,700,000
Kepler	1628 "	13,500,000
Wendelin	1640 "	58,600,000
Riccioli	1650 "	29,200,000
Cassini	1680 "	86,000,000
Lahire	1687 "	136,000,000
Laplace	1799 "	92,800,000
Encke	1824 "	95,250,000
Recent estimates		92,890,000

It is to be remarked that, with the exception of the estimate attributed to Posidonius, for more than one thousand seven hundred years, from the time of Hipparchus to that of Copernicus, the distance of the sun was supposed to be about five or six millions of miles, less than one-fifteenth of the real distance. Copernicus, the father of the heliocentric system of astronomy, was wofully wrong in his estimate of the sun's distance, although, considering his means of knowledge he cannot be much blamed. Kepler tripled the distance, and yet fell immensely short of the truth. Godefroi Wendelin, a Fleming, who seems to have been an extraordinary genius, made a great stride toward the true distance and in this respect placed himself far in advance of his contemporaries.

*See Lewis' Astronomy of the Ancients, p. 215. The only uncertainty in the above estimate arises from the fact that we do not know exactly how long the stadium used by Posidonius was. It is possible, however, that the various ancient measures of the circumference of the earth, on which the estimate of the sun's distance depended, may all be reconciled with one another and shown to be in striking accord with modern measurements. Consult on this point an article on the "English Mile" by Jacob M. Clark in the *Sidereal Messenger* for April, 1890.—*G.P.S.*

Laplace, as will be noticed, came extraordinarily close to our modern estimates some ninety years ago.

There are three principal methods of ascertaining the sun's distance, which have been used in modern times. The first of these has a geometrical basis, and depends upon the measurement of the solar parallax (Greek *para*, beside; *allasso*, I change). The solar parallax is the angle which is subtended at the sun by the radius of the earth. In Fig. 2 suppose C to be the center of the

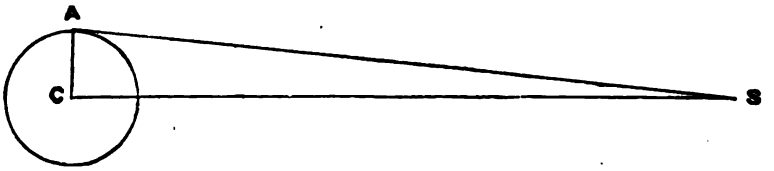

FIG. 2.

earth, A a point on its surface, and S the place of the sun. Then the angle A S C is the solar parallax. It is evident that the size of this angle depends upon the distance of S from C. Any one can see at a glance that if the distance is decreased, the angle will be increased and vice versâ. It happens that the distance of the sun is between 23,000 and 24,000 times as great as the radius of the earth, while in Fig. 2, C S is only ten times as great as A C. By imagining C S extended until it is 23,000 times as long as A C, or, in other words, until it is about an eighth of a mile long, the reader can obtain a pretty clear idea of the minuteness of the angle that represents the solar parallax, and of the difficulty that astronomers find in accurately measuring that angle. When the angle or parallax is known it is a simple problem in trigonometry to find the length of A C, or the distance of the sun.

The most celebrated method of obtaining the sun's parallax is by observations of the transits of Venus. This planet, as we have seen, is the next interior to the earth. At certain intervals it comes exactly between the earth and the sun and then is seen crossing the sun's disk as a round black spot. This is called a transit of Venus. There was one of these transits in 1874 and another in 1882, but the next does not occur until 2004. It would carry us far beyond our limits to explain in detail the manner in which a transit of Venus is utilized by astronomers for ascertaining the sun's parallax; and in fact it would hardly be worth our while to do so, since better methods exist, which will hereafter entirely supersede the use of such transits. Fig. 3 will sufficiently illustrate the principle involved. Let E represent the earth, S the sun, and V Venus. Let A and B be two

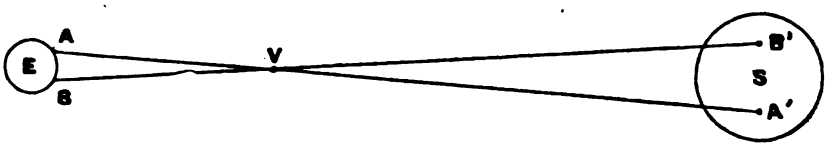

FIG. 3.

widely separated stations on the earth, one north and the other south of the equator. From A, Venus in transit will be seen against the sun's disk at A′ and from B it will be seen at B′. Now the angular distance between A′ and B′ being measured, the actual distance between A and B in a straight line being ascertained, and the ratio of the distances A V and V A′ being known,* we have this proportion A V:V A′::A B:A′B′. But A V is in fact less than one-third of V A′. Let us call it just one-third; then A′ B′ will be three times A B. Call A B 4,000 miles, A′ B′ becomes 12,000 miles. We know from observation what proportion of the whole diameter of the sun A′ B′ is, consequently we can easily calculate the sun's diameter in miles. But if we know that, we know its distance, since the angular diameter of any object is directly proportional to its distance from the eye.

Another method of measuring the sun's distance and a somewhat better one than that of the transits of Venus, is by observa-

*The actual distance in miles of any of the planets from the sun is a very different thing from their relative distances. The latter is very accurately known, being easily ascertained from the angles which a planet at different points in its orbit makes with the earth and the sun.—*G. P. S.*

tions on the planet Mars, the principle of which is illustrated by Fig. 4. Suppose P represents Mars and S a star near it. Let a place of observation be chosen near the equator of the earth, and suppose that at sunset on some chosen evening that place is at E. The observer will carefully measure the angular distance of Mars from the star S. The next morning at sunrise, or twelve hours later, the observer will have been carried by the rotation of the earth to M, about 8,000 miles, or the diameter of the earth, distant in a straight line from where he was at sunset. Here again he will measure the distance of Mars from the star, and, as the lines in the cut show, will find that distance increased. The amount by which the place of Mars has been shifted will, clearly, enable him to calculate the angle EPM from which the distance of Mars may be computed, ME being known. Of course in actual observation the effect of the earth's constant motion in its orbit during the interval between the observations, and other similar sources of variations, must be allowed for, but this is easily done.

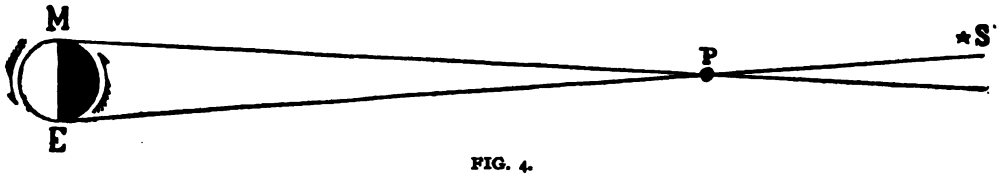

FIG. 4.

We come now to the second general method of estimating the sun's distance, which depends upon the effects of gravitation. This principle is applied in various ways, but as they are chiefly mathematical in form, we shall content ourselves here with the remark that, from a long series of observations based upon the interdependence under the law of gravitation of the mass and distance of mutually attracting bodies, astronomers expect eventually to derive the most trustworthy estimates of the sun's distance.

The third general method rests upon our knowledge of the velocity of light. The most careful experiments have shown that this amounts to about 186,300 miles per second. Now manifestly if we can find out how many seconds light requires to come to us from the sun we can tell how far away the sun is. One of the ways of applying this principle is by means of observations of the eclipses of Jupiter's satellites. It is possible to predict the times of these eclipses very accurately; but observation has shown that if the predicted times are calculated for the period when the earth and Jupiter are both in a line on one side of the sun (and consequently as near together as they can get) the eclipses fall about 16 minutes and 40 seconds behind the calculated times when the earth and Jupiter are in a line with the sun between them (that is to say when the distance of the earth from Jupiter has increased by the amount of the diameter of the earth's orbit). Roemer, a Danish astronomer more than two hundred years ago, observed this difference and attributed it to the time that light required to traverse the extra distance, and it has been proved that he was right. Since light takes about 1,000 seconds to cross the earth's orbit, it must require half of that time, or 500 seconds, to traverse half the diameter of the orbit, which is the earth's distance from the sun. Multiplying 500 seconds by 186,300, the number of miles light travels in one second, we get 93,150,000 miles as the sun's distance, which does not greatly differ from the estimates made by other methods. In fact all the various methods we have described mutually support one another by giving results that vary only by a small fraction of the sun's own diameter.

Those that we have described are some of the simplest examples of the manner in which man, dwelling upon a speck of rock in the midst of the infinite universe, has "dropped his plummet line into space" and successfully sounded some of its immense depths. Further on in our studies we shall see more wonderful instances of the marvelous reach of the human intellect in its strivings after an understanding of the magnitude of the Almighty's material creations.

End of Required Reading for January.

ANTINOUS TO HADRIAN.

DONE AT BAESA, EGYPT, ABOUT 130, A. D.

BY CLIFFORD LANIER.

GREETING, Hadrian, mighty and adored!
Greeting! and then farewell. Patiently hear!
Apollo hath to mine own demon spoke,
And 'tis his Heavenly message that I pass
On to Thee. Thou, after I go, shalt say,
"No man had purer love than this one." I
For this do yearn my soul and agonize:
Should any man do wrong that good may come?
The high gods know their better from our worse,
And Romans deem that knowledge god-like, high,
That points the firm-knit mind, how, when, and where
To die, that thrones the sovereignty of life,
Nowhere but in the strong-resolved soul.
These Christians stagger not at aught *they* hope;
I have Apollo's promise: that is sure;
And since the God hath sworn by Styx and poured
Its waters in libation, he'll perform.
A new Arcadia openeth to mine eyes
Whereof but one man's heart hath ever dreamed,—
We have discoursed of him:—'tis Christ alone.
He came from Heaven and brought upon his wings
The pollen of its flowers, its honied dew;
He came to say that God is love and l'ght;
That he who loveth not doth not know God.
If thou should'st ask me, who, what god is this,
Saying, "There is no other God, save one,"
I can but answer, Jove, the Lord of all.
Thou know'st that we full oft have pondered this,
And said,—"the Old doth pass before the New:
Lo! vanished Pan when Christ the lover came."
And yet Apollo speaks to me, compels
Me, pours a sad, sweet chrism on my head,
And seems to raise to his anointed lips
The trump of Revelation, saying,—"O Son,
The Roman world depends from one alone;
Hadrian hath it bound by chords of strength,
But near to rounding is his circled life;
Persephone demands him, Earth-complete:
The willing changeling welcome is to her,
And voluntary Expiation sweet
As deepest-hearted brew of lily wine
That bubbles honied for the bee's delight.
She pulls the bloom—vicarious sacrifice—
And sinks enchanted down to realms of Dis.
Thus when the body dies it is new born:
The perishing dissolves, and then begins
The living flame that never shall be quenched.
Do thou for Hadrian, thy friend, this boon;
He knows it not, nor will he till thou 'rt gone;

Then shall his gratitude, a flame eterne
And love of all the Roman world light up
A bright new star, whose kindling, flashing beams
The very gods, as *flamens majores*,
Shall seek to light their sacred torches with;
As thou descendest in the holy stream
To-morrow. Lo! thy star the zenith climbs
To wheel with circles of the Heavenly powers.
Teach men by this that thou can'st dare to die
For him thou lovest, lord of thy brave soul:
Thou savest Hadrian, and he the world."
Thus breathes Apollo, and my demon yearns
To bloom, effulgent rose and lily star.
O Hadrian! my span I yield to thee.
Let not true friendship's purity be stained
With aught of impure memory: High Arts
Of Painting, Sculpture, Poetry forbid!
Forbid it Emperor, Apollo Jove!
Let carven stone in forms immortal tell
To all the cycles yet to be of men
The story of our tragic deathless love!
Thou know'st what commerce of the mind we had.
Pluto, Persephone, Apollo, ye
That guide me through the golden Bybline mists
Of sacred Nile beyond the founts of light,
Where dwell the primal sources of all life,
Ye only may replace my Hadrian!
Once more and we had pierced the riddle dim
That vexes all the ages: Christ! How strange
That yon despised Jew should come so near
To mine eternal laurel with his crown,
Whose every point a ruby love-tear shines!
He came unto His own; they knew him not.
Antinous hath been a prince of earth:
Youth, Beauty, Luxury's soft down and all
That riches all that termless power can buy,
All joy that from divine Amalthaea's horn
Of Plenty flows,—Concord, Abundance, Peace:—
All exaltation, art, and wisdom give,
Like wings, to float the soul to high delight:—
All these were mine. I yield them all to love.
No man hath greater love than this, my friend.
Antinous doth give his mighty all,
Life, passion, lust, emotion, body, mind,—
That thou, dear Atlas of our Roman world,
May live thy span of life and love, plus mine;
That all the juices of thy ripened age
Shall bound with vigor of mine apriled youth;
That thy hoar wisdom wedded to my wit,
Thy science to my youth's prescience knit,
Thy knowledge joined to that youth hopes to know,
Thine age to dotage come without defect
Of dotage, thy defect perfect become,
May render thee, all potent Hadrian,
True Demiurge and lord, Rome's demigod,
To rule all peoples and her might maintain:
Greeting, Hadrian, mighty and adored!
Antinous, Hadrian bids farewell!

BETHANY CHURCH OF PHILADELPHIA.

BY THE REV. J. WILBUR CHAPMAN, D. D.

THE Bethany Presbyterian Church is the child of the Sunday-school. It was organized because the school could not do without it, and the two have grown together until the name is known throughout the world. Thirty-two years ago the work of the Sunday-school was begun under the leadership of Mr. John Wanamaker, then a young man who had but lately confessed Christ, but who was determined to do something for the Master he had vowed to serve. Looking about for a field, he came upon a section of the city most sorely in need of the gospel. He resolved at once to begin a mission school, and here in the second story of a dwelling-house, with two teachers and twenty-seven scholars gathered from the streets, the school was opened. The seats were planks laid on bricks. It was a most primitive beginning of a work which has now grown to large proportions and has accomplished great results. It was not long before the rooms in the Shoemakers' house were too small, and in the early spring days a canvas was procured and a tabernacle erected near by. So great was the success of the work in the summer months that a portion of the lot on which the tent stood was purchased, and the corner-stone of a chapel was laid; this served the rapidly growing mission, until 1865 when a building was erected on the site of the present Sunday-school Hall. It was then thought by the doubtful ones to be too large. "It will never be full," they said. But in a short time it was crowded, and in ten years gave way to the present commodious building with a seating capacity of more than three thousand. It now is packed weekly to the doors.

In 1865 a church was organized. At first the membership was small, but the growth has been rapid. The school is not greater than the church as some have supposed, but stands side by side with it in attendance, in enthusiasm, and in good works. The building stands next to that of the school, and the church property is valued at about $300,000. The membership of the school is 3,000, and that of the church 1,750. It is probable that counting all the people connected with them both, the Bethany parish contains not less than from eight to ten thousand persons. Its pastors have been in the following order: the Rev. Samuel T. Lowrie, D. D., the Rev. J. R. Miller, D. D., the Rev. James B. Dunn, D. D., the Rev. Arthur T. Pierson, D. D., and the present pastor, the Rev. J. Wilbur Chapman, D. D.

The influence of the work can never be overestimated; it literally has transformed an entire section of the city; it has put the stamp of Christian beauty and blessing on thousands of families, and filled many homes with happiness, sweetness, and song. Both the church and school have lost their individual mission character, but not their mission spirit, for the people who have been so helped, have themselves become helpers of others, and much good work is going on in the city, under the leadership of Bethany workers. It is believed that the work has proved to be successful, in part, because Mr. Wanamaker and the noble men and women who have been for years associated with him, among them being Mr. James H. Coyle, the associate superintendent of the school, have been members of the Bethany Church; it has been their only church home, and all the strength of their spiritual life has been given to it.

Some one recently said that the organization of this congregation is in some respects the most complete of any he has known. As to that, the writer is not prepared to speak, but if the reaching of all classes in the congregation would constitute a perfect organization, then it is true. Week by week a great throng of people, young and old, is brought in touch with the school or the church, to reach and to train them; and to help them in every way is the aim of the Christian workers. Children too young to enter the public schools are gathered together and given kindergarten instruction. A day nursery is also in contemplation where mothers may leave their little ones if they are obliged to go out to work and cannot leave them at home.

The older boys and girls are trained in the Junior Christian Endeavor Society. The meetings are held Monday afternoons in

separate rooms, a union meeting being held once each month. More than two hundred children gather each week; they are instructed in the Bible doctrines, urged to church attendance, and more than half of them are regularly in the sanctuary on Sunday morning. Various missionary bands are in existence and are most successful in stimulating the interest of young and old in the work not only at home but abroad. Some are educating children, some are doing their work among the unfortunate people near the church, some work in the hospitals, some buy flowers for the sick, and all do something, for that is the spirit of Bethany since the beginning.

The Young People's Society of Christian Endeavor is repeating here what it has done elsewhere. One of the largest societies in the state meets in our lecture room every Monday night. Its committees are the same as in other societies, and it is only necessary to say that the work done is in every way worthy of the United Society and its founder.

In addition to this the young ladies are banded together in a circle of the King's Daughters and in an Aid Society; they meet every other week. Their work is to help the needy wherever they may be found, and that is all about us. They make clothes of all kinds for the weary mothers who cannot find time to sew for their little ones. They almost entirely support the dispensary in the Sunday-school Hall. They do every thing that earnest, consecrated young women can do, and while most of them are working during the day, their treasury is always full, and even beyond their means they give.

Not the least good thing to tell concerning the organization of this church is the account of the young men banded together for work. The name of the society is "The Brotherhood of Andrew and Philip." It is similar to the St. Andrew's Brotherhood of the Episcopal Church, and is just coming into the Presbyterian Church. Its rules are two, viz., the rule of prayer, and the rule of service; its object is the spread of Christ's Kingdom among young men. The members are pledged to pray every day for this, and to make an honest effort to bring at least one young man during the week under the influence of the gospel. The young men of Bethany do every thing in their power to be faithful to their pledge. They have opened a reading room and gymnasium where all young men are invited to come. A committee is always present to receive them. They provide themselves with invitations to all the services of the church, and give them out wherever it is possible. They scatter through the church during the service, both that they may welcome the stranger, and that they may help the one who may seem to be impressed; they go with him to the after meeting, and bring him to the attention of the pastor. They are the pastor's most efficient helpers, and their number is constantly on the increase.

With so large a church membership it is impossible for one man as the pastor to visit very frequently his people, and yet in order to the best kind of life and interest in the church it is necessary that they should be visited and that the pastor and his assistants should know personally their needs. To meet this a new society is being formed; it is based on the sending out of the Seventy in the 10th Chapter of the Gospel of Luke, and the fact that they went out two by two is the idea that guides the members in their work. The name is to be "The Society of Seventy." They are to be the picked people in the church and the number limited to seventy; forty of the number will be women and thirty will be men; they will visit by twos, the men principally at night. The roll is divided into thirty-five parts; the work will be light, and reports will be made to the pastor or his assistant, once each month, or earlier if the case demanding attention is urgent. In this way with the largest of churches one can keep in touch with every member of his flock. The society is just now formed and the members stand ready for work. We are already assured of the success of the movement from the fact that in Mr. Wanamaker's class a plan almost the same in kind has been for years in working operation. This class numbers more than six hundred, and yet its teacher, who in addition to being the Postmaster-General of the United States is at the head of one of the largest business enterprises in the country, is thoroughly posted concerning them all. He knows if they are sick, if they are in trouble, if they are in need of any help, spiritual or temporal, and it is all accomplished in this way. They call themselves the "Men and Women's Guild." The plan of their organization in brief is as follows: Each ten members shall constitute a club or band, and shall have as its captain or leader, a head

to be known as the titheman. They shall sit together, in seats specified by the teacher. Each nine clubs (9 x 11=99 persons) shall have a governor or centurion The centurions and tithemen and the membership of each of the bands shall be appointed by the teacher. Each corps of one hundred shall have a name, and each company of ten shall have its own name. These tithemen and centurions meet the teacher each week for a little while, when reports are made to him, concerning all the members of the class, and he is able in a very few moments to direct just what shall be done in every case. After years of trial it can be commended to all as a workable plan.

The church is also doing all it can for those needing help both in and outside its membership. A Beneficial Society is in working operation. All men passing the physician's examination are admitted as members; the admission fee is one dollar; the monthly dues are fifty cents; the benefits in case of sickness are five dollars per week, and in case of death an assessment is made on all the members, which amount is paid to the family or friends of the deceased. At the close of the year all the money remaining in the treasury is divided equally among the members, making the annual expense to the members very small and the help at times a great blessing.

A most excellent dispensary is open every day in the building, and a first-class corps of physicians is in attendance. The number of cases treated free will average more than five hundred each month. We are able in this way not only to give medical help to the needy, but also in many cases to reach and help them spiritually. The church office is open regularly, and the pastor or his assistants always can be easily reached by the people. The pastor is always at home one entire day in the week this is the people's day, and very many of them take advantage of the fact to present to him their needs or their desires.

With regard to the services of the church every night in the week is occupied, and not infrequently three or four meetings are being held in different parts of the buildings. There are no rest days; all the time is occupied. In connection with the church and about six blocks away, a most encouraging mission work is carried on by the young people; they work among the poorer classes, and their labors are blessed in the salvation of many souls. Their sessions are held Sunday morning and evening, and a prayer-meeting on Tuesday evenings; cottage meetings are held at other times in the places where they may do the most good. Wednesday is the busiest day of the week; the women meet, in a Dorcas Society, at two o'clock; their needles are busy for an hour and a half, making the garments which are sent to the destitute, sometimes in our own congregation, and very often to the people outside of both our church and our city. These women feel that the need wherever it may be, is the call. They also make an effort here to become acquainted with any new members in the church or strangers of the congregation. Their work in both respects is attended with a blessing. At half-past three o'clock their prayer-meeting is held. The weekly prayer-meeting is held in the evening with an attendance of about seven hundred persons.

But of all the days, naturally Sunday is the greatest. The buildings are used from early morning until late at night. The first session is a meeting for men only, at half-past nine o'clock, led by the pastor. It is the weekly meeting of the Brotherhood of Andrew and Philip, but all men are invited; it is both an experience meeting and a prayer-meeting. The room where the meetings are held is always crowded. At the same hour a meeting for women is held; such meetings cannot but help the services of the day.

Fifteen minutes before the morning service, the elders meet for conference and prayer, and the pastor of Bethany Church always enters the pulpit with the conciousness that before, and during, and after the sermon, he is being remembered in the prayers of men whose consistent lives give them the right to claim power with God. It would be strange, if under such conditions, a good work were not accomplished. The service is always well attended. We open with the Doxology, then the anthem by the choir follows, led by Professor John R. Sweeney. The Scripture lesson is read responsively by the pastor and people. The congregational singing is of the very best. The whole service never lasts more than an hour and a quarter. No notices are read from the pulpit, they are printed the day before, together with the meetings for the week, and given to the people as they enter the sanctuary. A large number of strangers is always in attendance,

not infrequently we find them from all parts of the world.

The session of the school is at half-past two o'clock; at that time the doors are closed until after the opening exercises are completed,—not even the pastor could enter if he were late. It is an inspiration to face three thousand scholars. They are not only children but adults. The Superintendent is a model Sunday-school worker, a great leader of men, and has the large school perfectly under his control. His Bible class, to which reference has been made, meets in the church at three o'clock. Here, week after week, he meets five or six hundred scholars, ranging in age from twenty-five to eighty years. Following the school exercises a twenty-minute teachers' prayer-meeting is held. At this time also the greetings of any visiting friends are received; this has always been one of the most tender meetings of the day.

The evening service in the church is the time of harvest, it is the time when all the desire is to lead men to decide for Christ. At half-past seven an informal meeting is held for such persons as desire to present to the pastor any friend's name in whose salvation they may be interested; it is also a time for earnest prayer. The evening meeting opens in the church with a half hour song service, and is crowded to the doors; the rest of the evening is an evangelistic meeting; the sermon, the songs, the prayers, are all along this line, and then at the close the net is drawn, always with good results. When the benediction is pronounced, the last service of the day, an after-meeting is held, generally in the lecture room, when in the plainest possible way the plan of salvation is presented; this is always attended with the best results, and souls are constantly being saved. The persons interested are followed up during the week, and in the large majority of cases they are led into the church, either our own or the church for which they have a preference. This, in brief, is the account of the church which has been called the most successful evangelistic effort of our times.

HOW THE PEOPLE ARE COUNTED.

BY H. C. ADAMS, PH. D.

IN a pure democracy the people decide for themselves by what laws they shall be governed. This they do in a town meeting, where every man of proper age, who lives in the town, is at liberty to speak and vote on all questions that come up for decision. In such a case the people are the government and the government is called a pure Democracy. A government of this sort answers very well until the people become so numerous as to render free debate impossible, when it is necessary for sets or groups of people to elect some one of their number to represent them. In this case the town meeting comes to be a Legislative Assembly; the persons who are members of it are called Representatives, and the government has changed from a pure Democracy to a Republic. Such a government is the United States.

When a people desires to establish a republican form of government, one of the first things to be determined is the quota of representation; that is to say the number of citizens that shall be represented by each member of the Legislative Assembly. The chief consideration in determining this ratio is convenience of the legislative body. It must not be so large that deliberation and discussion are rendered impossible, nor yet so small that an unnecessary amount of work is imposed on each member.

The House of Representatives, which is the popular legislative body for the United States, met for the first time in 1789. It was composed of sixty-five members; the idea being that there should be one representative for every thirty thousand inhabitants. It was not, however, positively known how many people there were in the United States, and in order to determine more accurately the proper representation and to apportion this representation more justly to various sections of the country, it was thought wise to provide for the enumeration of the people. This enumeration took place in the year 1790 and is called the First Census of the United States. Since this time a census has been taken regularly once in every ten years, and from the

table which follows may be learned the population as determined by each census, the number of members making up the House of Representatives apportioned on the basis of the census taken, and the ratio of representation—or as has been explained above—the number of citizens represented by each member of the House.

TABLE SHOWING POPULATION AND RATIO OF REPRESENTATION FOR TEN DECADES.

No. of Census	Year of Census	Population as determined by Census	Ratio of Representation	No. of Representatives *
First	1790	3,929,214	33,000	105
Second	1800	5,308,483	33,000	141
Third	1810	7,239,881	35,000	181
Fourth	1820	9,633,822	40,000	213
Fifth	1830	12,866,020	47,700	240
Sixth	1840	17,069,453	70,680	223
Seventh	1850	23,191,876	93,423	237
Eighth	1860	31,443,321	127,381	243
Ninth	1870	38,558,371	131,425	293
Tenth	1880	50,155,783	151,912	325

From what has been said it will be observed that the year 1890 calls for a new enumeration of the people. This enumeration has taken place and is known as the Eleventh Census of the United States. Since 1880 the population of the country has increased about 12,500,000, giving a total population of 62,500,000. Now it is by no means an easy task to count rapidly and accurately so large a number of people, scattered as they are in this country over a broad territory and living as they do under such various conditions; and it may perhaps interest the readers of THE CHAUTAUQUAN to learn how the Census Office goes to work to make this count.

The work of taking a census falls naturally into two parts: the first is that of enumeration proper, which is done by agents in the field; the second is that of compilation, which is done by clerks at the central office at Washington.

ENUMERATION.

Before describing how the work of enumeration is accomplished, an additional word is necessary respecting the difficulties of making an accurate count. People are not like trees or houses that remain always in the same place, but move from city to city and on this account an enumeration extending over any considerable length of time would be necessarily inaccurate. In Germany where the police of the country may be used as enumerators, the count over the entire country is made between sunrise and sunset on the same day. In the United States, however, where the Federal Government has no control over the police, and indeed where there is not a sufficient number of police to do the work, such a method of insuring accuracy is impossible. But the necessity of a rapid count is none the less recognized, and the law provides that in cities the count shall be made between the first and the tenth, and in country districts between the first and fifteenth of June. The problem, therefore, which the Superintendent of the Census has to solve is on its face a very simple one. He must divide the country into districts small enough, and appoint a sufficient number of enumerators so that the count may be completed within the time prescribed.

The law providing for the Eleventh Census empowered the Superintendent to create one hundred and seventy-five districts, and to select a Supervisor for each district, who receives appointment from the President. These Supervisors in turn were empowered to appoint enumerators, whose duty it was to make a personal visit at all houses in the sub-district assigned them and to obtain answers to certain questions that had been prepared. In order to complete the work of enumeration within the given time it was found necessary to create forty-two thousand, two hundred and thirty-nine enumerator's districts, which number may be accepted approximately as the number of regular enumerators actually employed. In addition to these regular enumerators there were appointed eighteen hundred and twenty-three Special Enumerators, who were intrusted with the duty of investigating schools, universities, asylums, jails, and all institutions not properly regarded as families. It thus appears that the task of counting the people required the service of over forty-four thousand men.

The work of the enumerators, however, was by no means so easy a task as the simple counting of the people. In addition to the population schedules, of which I shall speak in a moment, they were obliged to obtain answers upon four other schedules. One of these had to do with agriculture, and asked

* The first Congress on the basis of a new apportionment meets in the third year of each decade.

questions of farmers respecting the amount and kind of produce raised; another was called the Veteran's Schedule and asked certain questions respecting surviving soldiers and sailors and the widows of soldiers and sailors deceased; another schedule called for information respecting deaths and causes of deaths during the census year; while a fourth, known as the General Schedule of Manufactures, contained questions regarding small manufacturing industries in the country districts. The population schedule proper contained twenty-five questions to be asked respecting each and every person in the United States. Thus in addition to the full name, the enumerator was required to learn the color, sex, age, civil condition, place of birth, occupation, number of months unemployed during the year, number of months in attendance at school, ability to read and write, and a few other facts of the same sort.

Doubtless the thought has suggested itself that there is great danger of duplication or omission of names. To guard against errors of this sort the enumerators were required to count every person at his place of residence. Thus a clerk in a store or a mechanic in a shop would be counted at his home and not in the store or shop. This is what is meant when it is said that the count of the people is taken by families. Some idea of the amount of work entailed by such an enumeration as I have described may be obtained from the following table, furnished by Mr. Hunt, Special Agent in charge of the Population Division of the Eleventh Census. It is his original estimate of the number, weight, and bulk of the schedules to be sent to the enumerators.

SUMMARY OF ENUMERATION SCHEDULES

Description of Schedules	Number of Schedules	Weight (Tons)	Bulk (Cu. ft.)
Population . . .	20,000,000	208⅓	20,000
Agriculture . . .	300,000	16⅔	1,500
Veterans	200,000	4⅙	500
Mortality and Supplemental	1,100,000	20⅚	2,000
Manufactures . .	2,000,000	55¼	5,000
Total	23,600,000	305¼	29,000

It is difficult to appreciate such figures as these, but perhaps something of a realization of the enormous bulk of these schedules may be gained if it is said that it would have required an average freight train to ship them, had they all been sent from Washington at once. Within a month of the time of shipment these schedules found their way back to the central office, properly filled out by the enumerators and ready for compilation.

COMPILATION.

As stated above, the population of the United States as determined by the Eleventh Census is 62,480,540. This figure was arrived at by what is technically known as "Compilation of Schedules"; that is to say, by a process of classifying and summarizing the information the schedules contain. To understand how this is done, the reader must remember that the basis of the count is the family, by which is meant a number of persons living in any one house. Thus a boarding house would be returned as a family. In the left hand corner of every schedule properly filled out, was placed the number in the family for which report was made, and it was by summarizing these figures that the total of the population was arrived at. It may seem an easy thing to set these figures on paper and add them up, but besides the fact that in the hands of untrained clerks the method exposes the count to many errors, it would be a most tedious and lengthy task. As a matter of fact the Census Office called to its assistance the aid of electricity.

The Hollerith Electrical Tabulator which it employed, is an ingenious device for the quick registry of facts. It is capable of making combinations and classifications without number, but in the count we are now describing, only the most simple of its possible combinations was called into use. The principle on which this machine works may be easily understood by any one who has seen a conductor in a horse-car register the number of his passengers. It will be remembered that in one end of the car there is a large dial similar to that of a clock. On the dial there is a hand and when a passenger enters the car the conductor by pulling a rope moves this hand one point and in this manner registers the passenger. The electric tabulator is nothing more than a case of thirty-six dials, the hands of which are made to move by the application of an electric current. As arranged for the census count, each dial registered for a family of certain size, and the set of dials indicated at the close of the count the total number of families in the country classified according to size. It will of course

be at once recognized, that, if it is known how many families there are in the United States containing two, three, four, five, six, and so on up to the family of greatest size, it is a very simple thing to compute the total of the population.

In the building where the count was made there were four rows of the machines above referred to, and about twenty in each row. The room looked much like a school-room. At each machine sat a clerk, the day force being composed almost entirely of women. At the left hand of each clerk lay a pile of schedules on which had been entered the number, indicating the size of the family to be registered, for it must not be forgotten that each schedule stood for a family. At the right of the clerk, was a set of keys much like those used in working telegraph instruments, and on the top of each key a number. Suppose now that the top schedule is for a family containing five persons, the clerk touches the key marked five and is so doing connects the electric current with the dial.

The reader is now familiar with the technical method adopted for counting the people. This method is by far the most rapid that has ever been employed in this country and is probably more rapid than any method heretofore used in any country. Thus by the use of about seventy machines, it was found possible to declare the population of the United States in six weeks after the enumeration was completed. The work done, however, was equivalent to the counting of 125,000,000 persons, since it was deemed necessary, in order to insure accuracy, that every schedule should be counted twice. It was of course natural that the rapidity at which the count proceeded, should increase as the clerks familiarized themselves with the use of the machines. The record of the most efficient day's work shows the registration of 1,342,318 families, or about 6,711,590 persons. To bring this amount of work within the compass of the mind, so as adequately to appreciate what it means, requires the graphic language of the gentleman who invented the Electric Tabulator with which it was done. He says:

This means that the clerks handled about fifteen tons of population schedules. They actually turned over, sheet by sheet, this mass of paper, scrutinizing each schedule, often correcting the errors of the enumerators, and recording the data on the machines, besides making numerous transfers to result slips and attending to many other details of the work. An engineer might indeed stop to calculate the number of horse-power of physical energy developed by this clerical force. Or if one cannot appreciate what this means, let me ask him to consider a stack of schedules of thin paper higher than the Washington Monument, and imagine the work required in turning over such a pile of schedules, page by page, and recording the number of persons reported on each schedule. This is what was done in one day by the population division of the Census Office.

The Superintendent of the Census, in speaking of the rapidity of this method of computation said:

Estimating the population of the civilized world at 650,000,000, we would count it in 100 days; while the bright young women and sturdy young men of our Population Division could run through the entire population of the earth, which, including Asiatics and savages, is estimated at 1,300,000,000 in less than 200 days.

It may be interesting to note in closing, that women seemed to be better adapted to the nimble work of managing these machines than men.

The average number counted by the women clerks was 9,590 families or 47,950 persons, and by men clerks 6,587 families or 32,935 persons. Thus it will be seen that the women averaged nearly one-half more than the men. It is also worth noting that of the forty-three who counted more than 10,000, thirty-eight were women and only five men.

Taken all in all, it may be said that the task of taking a census is full of interest to a mind that appreciates system and organization.

ANDREW JACKSON.

BY THE HON. THEODORE ROOSEVELT
Of the Civil Service Commission.

ANDREW JACKSON, one of the men whose good fortune it has been to leave an indelible mark on American history, was born on March 15, 1767, almost on the dividing line separating the western portions of what were then the English colonies of North and South Carolina. Like so many of the men who played a leading part in settling and raising to power the West and Southwest, he belonged to that stern and virile race, the Presbyterian Irish. During the middle decades of the eighteenth century the most important of the swarms of immigrants who came to America were these so-called Scotch-Irish. At that time they were more bitterly hostile to England than the Celtic-Irish themselves, and they and their sons and grandsons were enthusiastic supporters of the Patriot party during our Revolution.

Jackson himself was too young to take any part in the revolution as a soldier; but his kin-people and their friends fought and suffered for the American cause, and young Andrew helped them as well as a resolute, hardy boy might. The fortunes of the war in the Southern States were very various, and during one period of disaster the Royal troops over-ran the county where Jackson's family lived and treated the inhabitants with much brutality, as was too often the custom among both Whigs and Tories in those days though neither side ever began to behave with such brutality as did the English and Irish in Ireland, in 1798, or the French and other nations of Continental Europe at the same time. The Jacksons themselves were among those who were thus ill-treated. Young Andrew was struck by a British officer, with a sword, for refusing to pull off his boots, when made captive with other American militia after an unsuccessful fight. The sword scarred both his head and the hand with which he sought to ward the blow, and Jackson, as implacable in enmity as he was persistent in friendship, never forgot nor forgave the injury, and never cherished any save feelings of hostility toward the nation of the officer who inflicted it. After being thus captured he was for some time imprisoned, and was not released until famine and fever had brought him almost to death's door.

After the close of the war he resided for some years in western North Carolina. He grew up a tall, spare young man, of fiery, resolute temper and high animal spirits, fond of all athletic sports and of horse-racing and cock-fighting and games of chance. His physical prowess and hot courage rendered him a most redoubtable foe, and there were few bullies of the neighborhood who did not shun an encounter with him. His early mental training was received at an "old-field" school; afterward he went to a log "academy" of somewhat more pretentious character. As he approached years of maturity he studied, and began the practice of, law.

When twenty-one years old he made up his mind to better his fortune by removing to what was then the far West, and accordingly he journeyed through the wilderness to Nashville, Tennessee. Nashville was at that time a straggling village of rude log huts planted down in the midst of the beautiful forest country of middle Tennessee. It had scarcely grown beyond the stockade stage, and was even yet at times in mortal dread of Indian attack. Small bodies of savages harrassed the outskirts, killing stragglers and driving off horses, and also infested the trails which led from the town southward to Natches, northward to Kentucky, or eastward to the older settled country along the head waters of the Clinch and Holston.

Jackson had precisely the qualities fitted to render him a man of mark in this turbulent backwoods community. The Indian fighters, game hunters, and frontier farmers who made up the population had many faults and shortcomings; but they were, after all, essentially a manly race, and they respected the young lawyer both for his indomitable courage and physical prowess, and for the resolute determination with which he stood

by his friends and upheld the cause of order—as order was understood in that place and at that time. When Tennessee was made a state, in 1796, Jackson was elected as its first Congressman, and shortly afterward as one of its senators. He took little part in the proceedings while a member of the national legislature. In the backwoods, love of freedom tended to confound itself with lawlessness, and the Federalist party had comparatively few supporters. Jackson himself was a radical Democrat in his feelings at this time, and he carried his party spirit so far as to refuse to take part in any measure designed to recognize the wisdom and beneficence of Washington's administration. In after years it is not likely that even Jackson, little prone though he was to feel regret for any thing he had done, cared to remember his attitude of sullen hostility to the founder of the Federal Government.

In 1798 Jackson returned to live in Tennessee, being made a Judge of the Supreme Court of the State. He had already become a man of so much prominence as to be thrown into hostile collision with Governor Sevier, the famous Indian fighter and backwoods warrior, who was then easily first in the affections of the Tennesseeans. Duels and street fights were at that time the recognized methods whereby gentlemen expressed their discontent with one another, and Sevier and Jackson indulged in several abortive scuffles; but as a matter of fact, each had such a reputation as a fighter that the other was a little bit cautious in pushing him to extremities, and their difficulties were finally patched up. This was not always the result in Jackson's duels however, notably in one which he fought with a man named Dickenson. Dickenson was a crack shot and got the first fire, wounding Jackson severely in the body. The latter however made no sign of having been hit, and, firing back with the utmost steadiness, inflicted a mortal wound on his foe.

When Jackson was but twenty-four years old he married Mrs. Rachael Robards, the daughter of one of the old Nashville pioneers, Donaldson. Mrs. Robards' husband was living at the time, and being of a very jealous nature and having had many quarrels with his wife, was striving to obtain a divorce. Both Jackson and Mrs. Robards thought the divorce had been obtained, and it was not until they had been married for some time that they learned that such was not the case; and as a matter of fact it was not granted for two years afterward. Jackson was devoted to the wife whom he married under these rather inauspicious circumstances, and to the day of her death treated her with the most loving and tender kindness and respect. The peculiar circumstances of their marriage made him extremely sensitive to the least reflection upon it. It was the one subject to which no man dared allude, save with all possible respect, in his presence, or at any time when there was a chance of the allusion being brought to his ears.

During the first decade of the present century he tilled a plantation and kept a small store for a living, having taken up his home at the Hermitage, outside of Nashville, his house being then merely a large log cabin two stories high with a piazza and a huge, roaring fire-place. He remained, however, one of the leading spirits of Tennessee, and the war of 1812 brought him at once into national prominence.

He went heartily into the war from the first; was commissioned as a General, and took the field with a column of raw militia. The first campaign however, resulted in nothing. The insubordination and fickleness of the militia and the intrigues of rivals rendered all Jackson's efforts abortive. In 1813 he was back at Nashville, and together with two of his friends got involved in a by no means creditable affray with the Bentons, during the course of which he was severely wounded; but in the fall of that year the opportunity for distinction came, in the Creek war.

When the Creeks rose and opened the war with the terrible massacre at Fort Mimms, all Tennessee was at once thrown into a ferment of excitement. Troops were speedily raised for a campaign into the country of the hostile indians, the Red Sticks, as they were styled. The column which Jackson commanded, after suffering some vicissitudes of fortune, finally won the decisive battle of the Horse-shoe Bend, in which the defeated Creeks, after a desperate resistance, were butchered almost to a man. Immediately afterward, the hostile chief, Weathersford, galloped into Jackson's camp entirely alone and surrendered himself.

Jackson's name was now well known at Washington, and to him was allotted the defense of the Gulf Coast. With an army composed mainly of Tennesseeans he marched southward to the Gulf, drove the Spaniards

from Pensacola and took his post at New Orleans, which was at that moment menaced by the attack of the most formidable British force sent to America during the war. During the next few days Jackson showed military talent of a very high order. With his raw troops he threw himself furiously on the British vanguard in a night attack, and handled it so roughly as to bring the whole forward movement of the enemy to a standstill until he had time to make preparations for a defense. When the British again advanced they found the American lines covered by strong earthworks, mounting a number of heavy guns and manned by the best marksmen of the Tennessee backwoods. They first attempted to batter down the earthworks with artillery, and were fairly beaten by the superior dexterity of the American gunners. Then, on January, 8, 1815, they attempted to carry the lines by assault and were repulsed with terrible slaughter, their commander in chief himself being among the slain. A few days afterward they disembarked, and almost at the same time the news of peace was brought.

Jackson's success was achieved against the best troops of all Europe, while his own soldiers were militia or raw regulars whom he himself had trained. He was almost the only commander who ever succeeded in making the backwoodsmen amenable to discipline, but they loved and admired him extremely, and feared him not a little—a fear by no means without foundation, as he, and he alone among backwoods commanders, summarily punished in various ways, even by death, those of his men who were guilty of any flagrant disobedience of orders or breach of discipline.

The battle of New Orleans at once made Jackson one of the heroes of the country. His military service was even yet not at an end, for in 1818 the Seminole war broke out and he was sent against these refractory Indians. After a few months of wearisome campaign he reduced them to order for the time being, and incidentally, with a characteristic contempt for the niceties of international law, captured one or two Spanish forts which he deemed to be on American territory, and hung off-hand a couple of Englishmen whom he found among the Spaniards, and whom he decided were spies.

At this time the political leadership of the country still remained in the hands of the men who had helped at the foundation of the government. Virginia, and after her Massachusetts, were the two leading states. But there was a great feeling of unrest growing up in the country at large, and the rising tide of Democracy had long been chafing at the restraints imposed upon it by the old school politicians of the stamp of Madison, Monroe, Gallatin, and Adams. This rampant Democracy eagerly pitched upon Andrew Jackson as its fit champion and representative. The year 1824 saw the complete break up of the Jeffersonian Democracy, which had taken office in 1801. The presidency was scrambled for by four candidates, one of whom was Jackson. The friends of Adams, of Massachusetts, and the friends of Clay, of Kentucky, united, however, and elected the former, who put Clay into his Cabinet as Secretary of State. Jackson furiously denounced this as a corrupt bargain, with, so far as appears, little or no justification. He had been reluctant at first to be drawn into political contests, but once in, the joy of battle overcame him, and his desire to succeed and to humble his foes took strong hold upon him. His followers began to call themselves first Jackson men and then Democrats, while the supporters of Adams and Clay became known as Whigs. In 1828 the fight was between Jackson and Adams, and the defeat of the latter was complete, Jackson carrying the entire West, almost all the South, and most of the Middle States. In 1832 he was re-elected over Clay.

As President, Jackson did much good and much evil. He was wholly incapable of distinguishing between a public and a private foe. To him an enemy of his own was of necessity an enemy of the nation, and he followed both with inveterate hostility. He wrought the nation permanent harm by introducing the most virulent form of the "spoils" system of politics into national affairs, turning out his political opponents wholesale and supplying their places with men whose only virtue was their partisanship. As a natural result, the public service deteriorated largely in efficiency, and embezzlement and fraud in connection with the public moneys became more frequent than ever before or since. He also became involved in a savage war with the United States Bank, a war in which he was ultimately successful. He had much justice on his side in this contest, and the destruction of the bank was by

no means altogether to be regretted; but he created a worse evil than he destroyed when he undertook to meddle with the finances and help out divers wild-cat State Banks. The tremendous commercial panic in 1837 was due in part to his wild financial policy, although there were other causes as potent in producing it. However, there was one point where Jackson did so well that a lover of the nation must needs forgive him much for its sake. At this time South Carolina had entered on a career of nullification and incipient secession. Jackson had many faults, but he was devotedly attached to the Union, and he had no thought of fear when it came to defending his country. By his resolute and defiant bearing and his fervent championship of the Federal Government he over-awed the Disunionist party and staved off for thirty years the attempt at secession.

After leaving the presidency, in 1837, he retired to the Hermitage, where he lived peacefully and happily until 1845, dying on June 8th of that year. With the exception of Washington and Lincoln, no man has left a deeper mark on American history; and though there is much in his career to condemn, yet all true lovers of America can unite in paying hearty respect to the memory of a man who was emphatically a true American, who served his country valiantly on the field of battle against a foreign foe, and who upheld with the most stanch devotion the cause of the great Federal Union.

HOW TO SUCCEED IN BUSINESS.

BY S. S. PACKARD.

ONE must live his own life, have his own experiences, and achieve his own destiny; and except in a very small way and under peculiar conditions and surroundings we are not apt to be drawn out of our course by the experiences or the advice of others. The little girl who was advised by her mother not to follow her example in a particular instance, because she—the mother—"had seen the folly of it," and replied that she—the daughter—also wished to see the folly of it, aptly voiced the tendency of the young and inexperienced—a tendency which is well-nigh irresistible, and which is not wholly to be deprecated. When Dives, from out the tortures of perdition, desired that Lazarus should be sent to his brethren to warn them, "that they come not to this place of torment," he was answered that as they had despised the law and the prophets, neither would they repent, though one rose from the dead. We are given this lesson not to under-rate the value of experience and advice in shaping the lives of men, but rather to enforce its potency as well as its necessity before habits are formed and the tendencies of life are set in deep channels. This thought it is that impels fathers to direct and control their children, that turns the hearts of preachers and teachers to the young, and that has impelled the editor of THE CHAUTAUQUAN to lay before his younger readers such lessons from the experiences of others as may arrest attention, induce reflection, and possibly lead to action.

It would be an easy matter for me to fill the limits of this paper with solemn advice and to enforce with unanswerable arguments lessons of honesty, industry, economy, intelligence, and all the known active virtues, but I doubt if any real good would come of it, or even if the class of readers whom I am desirous to reach would take the trouble to follow me to the end. It also would be easy for me to draw valuable lessons from the lives of eminent men, who, by the practice of the virtues I desire to enforce, have attained to their proud distinction; but I will not yield to this temptation, but rather speak of what has come under my own observation, and try thus to leave upon the minds of my readers the lessons that I have learned myself, and that constitute the background of all that I might otherwise say in the form of advice or rules of action.

During the first years of my professional life in New York, there came to me from rural Vermont a young man of eighteen who desired first to fit himself for business, and next to find a place where he could earn his living and eventually secure a foothold in the great city. At the end of the first fortnight he had a severe attack of homesickness, and besought me with tears in his eyes, to let him go and see his mother. I sympathized with him

most feelingly, and promised if he would wait another fortnight, to promote his home-going should he then desire it. At the end of this probation, his courage had returned and he decided to remain. He finished his prescribed course of study, and then asked me to procure him a place. I promised to do so within a week if he would follow my directions. To this he readily assented.

"Then," said I, "to-morrow morning, put on your best clothes, see that they are neatly brushed, that your linen is faultless, your boots black, your hands clean, and your finger-nails properly trimmed; decide in your own mind, the kind of business you desire to grow up in; get a list of the best houses in this line, and begin your work. Go to the best house first, walk directly to the office, and ask for the proprietor. If he is not in, or is busy and cannot see you, say that you may call again, and politely leave. Make a memorandum of the call and its results, and go to the next place on your list.

"If you can gain access to the proprietor and are permitted to state your case, come to the point at once. Say that you are from Vermont, that you have been in the city for the past few months trying to learn some things that may enable you to be helpful in a business house, and that you desire an opportunity to try your unpracticed qualifications. If you are so fortunate as to gain the man's confidence so that he is willing to try you, be glad and ask him to set you to work. If he has no place for you, he will say so, courteously, and you will bid him good morning and retire. Before you go to the next place, stop for a moment and consider, first that you have made no failure in not securing a place that did not exist, and even if you have, the next man will know nothing about it; so that it will affect, in no sense, your future chances. Enter the house with as much zest and courage as you would if sure of a favorable response; adopt the same course as before, and if unsuccessful, remember that you and God hold the secret, and keep on.

"In this way, you may visit fifty houses the first day, and be fresh the next morning and better equipped for your work. For some reasons, it may be better that you do not at first succeed. The experiences that you encounter are valuable lessons for your whole life. You are furnished with a proper excuse for calling on representative men, of noting their different methods of contact, and their different ways of looking at things. Occasionally, you will meet men who, if they do not need your services, will be interested in you, and inclined to give you valuable advice. Accept the kindness with gratitude and profit by it. Of all the men you meet a large proportion were once in your condition—some of them in fact, have passed through your very experience, and know just how to sympathize with you. Remember these men, for there may come a time in your life when they may be of service to you. If you should follow this plan for a week and during that time should secure the place you want, it would be time well-spent, and you will never regret it. And it is hardly among the possibilities that you should fail three hundred times in succession."

I gave the young man a general letter of introduction and he started out. Before night he returned, saying that he had secured a place. Anxious to know what line he had preferred, I asked him the character of his chosen business.

"I have taken the place of solicitor for a paper and twine store, located in a basement in William Street, at three dollars a week," said he.

"A paper and twine store in a William Street basement!" said I, with unaffected surprise, if not with disgust. "Was this your choice of business? Is it for this you have come to this big city and spent a year in getting an education to fit you for business life?"

"Well now," said he, "I'll tell you just how it was. After failing in two or three swell houses, I was passing this basement store, a little crest-fallen, I will admit, and I just thought I would look in, and see what kind of business it could be. I found a very obliging man in charge, for he thought I was a customer, and it was best to be polite. I told him at once I didn't want to buy any thing, but had just dropped in to see what sort of business it was. I also told him I was from the country and looking for a place, and asked him if he knew of anybody who wanted a smart, willing boy. He looked at me in a quizzical sort of way, and said he wanted just such a boy himself, and asked me how I thought I would like the paper and twine business for a starter. That word just caught me. What I really wanted was 'a starter' and so I said I could tell him better if he would let me know what I was to do, and what wages I could get.

"'Well,' said he, 'the wages won't be much to begin with, and you will have to go out and solicit orders, and deliver the goods. I will pay you three dollars a week, and give you a chance to grow up with the business.' I didn't think much of the three dollars a week, but I thought it was better than nothing, and as I was now going from store to store without earning a cent, I might manage to sell paper and twine, and look for a situation at the same time, so I said, 'It's a bargain,' and I begin to-morrow morning."

"Well, my boy," said I, "you need no further advice from me. You will succeed."

Sequel. Before the year was over, the boy was proprietor of the paper and twine store, and at the end of five years was a merchant in another line with a capital of fifty thousand dollars. He is at present, a wealthy and respected citizen of New York, and was one of the representative hundred selected by Mayor Grant as prospective managers of the World's Fair.

Another instance. Some ten years or so ago it occurred to me that there was a number of excellent men in New York who were being very poorly served by an indifferent lot of office boys and under clerks, and who would gladly pay for better service, if it could be got. So I prepared a taking little circular, addressed to editors and literary men and to a few of selected callings, suggesting the policy of filling places too frequently occupied by unintelligent and careless boys with intelligent and careful women, of whom I knew a few. The suggestion took, and in less than a week I had ten young ladies in good places as amanuenses and clerks of a more general kind. Among the applicants was a well-known editor and publisher of a scientific paper. He had endured the regular office boy infliction for years, thinking that there was no way out of it, and he was simply curious to know what relief I could offer. I told him I would send him a lady, and he could judge for himself.

"But I have no place for a lady," said he. "My office is dirty and dingy, and I don't think a lady would stay there if she came."

"Well," said I, "I think myself that she would not stay long in a dirty, dingy office. But possibly she might change its character."

She went, and found the office just as the editor had described it. He was profuse in apologies, and at once said that the place he had to offer was scarcely worth her consideration, for it involved, besides light clerical work, a general looking after the office, and the salary could not be more than seven dollars a week.

"The salary is sufficient for the duties," she said, "and I think I should like the place. If you think I would do as an experiment and have no objections, I will lay aside my wrap, straighten up your library, and put things in a little better shape. Then we can talk about the duties. But meanwhile," she continued, "if you have any pressing duties outside, and can leave me alone for an hour, I think it would be more comfortable for me."

He quietly put on his hat and went out. When he returned he found his office transformed into a cozy room, the scant furniture neatly dusted and tastefully arranged, his library classified, the scattering books put in their places with the titles all right side up, and a general air of cleanliness and tastefulness that was wholly new to him.

"Well," he said, "that will do for one day. Now I think you would better go out and take a walk."

"What are your business hours?" she inquired.

"I usually get here in the morning at ten o'clock, and stay until three."

"My hours, then will be from nine o'clock to four, and it is now only eleven. If you have the time to lay out my work for the day, I shall be glad to begin it at once."

"I think you have done it already," said he, "and you will greatly oblige me by going home and taking a rest. To-morrow at ten, I shall be glad to see you here."

"I don't see how I am to get on at that rate," she said. "The salary is small enough as it is, and is based on six days' work a week at seven hours a day. At one hour a day I fear I could not pay my board."

The gentleman saw her point, and at once set about arranging her duties. He found that there were a great many ways in which she could help him—a great many things which had seemed to him drudgery were to her a pleasing task, and she encountered them with a zest and enthusiasm that astonished him, and performed the work with a thoroughness that delighted him. He soon began to feel that a new sense was coming into his business, and new ideas dominating it. The young lady proved to be an excellent German scholar, and could be made useful in translating and proof-reading. She

began at once, also, to familiarize herself with the scientific detail necessary in the conduct of the periodical, so that she might not be at fault when information was wanted and the encyclopedia not at hand. One of the first things that occurred to the editor was that he was getting a good deal of service for a very little pay; and he proposed to raise the young lady's salary.

"Not yet," said she. "I am more of a student than an assistant at present, and prefer to pay for my schooling. When I can be of real service, I will accept adequate remuneration, but at present seven dollars a week is all I earn."

But the time came, and quickly too, when she was of "real service"; and to-day the young lady who a few years ago was wondering if anybody could be found who would pay her for her work enough to support her in comfort, is the manager of the periodical, with a dozen clerks at her command and a salary that most men would think a competence.

I might continue these reminiscences almost indefinitely, having an experience of more than thirty years to draw from; but perhaps the two instances I have given will suffice to enforce the points I had in mind in preparing this article.

First, let no one doubt that business success is within the reach of all who intelligently desire it, and are willing to strive for it; next, that nothing in this world is so valuable, financially, as intelligence, honesty, integrity, industry, persistence, and economy—all homely virtues, the very recital of which is like telling a threadbare story that nobody cares to hear. Again, it is not necessary, in order to succeed, to do the thing and that alone which you had planned to do, and for which you and your friends consider you specially fitted. It might be well to regard these predilections in choosing your business, if possible, but circumstances may put it out of your power, and then, instead of spending your life in vain regrets, it is your duty to take the best thing at hand and give it your undivided attention. Remember that the world's work must be done and that your part of it is what you can do best under the circumstances. There is no grade in labor beyond this. It is quite as praiseworthy, quite as honorable, to make a good horse-shoe as it is to build a cathedral, if you can make the horse-shoe and cannot build the cathedral. Both have to be done, and the honor is in doing them well.

In considering how to succeed in business, it is well to know what is meant by success. Much that goes by that name is simply failure. To make money, to accumulate wealth, are visible signs of success, but they are not success in the broadest or best sense. It is a dazzling and brilliant thing to become suddenly rich, and more so to become immensely rich, and thus the names of Gould and Vanderbilt and Astor are printed in large capitals in the book that directs the ambition of American youth. There is no sin in honest accumulation nor in honest inheritance, but both may exist without, in the best sense, representing success in business. To succeed in business is to make the business itself a blessing to the world, and its accumulations the means of helping others.

THE MIXED POPULATIONS OF CHICAGO.

BY JOHN CLARK RIDPATH, LL. D.

FROM the observatory tower above the great Auditorium building the traveler easily obtains one of the most inspiring views in the world. He stands at a height of two hundred and sixty feet above the pavement. His face is to the west—the lake behind him. Before him, below him, around him spreads this magnificent city of Chicago, with her far-reaching environs. Through the clear October air he is able, with the unaided eye or his opera-glass, to trace the outline of the great inland metropolis of the United States. Doubtless no other such view can be obtained on the American continents. Even from the dome of St. Peter's or St. Paul's the landscape is by no means so fine, so far extended, so full of life and progress and enthusiasm.

It is incredible that all this has been created within the memory of men still living. Aye, if I am not misinformed, the man yet lives who, with his lumbering wagon and toiling

oxen, drew into place the first logs for the building of old Fort Dearborn. This city is the marvel, not only of our own age and century, but of the modern world. There is none other like it under the sun, and the student from his high perch in the Auditorium observatory, studying this living landscape, may well pause to consider the human forces at work below him, to note their composition, and to mark the swelling of the great tides in this extraordinary ethnic sea.

The child is born that shall see Chicago the first of American cities—widest in area, greatest in population. Mark well the marvelous extent of this wonderful metropolis! Halsted Avenue, running from right to left, straight as an arrow from south to north, is already seventeen miles in length; or if we add its extension through Calumet, over twenty-two miles in length, being the longest street in the world. Consider some of the other dimensions of the great city. From Rose Hill to Mount Greenwood Cemetery is a distance of twenty miles. This is about the average length, at the present time, of Chicago from north to south. From the lake front at Jackson Park, measuring westward to the city limits, we have a right line of nine miles. From the water line of Lincoln Park to the western boundary is nine miles. From the front at Lake Park to the western line is seven miles. From Jackson Park to Washington Park, measuring from center to center, is two miles; from Washington to Douglas Park, seven miles; from Douglas to Garfield, two miles; from Garfield to Humboldt, two miles; and from Humboldt to Lincoln, four miles. And this whole periphery is but one of the inner circles of the city of Chicago! From the southeastern extremity of the city, at the boundary of the thirty-third ward, to the northwestern extremity of the twenty-seventh ward is a distance of fully twenty-eight miles, being a longer right diameter than can be drawn through London or Paris! Even the shorter axis from the southwestern limit to the northeastern point on the lake shore stretches for nineteen miles.—Such are the present extraordinary proportions of the city.

But we are to speak of the population, or populations, composing the working force, the living part of the metropolis. First of all we are impressed with the fact that Chicago is a sort of whorl into which have been drawn, as by a kind of ethnic suction, vast waves of population from almost every civilized quarter of the globe. It is difficult to take in these conditions and consider them as a whole: but we shall here make an honest effort to approximate the truth in the leading particulars of the landscape. The writer is speaking from personal observation of the things seen and investigated by himself, and will give such results as, according to his judgment, may be verified by further exploration and criticism.

In the first place, the national census has not done justice to Chicago. As in so many other instances, the work accomplished by the Government in this city respecting her population and other statistics for the year 1890 is of little historical value. The aggregate of the inhabitants is considerably greater than appears in the tables, as has been completely demonstrated by the more recent and more careful school census of the city. The ratio of the school population to the whole has been carefully established by many preceding censuses as about one to four and a sixth, and the result for the current year gives an accurate basis for both the aggregate and the distribution of the entire population. For several years past the school census has been under the general supervision of Mr. Frankland, an able and accomplished officer of the Board of Education, who has left nothing undone that might conduce to accurate and complete enumeration. Nearly all of the figures and estimates employed in this article are deduced from the results of Frankland's computations, and are much more trustworthy than the figures which will presently appear in the national census.

Counting upward by the established ratio from the school population of the city to the whole, we have a total for 1890 of 1,208,669. This is not an overcount. The school enumerators have done their work with great care, and the ratio is known with almost scientific accuracy. Having this total as a foundation for our inquiry, we may proceed to an ethnic analysis, and may hope to reach results so nearly correct as to be accepted as absolute. In doing this work, however, several elements of error exist which may well put the reader on his guard against a too implicit belief in the scientific value of the investigation.

In the first place, the distribution which we present in the following pages has been made on the basis of *names*. This is to say that a

strictly German name has been accepted as an evidence of the Teutonic character of him who bears it. An Irish name stands for an Irish family; a Polish, for a Polish family; an Italian, for an Italian family. It is needless to say that this principle of analysis by names may sometimes lead to error. In the rapid mutations of modern society, the names of men are greatly interfused, and though the criterion of a man's name is of the highest value respecting his nationality, it cannot be regarded as an absolute proof. The effect of this error would be to augment the total of foreign populations in an American city and to reduce by a little the percentage of native-born.

A second error is still more misleading as it respects a true ethnic classification. This exists in the almost universal disposition on the part of foreign parents to give their own nationality as the nationality of all their children. Enumerators have to accept the statements made by heads of families, and though the immigration of the foreign parents may have occurred forty years ago—though the children are all American born and many of them thoroughly grounded in all essentials of a true Americanism—they are still classified as foreign. The children of German parents, of Irish and Swedish parents—children who know no word any longer of the vernaculars of their fathers and mothers—are set down as German or Irish or Swedish, because their parents were so. This error, very difficult to eliminate, also tends to increase the percentage of foreign and to reduce the ratio of native-born inhabitants in the census tables of all our American cities. There is therefore some allowance to be made for what appears to be the *excessive* preponderance of foreign elements in Chicago. The preponderance is sufficiently astounding in any event, but is not quite so overwhelming as the unmodified figures of the census would seem to indicate.

With the foregoing cautions and explanations, we will now submit a statistical exhibit of the populations of Chicago which may be accepted as a close approximation to the truth. The computations have been carefully made, and fairly represent the actual ethnic condition of the city for the summer of 1890, as follows:

Americans	292,463
Germans	384,958
Irish	215,534
Bohemians	54,209
Poles	52,756
Swedes	45,867
Norwegians	44,615
English	33,785
French	12,963
Scotch	11,927
Russians	9,977
Italians	9,921
Danes	9,891
Canadians	6,989
Hollanders	4,912
Hungarians	4,827
Roumanians	4,350
Welsh	2,966
Swiss	2,735
Mongolians	1,217
Greeks	698
Belgians	682
Spaniards	297
West Indians	37
Portuguese	34
Sandwich Islanders	31
East Indians	28

From the foregoing table it will appear that, on the basis of the school census and using the criterion of names as the leading principle of classification, we have in the city of Chicago more than sixty-eight per cent of foreign to a little less than thirty-two per cent of native-born inhabitants. Against the two hundred and ninety-two thousand Americans properly so-called we have nine hundred and sixteen thousand people of foreign birth or of immediate foreign descent. This may be accepted as the relative proportion of the two elements considered in the aggregate. There are, in a word, in the city of Chicago a little over *three to one* of the inhabitants who were either born in foreign countries or immediately descended from parents of foreign birth. The disproportion is very great and may well serve at first glance to waken the liveliest alarm in all those who regard a pure Americanism as an essential ground-work of free institutions.

We may now proceed with some caution along the lines of the above analysis to note a few of the leading characteristics of the several elements in this mixed population of Chicago. In the first place, the strength—numerical and otherwise—of the two hundred and ninety-two thousand native Americans may be regarded as greatly augmented by several circumstances. In the first place,

very many of the foreign inhabitants, particularly of the Germans, the Irish, and the Swedes, have to all intents and purposes, except the fact of nativity, become as true Americans as any other. In all such cases the circumstance of foreign birth may for all practical purposes be disregarded. Wherever the foreign character and foreign preference have been completely stripped away and buried abroad, the increment of alien population has become essentially American. Such an element, moreover, has a strong draught in its wake wherein the remaining foreignism drifts toward the American standard. We must not at the outset forget that it is the leading citizen of foreign birth who, as a rule, most completely divests himself of the foreign character, assuming that of his adopted country and city. With some hesitancy I venture to think that the native American population of Chicago, augmented by the addition of such intelligent and patriotic foreign elements as have already come over to the American standard of citizenship, amounts at the present time to a half million or more of the whole.

On the other hand, a small reduction must be made from the two hundred and ninety-two thousand native Americans for the African population of the city. This amounts, according to the most careful enumeration, to fourteen thousand four hundred and ninety, being but little more than one in one hundred of the whole. Chicago is out of the negro belt. Doubtless the severity of the climate, to say nothing of the tremendous activities of the city, has tended to repel the African and to send him into more genial and restful territories. The traveler will be struck from the first day of his sojourn in the city with the paucity of negro inhabitants. You will walk several squares through the heart of the metropolis without seeing a single dusky face in the throngs that surge along the streets. But the few negroes are classified as Americans and not with any foreign inhabitants of the city. In so far as they fall below the standard of true Americanism, they are an element of weakness on the side of the native-born.

Without doubt the greatest element of foreignism in Chicago is the German. That the Germans of the city number more than three hundred and eighty-four thousand seems incredible ; but the fact cannot be doubted. Under the head of German, however, several elements are included which might well have a different classification. Thus, for instance, the Jews of Chicago are nearly all enumerated as Germans ; and their name is legion. It is doubtles correct to classify the Israelites with the nationality from which they came. This throws them almost without exception with the Germans. Indeed it were difficult to say whether the religious line in the case of the Jews ought in any instance to be further followed in ethnic classification. I am not aware that any systematic effort has been made in Chicago to enumerate the Jews by themselves. It is probable that there are ten thousand of the ancient race plying their usual vocations in the city ; and nearly all of them are of foreign birth. But they are classified with their German fellow-countrymen and without respect to their religion.

Another very considerable increment in the German column is made up of those Poles, who by the partition of their country a hundred years ago, have been included territorially with Austria and Prussia. Immigrants from Austrian and Prussian Poland are generally classified with the Germans, leaving only the Russian Poles to be enumerated as Polacks proper. This fact has increased considerably the aggregate of the Germans and diminished the total of the Poles. Still another circumstance has tended to increase the German census, and this is the fact that German families already resident for several generations in America have contributed considerably to the more recent immigration, thus adding hundreds of German names and German households which, in all except the name, have become thoroughly Americanized. But after all these allowances we still have a vast aggregate of more than three hundred thousand German-speaking people in Chicago.

Of all the foreign populations this is the most powerful. It is also the most salutary and the most—dangerous. The force, vehemence, and vitality of the German character are never to be overlooked in considering a population derived in part from Teutonic ancestry. We here enter the realm of comment and find ourselves in a speculative frame respecting the general question of Germany in America. One thing most favorable to the American cause is the easy diffusiveness of the German race. We ourselves, in so far as we are not Celtic, are of Germanic descent.

The Germans proper flow out among us easily and mingle with the general volume of American life. Of a certainty there is at first considerable clannishness. The German immigration nearly always includes the whole family. The old people do not easily learn new habits. They hold to the mother tongue and to the usages of the Fatherland with great tenacity. But in the second generation all these ethnic prejudices relax and the German stream mingles freely with the American. Inter-marriages between Germans and Americans seem more easy and more natural than in the case of any other nationalities.

These tendencies are amply illustrated in Chicago. There is a certain tenacity of foreign customs, many of which are inimical to American ideas and manners; but on the other hand there is a strong trend of all the better classes of Germans toward the American standard. This is shown in their ready coalescence with the native-born populations and with all American enterprises. The Germans of Chicago are not gathered noticeably in any particular quarters of the city. Some of the wards have an excess of German population; but the German element is diffused through the whole city, and cannot be said to be aggregated dangerously at any particular point. True it is that the Teutonic element in the life of Chicago, as in many other cities, furnishes the material of the socialistic combustion. It is among these people that those extreme radicals are found who, dissatisfied with the whole present order, desire to abolish every thing in the hope that something better may grow in its stead.

The vocations of the Germans are as varied as their residence is diffused. It could hardly be said that they follow any trade or profession by preference, or that other trades are avoided through dislike. There is a noticeable tendency of German labor upward from the lower to the higher forms of industry. The German seeks to improve himself not only in his station, but in his method of living and his manner of work. He follows assiduously a given pursuit until he is able to substitute a better. I believe that there is a certain disinclination of the Germans, excepting always the German Jews, for merchandising. The Germans are essentially producers of some kind or other, and do not by preference seek to gather wealth by the refinements and artifices of trade.

The civil, social, and political influence of the Germans in Chicago is so great as to enable them to do almost as they will. The muncipality sways and bends under the impact of German purpose. It cannot be said, however, that the will and intent of the German population are actually predominant over the American part of society. On the contrary, the latter is clearly the controlling force in Chicago. After all that has been said, Americanism is still dominant over all the foreign influences of the city. The government is at bottom an American government, and though under a democratic system the billows of foreignism rise high and break along every thoroughfare and in every public place, the American principle and purpose stand at the helm, watch the compass, and give the command.

Even in the worst things the Germans bring to us the good with the bad. If they have to a certain extent furnished the seeds and soil of anarchism and nihilism, they have at the same time brought into our American cities, and particularly into Chicago, a sterling and invincible love of freedom and affection for popular institutions—a purpose to resist all forms of aristocracy—which cannot be too highly prized or too warmly commended. American snobs are, unfortunately, abundant, and there are many symptoms of an attempt on the part of our *parvenu* nobility to establish itself on the basis of birth and wealth under the very shadow of the American flag. Against such a disposition the Germans may always be counted as a solid phalanx.

The Irish element in Chicago is more numerous than attractive. The two hundred and fifteen thousand Irish inhabitants of the city have not made their way upward from their European level as rapidly as the Germans. In so far as our country is a land of liberty and emancipation, the Irish are strongly attached thereto; but the attraction is purely *political*. The Irishman eagerly escapes what he regards as the thralldom and oppression of his native island, and rejoices in the attainment of free citizenship in America; but in all other respects he brings with him and retains a strong and deep-rooted European prejudice. This is particularly true of him religiously. The Irish people of Chicago constitute the bone and sinew of Catholicism. True, the Mother Church has a vast constituency among the Germans, the Bohemians, and the Poles; but her

power rests upon the foundations of Ireland. As to vocation, the Irish here as everywhere are common laborers. A few have emancipated themselves from the hardships of the wage-system and have engaged in profitable business pursuits; but the great majority are seen with pipe in mouth and shovel in hand toiling on the public works. I suppose that so far as public enterprises are concerned, the great body of workmen in all parts of the city is essentially Irish.

In one respect the Irish population of the city is to be commended. It has enthusiasm and warmth—a certain Celtic mobility, which might easily be directed into the broad and salutary channels of public good. As the case stands, the tide is turned almost wholly in the direction of Catholic ceremony. It is easy with the recurrence of the feasts of the Church to evoke almost the whole Irish population of the city. On the 29th of October, the twenty-fifth anniversary of the accession of Archbishop Feehan to the Episcopacy, was celebrated in Chicago; and though all nationalities participated in the great procession, the Irish were conspicuous for their numbers and enthusiasm. Including the children of the public schools and the various Irish societies, it is likely that fifty thousand people of this nationality were in line, swinging their transparencies and rejoicing in their devotion to that ancient and seemingly invincible priesthood which, as Macaulay says, was already a venerable organization "before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, and when idols were still worshiped in the temple of Mecca."

It is not on the side of radicalism, of socialistic tendency, of anarchism and general insurrection against the existing order that the Irish in American cities are to be dreaded. Indeed they are found at the opposite extreme of society. Their vices are those of the Middle Ages rather than those of the twentieth century. The danger from a great Irish population aggregated in such a city as Chicago is simply this, that it furnishes a vast mass of plastic material for the hands of the demagogue and the priest. The credulous and unskeptical Irish nature yields readily to all forms of religious and political fallacies, particularly when the same are administered by party tyrants and venerable prelates. In so far as the demagogue and priest are enemies to a true Americanism, the Irish element in America, and particularly in the great Western metropolis, may well be dreaded as inimical to free institutions and the progress of political and moral reforms.

After the Irish, the Bohemians are the most numerous and powerful of the foreign populations of Chicago. Much has been said and written about them, and I believe that strict Americans have as a rule had greater dread of the Bohemians and Poles than even of the more numerous Germans and Irish. The name Bohemian has a formidable sound. It has acquired a kind of sense of Asiatic savagery which conveys a shudder to the reader; and when he is told that there are more than fifty-four thousand Bohemians in Chicago and nearly as many Poles, his dread is intensified to terror.

The writer in investigating the Bohemian parts of Chicago was agreeably surprised in many particulars. His mind was disabused of several delusions which he had shared in common with others. In the first place, he had expected to find a people essentially Asiatic in their ethnic appearance and in their civil and social life. In this expectation he was disappointed. The people of the Bohemian quarters are not so excessively foreign in their appearance as one might well believe. True, they have a foreign appearance, but not more so than the Germans and much less so than the Italians. For the rest, the Bohemian workmen are not greatly discriminated from other laborers. The countenance does not testify with great emphasis of an Asiatic, but rather of a central European descent. The manners, moreover, are agreeable, or at least not repulsive to the stranger traveling through the Bohemian districts. You see but few faces wearing a scowl, and still fewer that you would choose to avoid in the dark.

The Bohemians of Chicago are nearly all resident in the sixth ward of the city. Here they constitute a community by themselves. This is the Bohemian city of Pilsen, situated on Blue Island Avenue, about three miles southwest from Lakeside Park. Of the fifty-four thousand Bohemians in Chicago, fully forty-two thousand have their residence in Pilsen, where they form a foreign nationality with which few other ingredients are mingled. The explorer here hears only the Bohemian tongue, and must journey square after square before he finds other than a Bohemian face.

It is essentially a foreign city of no small proportions set down in the midst of a greater; and yet it appeared to me that the assimilation around the selvages of this alien community was easy and effective. It does not appear that the manners and customs of the people are more different from our own than are those of the Irish and the Germans.

As to industries, the greatest of all the pursuits in Pilsen is the lumber business. One may well travel far for the single purpose of viewing the immense lumber yards of the Bohemian quarter. One of these yards is no less than two and a half miles in length, and about three-quarters of a mile in breadth. The whole area is divided with streets and alleys, and the squares are occupied with such piles of lumber as may not be seen otherwhere in the United States, or in the world. Most of the Bohemians of Pilsen had, as I learned, some experience in handling and manufacturing lumber before coming to America; and this circumstance, as well as preference for association with their own people, has tended strongly to heap up the Bohemian population in the sixth ward of the city.

As you traverse the lumber yards, you meet the laborers everywhere. Perhaps it is the dinner hour, and they have scattered themselves into various convenient nooks, to open their buckets. The contents are cheap and coarse,—brown bread, and some bits of cheese, a kind of coarse sausage, and macaroni. The workmen are not untalkative. They nearly all claim to "speak English"; but their abilities in this respect are limited and peculiar. Their wages are from a dollar and a quarter to two dollars a day, and a great part of this is economized to pay for a home. At first the new family just arrived is content with a shanty; then with a rented house; but nearly all seek strenuously to gain a home for themselves; I learned that the prejudice against paying rent was quite universal. At noonday you may see many of the Bohemian women going through the lumber alleys with baskets and bags, picking up small blocks and fragments of boards with which to do their cooking. The life of the family is strongly industrial and economic; but the industry itself is varied from that of common labor to shop-keeping, the simpler arts, and merchandising on a considerable scale. The family instinct is very strong. The young Bohemians all expect to marry at an early age. Each tyro and his newly-wedded wife, with her neat bridal veil, go to the photograph gallery and the twain are pictured hand in hand in the heyday of love. In the show-windows of the galleries you may see dozens of these bridal pictures, which are evidently intended as a memento for the sterner days to come.

I have already remarked upon the amazing extent of the lumber yards in Pilsen. The lumber is built up here in great cubes as high as a three-story house and extending as far as the eye can reach. A second yard in this part of the city is a mile in length. The North-side yards are almost as great in extent as these. The quantity of lumber heaped up in these areas is incredible. It is brought by lake from Michigan and upper Wisconsin, and is transported up the two branches of the Chicago River, and thence distributed by the various canals which constitute a leading feature of the lumber yards. I noticed several other industries in a state of active eruption in Pilsen. There was a large yard for stone-cutting, where many workmen were engaged. I saw into shoe-making establishments and blacksmith shops and many other places where artisanship was in vogue in the hands of this foreign people.

Doubtless if these Bohemians were roused up, they would make dangerous insurgents. They are stalwart in body, and I should think resolute of purpose, capable of strong emotions, but I believe of a disposition altogether pacific. As they come to America the Bohemians are all Catholics, and for the most part they cling to their faith here as in their ancestral land. But I learned that a considerable percentage of them had become indifferent and turned their backs on the Mother Church. I was told, however, that such do not become Protestants, but gravitate into skepticism, and thence to atheism and nihilistic theories of society.

I went away from a day's sojourn and inquiry in Pilsen with my preconceptions concerning the Bohemians greatly modified, not only as it respects their typical race-characteristics, but with regard to the danger to be apprehended from the presence of such a people in an American city. Such a danger undoubtedly exists; but it lies as much on the side of an undiscerning and irrational temper on the part of the municipal administration and the civil society around them as it does on the part of the Bohemians themselves. I found among them many positive

evidences of a desire to become thoroughly and finally Americanized, even to the rejection of the foreign prejudices and dispositions which such a people must needs bring with them into our country

Next after the Bohemians we find in Chicago a Polish population of more than fifty-two thousand. These are not so completely colonized or aggregated into one place or two places as are the Bohemians. The Polish quarters lie on Clybourn Avenue in the twentieth ward, and on Ingraham Street, in the sixteenth ward. The centers, socially, religiously, and one might almost say industrially, of these two extensive communities, are the two churches and parochial schools of St. Joseph and St. Stanislas. The Polish city in the sixteenth ward is much more powerful and populous than that in the twentieth. Perhaps the community aggregated around St. Stanislas has three or four times the numerical strength of that of St. Joseph.

I was prepared to expect in the Polish quarters, as in the Bohemian, the evidences of squalor, idleness, and crime. We have heard so much about the "ignorant and vicious Bohemians and Poles" that our prejudice on entering these foreign cities is firmly fixed. But the prejudice is not warranted by the facts. In the first place, the marks of industry, and I think of frugality, are seen on every hand. Your senses are not offended with the presence of filth, and the significant signs of contagious diseases are everywhere absent. I did not see in Pilsen or in the Polish towns a single flag for scarletina, measles, or diphtheria.

After the church interest, the Poles, socially considered, seem to be mostly concerned about their schools. Of course the public school system of the city extends over the Polish districts. I visited the school of the twentieth ward in the heart of Poland, and found it well ordered, well attended, and progressive; but there were only a few Polish children in attendance. Nearly all had gone to the parochial school of St. Joseph, one or two squares away. This, though it was under the charge of the Sisters of Mercy, I made free to enter; and knocking at the door of Klassa IV., was met by the intelligent and modest lady in charge. She spoke English very well. She told me that in the different departments the three languages, English, German, and Polish, were consistently taught together. She showed me to the adjacent house of Father Lange, who is priest of the parish and principal of the school. As soon as his fears of my mission were disarmed, he talked to me freely about his people in Chicago. He claimed that there are even more than fifty-two thousand Poles in the city, setting the number as high as seventy thousand, or more. It was he who called my attention to the fact that large numbers of the Austrian and Prussian Poles are classified as Germans; and this I believe to be true.

Of course the whole theory of this parochial school as against the secular schools of the city is erroneous and hurtful, first of all to the Poles themselves, as it impedes the salutary processes of Americanism, and secondly to the city, as it tends strongly to keep the line of foreignism drawn around the Polish people and the districts in which they live. Nevertheless the Polish parochial schools are well conducted; and the fact that all the children in them are taught the English language is a great point gained for the cause of America against Europe. I was informed that the school of St. Stanislas has two thousand five hundred pupils in attendance—all Poles.

Two comments must suffice with respect to this Polish population; first, that the race characteristics of the Polacks are strongly defined. Their jet-black hair and lustrous black eyes, contrasted with a fair complexion, mark them with an indelible stamp as from the countries of the Vistula. The tell-tale traits of an ancient ethnic derivation from the Asiatics are in these faces as plainly as in those of the Magyars of Hungary. But after all, it is a narrow prejudice on the part of Americans to reject or disdain these striking and beautiful features, as if we feared that they might become a part of the cosmopolitan American face that is to be hereafter. The other remark has respect to the industries of the Poles, which are much more varied, I believe, than those of the Bohemians. A majority of the Polish men—a great majority no doubt—are common laborers, as are the great mass of all the foreigners in Chicago. But the pursuits of the Poles are multifarious to the extent of giving a kind of completeness and independence to the towns where these people live. I believe that the same economic disposition and the same anxiety to own their own homes prevail among the Polish inhabitants as among the Bohemians,—a symptom of the common life with which

a thoughtful American can but be well pleased.

Of the Swedes there are, according to Frankland's census, nearly forty-six thousand in Chicago. They are not, however, aggregated as are the Bohemians and the Poles. They are rather diffused through the whole city (excepting perhaps the central parts), as are the Germans and the Irish. Unlike all those peoples whom we have thus far considered, the Swedes are Protestants. They are all Protestants, and Protestants all the time. There is not, if I am correctly informed, a single Swedish Catholic church in America. Indeed it would be a matter of surprise if there should be; for there are only about four thousand Catholic Swedes all told in the mother country. In no other land was the authority and dominion of the Mother Church so completely and finally renounced as in the kingdom of Gustavus Adolphus.

The industries and social enterprises of the Swedes are varied and diffused like the population. The coalescence with American life is easy in every particular. There is scarcely an effort among the Swedish inhabitants to preserve the distinctive characteristics of their life in Europe.

We may here digress to consider, in a word, the conditions or principles on which the foreign populations of an American city are most likely to break with the native-born. These principles are simply two in number, namely, religion and education. Indeed we might almost say there is but one—religion. For the educational controversy grows out of that. I am not aware that any of the foreign populations in the United States oppose education as a fact or a principle. The whole question seems to hinge about this: Shall there be a free, secular education of all the children of the people without religious bias, aiming simply at information and discipline in the customs, manners, and institutions of American life, or shall the church have a monopoly and exclusive right in the matter of education, taking the mind of the child from the start and casting it in a certain church mold, with the ulterior aim and intent of making a Catholic first of all, and *possibly* a citizen afterward?

The briefest consideration of these fundamental questions will show why it is that the Swedes coalesce so readily with all parts and all forms of American society. The reason is simply that at bottom they have the same religious bias and doctrine as the American people. This much granted, all the rest follows, as if by sequence and logical deduction. The argument runs thus: The Swedish *language* may go,—if the religious sentiment of the people be not offended. The Swedish *manners and customs*, whatever they are, may go,—if Protestanism be not offended. The Swedish *system of education* may go,—if Protestantism receive no hurt. On the other hand, if we apply this principle to the Irish or the German Catholic population, the break and schism are at once developed, simply because the fundamental idea of those populations is to make the child, first of all, a Catholic, and after that possibly something else, but always something consistent with Catholicism.

The space allotted to this article is already consumed, and the pressure of the subject-matter seems to demand much more. Nearly all the comments respecting the Swedes in Chicago may be repeated of the Norwegians, and with some limitations of the Danes. The former, namely the Norwegians, number more than forty-four thousand, presenting almost the same total as the Swedes. The Norwegians are also diffused. They are laborers, but have a strong disposition to purchase their own homes, and a strong antipathy to rent. The discrimination between the Norwegians and the Swedes is more distinctly ethnic than social, religious, or political. The Swedish complexion, the blue eyes, the light hair and white or ruddy faces give place to the darker Norman type of feature and person, the taller stature, the more war-like look and bearing of the Norwegians; and these qualities the latter share with the Danes. It is true, I believe, that the Norwegians lie further off from the current usages, beliefs, and sympathies of the American people than do the Swedes. This is to say that the former do not coalesce so easily with the native-born as do the Swedes and their descendants. There is perhaps more tenacity of the Norwegian vernacular and of ethnic preferences and habits than may be observed among the immigrants from Sweden.

Next after the Norse populations we come to about thirty-three thousand Englishmen in Chicago, of whom but little need be said. The immigrant Englishman is so slightly differentiated from the American type, or more properly his peculiarities are so well known, that extended comment is unneces-

sary respecting him and his influence as a distinct force in an American city. This may be said also of the nearly twelve thousand Scotch whom immigration has brought into Chicago. We therefore pass them over as so slightly foreign as to be neglected in the discussion. They who speak the English language as their vernacular, have grown up under the free institutions founded and fostered by the English-speaking race, are so nearly American, not only socially and politically, but also ethnically, that they may be regarded as one—merged into the republican citizenship of the United States.

This may be repeated with added force of the nearly seven thousand Canadians who are resident in Chicago. We have, however, in the city, about thirteen thousand French, who are distinctly foreign in descent and language, but not distinctly foreign in the sympathies and dispositions. We should not be far from correct in saying that a Frenchman is a republican by birth; and if not a Protestant by birth, he is easily won from his mediæval affiliations. His mobile and evolutionary character bring him into easy union with American forms and customs, and as soon as his Gallic speech is supplanted by the strong, broad tones of English, he is an American citizen. The French in Chicago are well interfused with the great body of the people, and their varied industries and pursuits have brought them into sympathetic affiliation with the general citizenship. No complaint is made, even by alarmists, of the French population as an element of danger in the destinies of the city.

So far as purely ethnic traits are concerned, the ten thousand Italians of Chicago, or as another authority has it, the seventeen thousand, are the most strongly marked of all the considerable foreign populations. The swarthy countenance, black eyes and hair, the under-stature and rather slight build of this people, cannot be mistaken for the race-marks of any other. The Italians have, moreover, the colonizing disposition, and are strongly prone to gather into their own quarter and there remain. There are two considerable Italian towns in Chicago, one on North Franklin, and the other on South Clark Street. About these two centers by far the greater number of this nationality is aggregated.

The peculiarity of the case is that the Italian population presents the greatest possible extremes of good living and squalor—of wealth and poverty. I was told at the outset that the Italians are the wealthiest foreign inhabitants of Chicago. The generalization is not correct. There are many of them who have attained to considerable wealth. Two or three of the most distinguished are millionaires. These have their homes on Madison or Michigan Avenue, and lead the lives of opulent American aristocrats. Below them are a great number of shop-keepers and small merchants who have their places distributed through the city. You may find the names of Italian store-keepers in almost any of the streets. There are perhaps two or three thousand fruit-stands, and these are all kept by Italians, who in rain and shine are found at their places on the street corners and in shanties, dispensing their fruits to the passers-by.

On getting out of the street-car in the Italian quarter on North Franklin Street, the first man whom I met asked me for a dime to buy bread! He was every inch a beggar, and might have been from the sea-front at Naples. Near by was a large piano manufactory and repair establishment, where many workmen were engaged. My impression is that the Italians of Chicago will be difficult of assimilation, and though the number is not very great, it will perhaps be a long time before the strong marks of this kind of foreignism are removed from the lineaments of the coming face.

Much of what has been said above concerning the Poles may be repeated of the nearly ten thousand Russian inhabitants of Chicago. The two peoples have the same Slavic peculiarities of person and character, but the Russians are more distributed—better dispersed in proportion to their number—than are the Poles or Bohemians. I was not able to inquire into the true motives of the Russian immigration; but I am inclined to the belief that the political impulse was at the bottom of it. Strange circumstance it is that political nihilism in Russia is a virtue, and in America a crime; but when we reflect that in our country free speech and the ballot are sufficient for every man, whereas in Russia free speech is the death-warrant of all who claim or exercise it, the difference and reversal of conditions are at once apparent. In Russia it only remains for the patriot to lay the ax—with his life—at the root of the tree. The Russians of Chicago are laborers, many

of them in iron manufacture, in shops, or on the public works. They appear not to have the economic instinct which so strongly impels the Poles and Bohemians to purchase and have homes of their own.

The Russian element is the last of what may be called the major foreign forces in Chicago. After these we come to what the Greeks would call *hoi loipoi*, that is, "the rest." The reader may again glance at the table above presented, to recall the numbers absolute and relative of the alien populations. He will be surprised to note that there are in Chicago more than fourteen times as many Roumanians as Spaniards; more than twenty times as many Greeks as Portuguese. It seems astonishing that the people whose greatest navigator "gave a New World to Castile and Leon" should have contributed to the second city in America only two hundred and ninety-seven inhabitants; that the land of Magellan and Da Gama and Cortereal should have given only thirty-four members to this enormous population! Even China and Japan and Hawaii have contributed to the city larger elements of population than have the Spaniards and the Portuguese.

The Hungarian element in Chicago is by no means so great as I had been led to expect. The census shows a total of fewer than five thousand of this nationality. They have, however, their ethnic marks strong upon them and are as truly foreign as any other body of the inhabitants. They are nearly all laborers, many being engaged in the coarsest and heaviest tasks of the public works. As yet the Hungarians have not become formidable in numbers or influence, and the rate of immigration is by no means alarming. Strange how these adventurers and outcasts from a distant land sing and play on instruments of music! I am not sure but music is the last expression of political and social sorrow.

My space is much more than filled, and the principal issue still remains to be considered: What are we going to do, what can we do, with this portentous foreignism of Chicago? The question is, I believe, simply one of assimilative power. Can the native-born, or rather, can the genuine American elements in this great city devour and digest the rest? It is a question of stomachic capacity—a question of gastric juice. Aye, rather, it is a question of will, of purpose, of persistency, of powerful and resolute mastery on the part of the American people themselves. This enormous foreignism must be absorbed and Americanized. It must be built up into bone and fiber and muscle and intellectual and moral energy. The great obstacle, as has been pointed out above, is the interposition of the Catholic Church between the purpose of the American people and this tremendous mass of foreignism. Rome would fain use this mass for the purpose of re-establishing the Middle Ages in America. In order to do this she interferes in municipal policy, seizes the ballot, terrorizes and stampedes politicians, and keeps her eye fixed steadily on the public schools as the great strategic point of her conquest.

It is right here that the struggle is to be waged. There is just one safe and sure ground of an American policy, and that is the universal, compulsory, secular, primary education of the people. We may as well make this issue here and now. Let all Protestantism cheerfully agree to keep hands off the primary and intermediate schools. Let Protestantism take its chances in the conquest or re-conquest of the youth of this mighty nation *after* they have received their secular training in the public schools. Let Protestantism avail itself of the Sunday-school, or rather, of the home *and* the Sunday-school, to keep its ascendency over the mind of childhood, and let the same right and privilege, AND NO MORE, be conceded to Romanism.

Along this line the battle may be won. Rome must be taught here and now to keep her hands absolutely out of the public schools. She must be taught to surrender her own children cheerfully and fully to the influence of those schools, and afterward retain or regain her grip upon them if she can. If she cannot, then let the weakest go to the wall. If she can, it would appear that history stands ready to vindicate her as the survival of the fittest. Let the question be settled on the lines here indicated, and the tremendous foreign populations of Chicago will evolve in the next generation into a magnificent Americanism, shedding from its resplendent shoulders the tattered robes of the Middle Ages, casting from its heart the bitterness and sorrows of the Old World, and standing forth in the splendid light of the New, like an apocalypse of the promised morning.

PLANTS IN LEGENDS.

BY DR. FERD. ADALB. JUNKER VON LANGEGG.

Translated from the "Deutsche Rundschau" for "The Chautauquan."

THE transformation of heathen myths into Christian legends, gives the sacred plants an historical interest.

The flowers once sacred to Freyja are distinguished by their color and peculiar form. Indeed they may have been selected for these qualities rather than for the mystic power attributed to them. The pure, dazzling whiteness of many of them made them particularly suitable for symbols of the Holy Virgin.

There are two, which above all others, are dedicated to the queen of heaven; both are queens among garden flowers,—the lily and ago the rose. They represented a virgin long in the East, while Freyja yet absolute ruler wandered through forests and over moors.

The lily was first found in connection with the Virgin in the legend of her ascension to heaven, which was not popular before the beginning of the fifth century although it probably originated in the second century. According to this legend, three days after the burial of our Lord's mother, when the apostles visited and opened her grave, they found it filled with roses and lilies. Since then these flowers have been devoted especially to her, as is signified in Solomon's song, "I am a flower of Sharon and a rose of the valley."

The white lily of our garden (*Lilum candidum L.*), the purest and most beautiful of its kind, is usually added as an attribute of the Virgin. Peculiarly interesting, yet undecided, is the question of the nativity of this flower. It never is found wild in Palestine, and is thought by many to be imported from South America; yet this surely is not the case, since long before the discovery of the New World, the genuine white lilies were exhibited in many pictures of old Italian and Netherland painters. In Palestine and Egypt they are cultivated as foreign plants, yet seem to have been known in these lands very early and in the oldest time to have been favorites on account of their beautiful, dazzling white flowers. The Jews kept these lilies for a talisman against witchcraft and bad spirits; hence, according to tradition, Judith braided lilies in her hair before she entered the tent of Holofernes (Judith x. 3, 4). Certainly the rabbi M. Goodman, in his translation of the Greek text of the Apocrypha, did not mention the lilies in the book of Judith:

> She pulled off the sack-cloth which she had on, and put off the garments of her widow-hood, and washed her body all over with water, and anointed herself with precious ointment, and braided the hair of her head, and put a tire upon it, and put on her garments of gladness, wherewith she was clad during the life of Manasses her husband.
>
> And she took her sandals upon her feet, and put about her her bracelets, and her chains, and her rings, and her ear-rings, and all her ornaments, and decked herself to allure the eyes of all men that should see her.

But in the Polyglot Bible printed at Hague in 1869 the lily was particularly mentioned in each language; hence in Latin, *Induitque sandalia pedibus suis assumpsitque dextra aliola, lilia, inaures annulos, omnibus quibus ornamentis suis ornavit*, etc. The French text reads, *Des Lys d'or*, etc.

The lily probably had been brought to Europe at the time of the Romans. It can hardly have been a flower other than the white lily which the Venerable Bede calls the most worthy symbol of the Virgin, whose pure white petals represent to us her undefiled body, whose golden stamens her pure soul shining with god-like light. The lily-stalk in the hand of the arch-angel Gabriel, in the pictures of the Annunciation first appears in a later time of the Italian masters. The earlier painters represent the angel with a scepter or olive-branch instead. But in almost every picture at the side of the Virgin is a vase of lilies with three blossoms on every stem. Of the origin of the mystic number three a monkish legend relates:

Once there lived a celebrated Dominican monk whose soul for many years had been troubled with doubt concerning the conception of Mary. In order to solve the mystery he determined to lay it before Egydius, a friar who stood in high repute for piety and divine enlightenment. Brother Egydius, to whom

by inspiration the motive of his coming was made known, went to meet him, and striking the ground with his staff cried out to him: "O renowned monk! *Virgo ante partum!*" And instantly a single white lily grew from the place touched with the staff. And again Egydius struck the ground and cried, "O doubting one! *Virgo in partu!*" and another lily sprung forth. A third time he struck the ground, with the words, "O my brother! *Virgo post partum!*" whereupon a third lily came up, and the belief of the monk was strengthened.

Since that time the lily appears in connection with the Virgin Mary as an architectural ornament. The Cistercian monks especially, who not less than the Dominican, worshiped the Virgin as their particular tutelar saint, introduced this symbol into all their churches, and the open lilies carved in wood on decaying ships and in the cross walks of the abbeys of Fontaines, Ricvaulx, Kirkstall, awaken admiration even now. They also had their peculiar legends of the lily.

Once upon a time there lived a brother of their order who was so simple and stupid that he could learn nothing, and with the exception of the two words *Ave Maria*, of a mythical salutation to the Virgin, could retain nothing in his memory. Therefore he repeated only the words *Ave Maria*, and when finally he was gone to his long home, a lily of pure gold grew from his grave, on every leaf of which the words *Ave Maria* were distinctly to be read.

The lily likewise was the flower which the Savior mentioned in the Sermon on the Mount. It is not positive what variety it was that He showed the people when He said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin."

West from the Sea of Gennesareth, now Tabareeyeh, near the scene of the parable of the sowers (Matthew, 13), is a fertile plain covered at different times of the year with varieties of lilies of all colors (Shûshân or Shoshannâh of the Old Testament, krinon of the Sermon on the Mount), among them the tulip (*Tulipa Gesneriana Tourn.*), which is thought by many to be "the rose in the valley." Many commentators give the "lily of the field" as the yellow daffodil (*Amaryllis lutea L.* or *Narcissus Pseudo-Narcissus L.*) whose golden blossoms adorn the fields of the East in the autumn. Later travelers explain that it is the *Lilium Calcedonicum L.* or the red *Lilium Martagon L.* which formerly was known as the Byzantine lily and was scattered from the Adriatic coast far into the East, but was found in great masses about Galilee, the region known as Kedesh Naphtali where it is surpassed in frequence only by the rhododendrum. Moreover it bloomed in the spring, the time of year, they say, of the Sermon on the Mount, so that the fields shone in red and gold splendor. Others wish to identify the "lily of the field" with the purple flower of the wild artichoke (*Cynara Scolymus Vaillant*), quantities of which are found both in the plain north of Tabor and Esdraelon.

The Benedictine and Cistercian monks, who consider the chalcedony lily the true "lily of the valley," introduced it into Europe and reverenced it as the great white lily of the Virgin. Like that it is also a symbol of purity of heart and fear of God.

The "rose of the valley" is mentioned in Solomon's Song, yet it is doubtful whether the original text should be so translated and whether the rose especially is meant.

Luther's translation and the authorized English Bible do not entirely agree in this place; the former is, "I am a flower of Sharon, and a rose in the valley," while the latter is, "I am the rose of Sharon, and the lily of the valleys." In the Hebrew Bible the rose is not named. Also opinion is divided on the flower called the "rose in the valley." Tremellius, Diodati, and several rabbis construe it to mean the real rose. Celsius expresses his opinion that it is the daffodil (*Narcissus Pseudo-Narcissus L.*); Genesius that it is the meadow-saffron (*Colchicum autumnale L.*) which at first sight it exactly resembles, since the narcissus and the lily, which was known as the "rose of the valley" and also as the "flower of Sharon," both bloomed in the spring, while the common or wild English daffodil blooms in the fall.

The large flowered yellow narcissus is abundant in Palestine and was the favorite flower of Mohammet, who praised it thus: "Whoever possesses two loaves of bread, let him trade one for a blossom of narcissus; for bread is nourishment for the body, but the narcissus for the soul."

A monkish legend accounts for the origin of this flower: Once St. Leonhard fought three days with a dragon, and every drop of his blood, as soon as it fell to ground,

was transformed into a narcissus, and since then this flower blooms in great abundance in this place, the region of St. Leonard, in the English shire Sussex. It scarcely can be considered equal to the rose, the second flower dedicated to the Virgin.

Springing from the blood of Adonis, the rose was Aphrodite's flower. It was brought to the northwest of Europe before Christ and in England evidently had become native more than four centuries before that fatal altercation in the temple-garden in London:

Sent between the red rose and the white,
A thousand souls to death and deadly night.

From Pliny the Elder, the derivation of the name Albion comes from the white rose: *Albion insula sic dicta ab albis rupibus quas mare alluit, vel ob rosas albas quibus abundat.* (Hist. Nat. IV. 16.)

It will be seen from the magnificent rose-decorations in stone which adorn the northern portal of the cathedral at Upsalia, that the first apostles of Christianity came into Scandinavia from England. Since the earliest times the rose has been a church symbol and, before the introduction of Christianity, was considered a mystic flower in heathen Germany and Scandinavia. The most celebrated rose-bush in heathendom was planted by Ludwig the Pious (778–840).

According to another legend another rose-bush stood in the same place in the time of Karl the Great, which for a thousand years has sent forth new shoots but still possesses the same root-stalk from which our heathen ancestors plucked roses.

The rose was under the especial protection of the dwarfs and fairies. That the dwarf Laurin was king of rose-gardens, we read in "The Little Rose Garden," or King Laurin in the "Old Book of Heroes," a collection of old heroic songs.

An old Christian legend which Sir John Mandeville relates in his book of travels, describes the origin of roses: Between Bethlehem and a beautiful church which stands on the east side of that city, is the *Ager floridus* (acre of flowers). In this place once a respectable young lady falsely accused of unchastity, was condemned to be burned to death. When the fire began to blaze around her she prayed to our Lord that so truly as she was innocent He would help her by His merciful favor. As she prayed thus, she walked in the fire which immediately was extinguished, the brands transformed to red rose-bushes, and the unburned pieces of wood to white rose-bushes, full of blooming roses. These were the first rose-bushes, white and red, ever seen. Thus by the grace of God the virgin was saved, and hence this acre was called the *Ager floridus*.

Since then the rose has been the martyrs' flower. The sainted martyr Dorothea (whose symbolic flower is the blue hyacinth, *Hyacinthus orientalis*) sent the notary Theophilus a bulb with roses from Paradise, and roses sprung from the plain everywhere the blood of the Christian knight wet the ground.

The white as well as the red rose appears very early as a symbol and attribute of the Virgin Mary, and was received as such by St. Dominicus (1170–1233, canonized 1233). He established to the memory of the Mother of Mercy's life, the rosary-prayer in which the prayers are as emblematical as the roses.

A kindred legend (*La Fête*, Rouen, 1499) tells how a steward having collected his master's tributary penny was passing through a woods in which strolling thieves were lying in wait, when suddenly he remembered that he had not prayed the *Psalterium Marianum*, as becomes a pious Christian. While he knelt, lost in thought, the mother of our Lord appeared and placed on his head a wreath in which at every time of the *Ave Maria* a rose bloomed and from which such a wonderful light streamed that the whole forest was illumined. The petitioner himself was not aware of the heavenly phenomenon but the thieves saw it and dared not rob him.

As in the north the flowers once sacred to Freyja were dedicated to the Virgin, so the two gods of Walhalla, Baldur, and Heimdallr gave place to John the Baptist, whose festival calling to mind the ancient worship of the sun, throughout all Europe is celebrated at the time of the summer solstice and is yet national in many localities. In the old German and French calendars this saint bore the same title, "The White," with which both the northern gods were designated as impersonations of the sun. Great yellow or white flowers, shaped like the disc of the sun, were dedicated to Baldur, and so it happened that hypericum (*Hypericum L.*) was the Baptist's flower. In old herbals it was called "*Fuga Daemonum*" because of its power to banish witches and evil spirits, an attribute which it shares with the trefoil

(*Trifolium L.*), the vervain (*Verbena officinalis L.*) formerly also called *heiliges kraut* (sacred herb), and no doubt used for miracles and conjurations, also with the dill (*Anethum graveolens L.*) near which witches cannot approach.

The leaves of two varieties of hypericum (common *Hypericum perforatum*, and the four-cornered *H. quadrangulare L.*) have fine pellucid points, which, the legend says, the devil tipped with needles, bringing to mind Baldur, pierced through by Loki with the mistletoe.

The dark, red-speckled roots, which in many regions of Norway are yet called "Baldur's shrub" and "Baldur's forehead," are now frequently called "John's blood," since the dark red specks first appeared on the anniversary of John's beheading. Baldur's blood was the old northern name for the daisy (*Bellis perennis L.*).

The different varieties of the heliotrope *Helianthus L.*) came in later times to Europe from Mexico and Brazil. In a window in the apses of St. Remy's Cathedral at Rheims is a picture painted on glass, from the twelfth century, representing, besides the Crucified One, the Holy Virgin and St. John with halos on whose outer circles these heliotropes are shown, all looking toward the Savior, their true sun.

Rosemary (*Rosmarinus officinalis L.*) always has stood in high favor. Its Danish name elegrin in South Europe leads one to expect a northern legend. In Southern Europe the rosemary is plaited in the bride's hair. It is also used to sprinkle holy water on the coffin in which with other flowers it is used for decoration and is carried in the mourners' bouquet. It is usually planted on graves. Hung on the entrance to the house or porch, it brings good luck to the household and banishes thieves. Besides, it possesses the power of renewing youth. There is a tradition that a very old, queer, shriveled-up queen had been helped by means of a recipe which she left in exact detail to her heirs: Six pounds of rosemary crushed in a mortar, mixed with water, to be bathed in three times a day.

The seed of a common variety of fern (*Pteris aquilina L.*) was supposed to possess the power of making one invisible.

On St. John's night when the spirit world is supreme and the fairies dance their rounds, at twilight there springs from this fern a wee, blue floweret, which boldly comes into the circle and at midnight, scatters a wonderful seed, and then immediately vanishes. While it is yet falling, it must be carefully gathered in a white cloth never used before. But the gatherer must protect himself from the fairies which guard the seeds and not mind twitching and pinching. The shadow of the mountain-ash is the favorite retreat of the friendly day-fairies. Branches or little crosses of the wood of this tree protect the house and barn from all bad spirits. In a northern myth the mountain-ash is called "Thor's helper," because it bent over at the touch of this god when, on his way to the giants' land, he wished to pass a river which a witch had caused to rise. Hence this tree was honored by all the Scandinavians. In Modrufell, on the north coast of the island, stood or indeed yet stands, an old mountain-ash which on Christmas eve was adorned with torches that no storm could extinguish; on the Orkney Island was a tree yet more wonderful, with which the fate of the island was so bound up that it would pass into another's possession if ever a leaf were carried off. In Wales like homage is paid to this tree. There it is found in church-yards as commonly as the yew-tree among the English. Little crosses of this ash formerly were distributed at certain festivals as a protection against evil spirits.

Also the hazel-tree (*Corylus Avellana L.*) is under the guardianship of fairies and possesses mysterious strength. From it magic wands were cut. The magic wand was used not only in search for mine-lodes and springs, but also served for the discovery and pursuit of thieves. Vallemont tells of a peasant who by the help of a magic wand followed the flight of a murderer forty-five miles by land and thirty by sea, and at last overtook the criminal.

According to the superstition of the mountaineers, the magic wand was swayed by gnomes under whose protection the metal treasures of the earth and many rich galleries have been disclosed by the songs of these little creatures at night on the lonely moor.

Woman's Council Table.

COLOR IN HOUSE DECORATION.

BY CANDACE WHEELER.

THE element of beauty in the house was an accident until very recently; a result of the softening and beautifying effect of time or of harmonious human living. Where it existed, it was felt as a mysterious charm belonging to the home; something which pervaded it, but had no separate being; an attractive ghost which attached itself to certain houses, or followed certain people, but came by chance, and was a mystery which no one understood, but every one acknowledged.

This mysterious something that distinguished particular rooms and made beautiful particular houses, was the charm of color; color used in fair proportions and possessing sympathetic qualities, but applied without definite knowledge, and therefore without certain results.

Occasionally the tones had been softened and harmonized by a perspective of years; as hues in a landscape are harmonized by atmosphere and distance. If truth were told, however, this beautifying effect of time has been generally resented by the average householder and ruthlessly swept aside as often as occasion offered.

The laws of color, used in such masses or spaces as are necessary on walls of rooms, or in house interiors, even now have been scarcely formulated, only the most fundamental having become a part of human knowledge.

The greatest possibilities of beauty derived from this element of tint belong to but the few "born colorists" of the world—to whom it is a natural language, and who scarcely know how or wherefore they are guided to sure results.

What is called among painters the *color sense*, is much more rare than that other natural endowment or susceptibility known as an ear for music, and yet the one is to the eye precisely what the other is to the ear, an instinctive knowledge of the laws which govern harmony.

The "born colorist" is one who without special training, or perhaps in spite of it, can unerringly combine or oppose tints which charm the eye and satisfy the sense. Even among painters this is by no means a common gift, and it is almost more rare to find a picture distinguished for its harmony and beauty of color, than to see a room in which nothing jars and every thing works together for beauty. It seems strange that this should be a rarer personal gift than the musical sense, since nature apparently is far more lavish of her lessons for the eye than for the ear. The tones of the octave certainly exist in the world, but they have been gathered from widely different substances, and carefully linked in order and sequence by human ingenuity, while to the painter, harmonies occur, and sequences follow each other not only over the great surfaces of land and sea and sky, but in the tints and shadows and reflection of every flower and plant and tree. The object-lesson begins when we first open our eyes upon the world and continues through all the circle of sensation and experience which makes up our human lives. I have said that our first teacher in color is nature, and I might go further and say that an intelligent study of the distribution of tints in the natural world will make a successful colorist; but it must be an intelligent, broad, and philosophical study; not a partial one. The whole of the art is founded upon natural laws, but it is very possible to misread or misinterpret them by only partial observation. Principles of masses and spaces and gradations must underlie all accidental harmonies and effects; just as in music the simple strong under-chords of the bass must be the ground for all the changes and trippings of the upper melodies.

The principles and laws of beautiful color, so far as we understand them, correspond curiously to the principles of melodious sound. It is as impossible to produce a beautiful effect from one tone of color, as to make a melody upon one note of the harmonic scale; it is the skillful variation of tone, or opposition of tint, which gives an exquisite satisfaction to the eye. In one

art, sequence produces the effect upon the senses, and in the other, juxtaposition. There is no need of a different nomenclature for the qualities peculiar to the two; scale, notes, tones, harmonies, the words express effects common to both, but color has this advantage, that its harmonies can be *fixed;* once expressed they remain as a constant and ever present delight.

In applying principles of color to house decoration, the first and most important one is that of gradation. The strongest, and generally the purest, tones of color belong naturally at the base, and the floor of a room means the base upon which the scheme of decoration is to be built. The carpet or floor covering should carry the strongest tones. If a single tint is to be used, the walls must take the next gradation, and the ceiling the last. These gradations must be far enough removed from each other to answer any requirements of light or depth, but not far enough to lose their relation. The connecting grades must be easily imaginable, and the relation between them perfectly apparent. These three masses of related color are the groundwork upon which one can play infinite variations.

The tint of any particular room should be chosen with reference not only to personal liking, but first of all, to the quantity and quality of light which pervades it. A north room will require warm and bright treatment. Warm reds, and golden browns, or pure gold colors, especially in curtains, will give an effect of perfect sunshine in a dark and shadowy room, but the same treatment in a room fronting the south would produce an almost insupportable brightness. Interiors with a southern exposure should be treated with cool, light colors, blues in various grades, water greens, and silvery tones which will contrast with the positive yellow of sunlight. Rooms with an east or west light may carry successfully tones of any shade, without violating fundamental laws.

I have already given the scale in which color should be used upon floor, walls, and ceiling, and with this, and reference to direction and amount of light, one may begin to indulge in the personal fancies which give originality and individuality to a home.

After the masses of color are properly distributed, comes the enjoyable work of embellishment; of intensifying it in one place or softening it in another; of arranging contrasts which will enhance the value of each of the tints contrasted.

If the walls are hung with paper, or inexpensive textile, the change of tone may be obtained in their design, but it is not safe to depend upon hangings of the ordinary class for change of tint.

Knowledge of the laws of color does not enter largely into general manufactures, and the contrasts obtainable in paper-hangings and chintzes, are too crude and inartistic to make good walls; except in the safe and frequent examples of printing in one tint—a darker design upon a lighter background. These give a soft general effect, and the relief to the eye produced by gradation of tone.

This matter of variation without contrast in wall surface, is one of the most important in house decoration. Some difference of tone there must be in large, plain surfaces which lie within the level of the eye; or the monotony of a room becomes fatiguing. A plain, painted wall, may, it is true, be broken by pictures, or cabinets, or bits of china; any thing, in short, which will throw parts of it into shadow, and illumine other parts with gilded reflections; but even then there will be long plain spaces above the picture or cabinet line, where blank monotony of tone will be fatal to the general effect of the room.

It is in this upper space, upon a plain painted wall, that a broad line of flat decoration should occur, but on a wall hung with paper or cloth, it is by no means necessary. Damasked cloths, where the design is shown by the crossing of woven threads, are particularly effective and satisfactory as wall coverings. The soft surface is luxurious to the imagination, and the play of light and shadow upon the warp and woof interests the eye, although there is no actual change of color.

Too much stress can hardly be laid upon the variation of tone in wall surfaces, since the four walls stand for the atmosphere of a room. They are what the eye constantly sees and feels, and one might almost as well be shut up in the dark as to have an absolute blank presented on every side, to that most active minister of happiness, the eye.

Floor coverings, on the contrary, are better in what are called solid colors, and there is philosophy in it as well, since it is pleasanter to be unconscious of one's footing than to have the attention constantly attracted by

change of tint, or even of tone. A good wood floor is in some respects the best possible one for a living room, but unless it be stained, or partially covered, the whole scheme of color in the room must be subordinated to it, and instead of a simple problem, it becomes rather a complex one. The fact however remains that a hard wood floor, well filled and finished, and carrying one large or several small rugs, fine in themselves and not *out* with the general color of the room, is quite the most satisfactory foundation for general purposes. But in this, as in all decoration, details, based upon general principles of color, are quite within the power of the average home-maker.

ONE TRUTH IN LIFE.

BY LILIAN WHITING.

IT is such a privilege to be able to say a word to girls through the happy medium of THE CHAUTAUQUAN, and my sense of personal sympathy—I had almost said personal presence—is so strong, that I pause in a retrospective glance over eleven years of active service, in its way, and ask myself what drop of distilled wisdom, what truth of significance, do I there find that I may venture to offer to the girl standing on the threshold of all these great forces that make up modern life.

Out of it all I find the one most real, most reliable, and most potent fact to be this: that the Divine help is temporal as well as spiritual; that it is the one most practical force in this world; that spirit *does* control and predetermine the things of sense; that the invisible powers are they that shape life. But now my one earnest desire is to try so to illustrate this conviction, that it will hold a certain illumination and stimulus, and not fall like the dead weight of those trite assertions we are accustomed to call cant. And still illustration by narration of personal experiences in detail, would not give the kind of emphasis I may venture to hope to bring. Shall we not dwell for one moment on a stanza of Mr. Whittier's where he says:

> We shape ourselves, the joy or fear
> Of which our coming life is made;
> And fill our future's atmosphere
> With sunshine or with shade.

What is this but the poet's expression of the shaping power of thought, of its creative force; and thought seems to me one of the mediums through which that beautiful spirit which we name Divine influence may flow into us. It is a great truth that the apostle touches when he tells us "Whatsoever things are true, are just, are lovely, and of good report,—*think on these things*." Now by doing precisely this we put ourselves into what I may venture to term the receptive condition toward that positive force we call the good. Modern science is recognizing the reality of thought currents. We have yet no spiritual chemistry to analyze entirely for us the elements, but we all know that the magic of a cheerful and amiable mind fairly transforms a roomful of fretful and discontented people. May we not follow the results of this fact into outward life?

Let us suppose that a girl, after having left school, seeks self-support as a sales-woman in a store. At first the remuneration is small, the girl looks at the time she gives, and the weariness and doubtless the many phases of annoyance, and compares them with the small weekly stipend, and she begins to feel discouraged and discontented. Now let us apply our rule, and see if it be not an unerring test and reliable aid. *God's help is temporal as well as spiritual.* Through a series of circumstances over which, in the partial unconciousness of childhood and early youth, you have had no control, you find yourself where you are: a girl of eighteen or twenty, let us say; fairly educated, with intelligence, and health, and the fine aspirations that characterize the American girl. You see the girl of wealth and apparent happiness and freedom far greater than your own. Again, you see the girl of the more crude and defective (I do not like to use the term "lower") classes, with less opportunity than your own. But your point of departure is just this present. Now may we

not lay hold on one or two truths here that will help us? First, is it not a great good fortune to recognize that work is not so much drudgery as it is development, and that to have the work given us to do, is quite apart even from its remuneration, something for which to be thankful? We remember Mrs. Browning's lines:

Get work:
Be sure 'tis better than what you work to get.

Why, if we are getting into our hands a trade, or an occupation which we are by and by to become accomplished mistresses of, we have a possession that is our capital. And unlike money in a bank, it is a capital that no one can take from us. When the young sales-woman becomes so swift and accurate with her accounts, so nimble with her fingers, and so engaging in manner that her individuality attracts trade to her department, she has done more for herself than if she had laid up one thousand dollars in the bank. Or suppose she is a typewriter, a dress-maker's apprentice, or a compositor, the same rule holds true. The day that she becomes the accomplished mistress of her occupation, that day she becomes largely the mistress of her own fate; she has something in her hands that the world of activities needs, and to some degree she can control the terms on which she serves, to some degree, let me repeat, because humanity is all interdependent; no one of us, happily, is wholly free from mutual obligation, and no one of us can altogether dictate the terms by which we serve or are served. When, in my own case (if you will pardon me a personal allusion), I began journalistic work on $10.00 a week, I felt, "I would gladly give twice that, if I had it, for the privilege of doing the work for the education and enlargement of life it is to me." And I have always felt that in our work, as young women, we must recognize this great truth, that it is a signal benefit to have the work to do and that often to get work is better than what we work to get. I should not dare assert this theoretically if I had not tested its truth practically. Now that deepest truth of all, that the Divine help is temporal as well as spiritual, is that which enters, especially, into the working life of self-support. And I venture to believe one of the first conditions of receiving this aid is to keep the thoughts on things elevated and noble; to dwell on the good and not on the evil in our associates or our surroundings. Truly, out of the heart are the issues of life. And this modern scientific discovery of the potency of thought currents reveals how the quality of our thoughts, of our inner life, as we call it, attracts good people, and pleasant and helpful circumstances, or the reverse. Now I suppose this is the philosophy of the benefit in the reading of the Bible. The great explorer Stanley tells us, in his book which has thrilled two worlds, how, in the midst of the well-nigh fatal hardships of his journey through the Dark Continent, he read his Bible and called on and relied on the Divine help. It was more potent to him than servants or weapons.

I look from my window as I write, on the electric cars gliding by. A slight wire connects the car with the great storage of electric power above. Without this connection all the electricity in the universe would not move the car. Now it seems to me this is a type of the volition of our lives and the infinite Divine force ready to help us. The wire of connection is prayer. Through faith and belief and love we receive this potent force. Through keeping the mind so that we think on those things which are pure and lovely and of good report, we grow into that atmosphere and make it our own.

All our lives, in a true sense, are apprenticeships. We are placed in this world to learn, "to grow," as Margaret Fuller well said, and our work seems to be the appointed means of enlargement and elevation, and this is assured by elevating our work by this recognition. Duty is not drudgery. Christ's help, temporal as well as spiritual, redeems it. And we all remember that the highest and noblest life the world has ever known—that of Jesus—"came not to be ministered unto, but *to minister*."

STRANGERS IN BOSTON.

BY MARY REES MULLINER.

THE sensations of a young woman alone in a great city, are among the saddest that can be known or imagined. The loneliness, the knowledge that dangers, seen and unseen, await her, and the feeling of uncertainty that besets her, conspire to make her a prey to the bluest of the "blues."

Yet there are hundreds of such travelers entering our sea-ports daily, from the provinces and from Europe. Some have left pleasant homes, and expect to find their counterparts in this land. Others have come from where luxury is unknown, and newspapers, and the knowledge gained from them, are far beyond reach.

Coming into Boston, with money nearly or quite spent in the unexpected expenses incident to travel, bewildered by the bustle and confusion around her, and anxiously looking for her baggage to have it passed by the custom-house officers, how welcome to the weary immigrant must be the sight of a little blue badge, on which are printed the words, "Traveler's Aid. B. Y. W. C. A." and the sound of a cheery voice, asking if the speaker cannot do something to help her.

There is a haven of rest then opened to her, that she enters thankfully. Miss Blodgett, the agent, inquires into her circumstances, asking if she has friends in the city, if she expected them to meet her, and in a few moments, the lonely one is pouring her difficulties into a sympathetic ear.

If there is no tie of kindred or friendship drawing our young friend to this country, and she has come to better her fortunes and to make a home for herself, Miss Blodgett conducts her to the Employment Office in the Berkeley Street Home. If needing rest, here she can remain, at nominal charges, for a time, and then she can readily find a place with good wages in a home where she will be sheltered from evil. She may not need to take a rest, but is ready to go immediately into service, as happened a few days ago, when a satisfactory engagement was made within three hours from the time the steamer arrived, and the girl from the provinces stepped into a good home, instead of losing herself in the city, for she was without money or friends.

It is not only places for house servants that are obtained, though it is but just to say there is a greater demand for them than for any other class of workers, but there is a registry for stenographers, clerks, nurses, housekeepers, dressmakers, and all the so-called higher grades of work. Best of all, the superintendents of the employment bureau really interest themselves in finding the proper niche for each one, and often succeed in doing so.

Perhaps a stranger comes from over the seas, whose only weapons for fighting "the wolf" are a pair of strong hands, but these untrained to work as it is done in the modern house. For her, the Training School opens its doors, and entering, she is given board and lodging free, for three or six months, while, under an English matron, she is taught to do all kinds of housework, cooking, serving, sewing and mending, not neglecting her soul and mind as she is encouraged to lead a useful and Godly life, making use of all her faculties.

There is a great demand for the graduates of this school, and instances might be given of girls coming here directly from the ship that brought them over, and, after their term of service, becoming self-respecting and respected members of society.

Oftentimes the traveler has the address of friends, not always a correct or intelligible one, by the way, and the agent need only guide her there. Others expect to go to other places, and are advised in regard to telegraphing, and given information as to the journey.

One case in point illustrates the value of the work. Miss Blodgett had hesitated about speaking to a well-dressed, intelligent looking young woman, whom we may call J. M., but she finally did so. She had a through ticket to New York, and from there was going to a town in New Jersey, about thirty miles out, to her brother's home. She seemed to have no idea of what it meant to land in New York, alone, and find her brother not at the boat to meet her. Miss Blodgett advised her to telegraph to her brother, telling her

he would not be likely to know when she would come, but she insisted she would take the risk of it. Finally, after explaining the terrible nature of the risk, by delicate questioning, the agent found that J. M. really had not the money to pay for telegraphing. To loan the necessary amount, and send the message, was but short work, and after receiving full directions as to her journey, J. M. was sent on her way. But imagine what would have become of her, if she had gone on without money.

The good accomplished by this work is immeasurable, and one wonders how it can be possible it was not thought of many years ago. Strange to say, the agent has had to work against much opposition, but finally, by steadily showing the real nature of what she wanted to do, she has won the confidence and co-operation of the steamship companies and their employees. Now, those on the boat look out for young travelers, and urge them to remain on board until she can get there. As she meets about fifty steamships each month, and two or three may get in at one time, the value of this co-operation is at once evident.

Let it not be supposed, however, that the work of the Boston Young Women's Christian Association is only to the needy foreigner who comes to our shores. There are two homes, accommodating about three hundred boarders, most of them young women under thirty years of age, and representing every branch of industry, including students. The home-like feeling is very noticeable, even to the summer transients, who by hundreds, come here in preference to a hotel. Applications for rooms are much in excess of the supply, but when so desired, the superintendent recommends houses outside, and makes the stranger feel she is welcome to all the privileges of the home, the reading-room, and social services, and that, if she is ever in need of friendly counsel and aid, the officers of the association stand ready to do all in their power to help her solve life's problems.

A word more as to the department of social purity and temperance. An earnest worker has given heart and strength to this work on the streets of Boston. Of a winsome presence, she has gained great power over many thoughtless girls, who had else been ignorant of what, for their own safety, they needed to be most intelligent. Leaflets and papers are distributed in large numbers, and they do not meet with the fate of many other tracts, that of being thrown away, for policemen say to this missionary, "How do you manage to get the girls to keep your papers? I haven't found half a dozen on my beat."

Passing along by the Back Bay, Miss C. saw a woman walking near the water's edge, with a look of desperation, and kindly asked her what she was doing. "Looking for a good place to jump off," was the reckless reply. "Oh," said Miss C., "that isn't a good one, come along with me, and I'll help you find a better place." The ready wit won the confidence of the poor outcast, and she was soon taken to a better place, from which she did not want to jump into a suicide's grave.

In byways and lanes, in the crowded streets, and at factory doors, wherever the young are found needing wise and motherly advice, this Christian lady works and sows the seeds of a harvest that will surely be well pleasing to Him who said, "Blessed are the pure in heart, for they shall see God."

A FEW WORDS FOR THE CAGED.

BY OLIVE THORNE MILLER.

OME kind soul longing for a "mission"—some latter-day Dorothea Dix—ought to take up the cause of cage birds. No person should be allowed to own a captive until he or she had been trained in the care of it. It is easy, with a little pains, to make a bird so happy and contented that he prefers his sheltered and easy life to the hard work and dangers of freedom. Yet how much the little creatures suffer every day from the carelessness and ignorance of the people about them!

One or two suggestions for the health and happiness of our little friends in feathers, I wish to make. First as to a little variety in their lives. It is always a pleasure, and it is easily possible, if one cares enough to take a little trouble, to let a bird have the freedom

of a room for some hours every day. If food and water are to be had only in the cage, he will soon learn to go home, and almost every one is quite contented to stay there after having an outing in the morning. To arrange a cage conveniently for this purpose a long perch is needed. I use "dowelling," procured of cabinet makers or at house furnishing stores. A piece of this, two or three feet long, thrust through the open door and between the wires at the back of the cage to hold it steady, makes a nice place to alight on. The birds like a door-step, and it is much easier to come to a conspicuous perch than to find and enter the door on the wing.

I should like also to speak of the ordinary arrangements for bathing. Nothing can be more absurd than the long, narrow cups furnished with cages for this purpose. One would think the birds laid themselves down straight in their bath as we do, and indeed they would be obliged to do so, to get much good out of the ridiculous things. They should have a round, shallow dish; a cat bird needs one at least the size of a dining plate, and larger is better. It should have an inch and a half of water, for a bird of that size, with an edge that he can stand upon, and it should not be slippery so that his footing will be insecure. The best I have been able to find is a suitable sized, rough, earthen flower-pot saucer, and this is exactly what they like. But if it cannot be found large enough, the next best is a deep, pressed tin pie plate, with a flat edge, painted with oil paint on the inside, and sanded while the paint is wet. Enough sand will stick to the paint to make a good foot-hold, and this is perfectly satisfactory.

So long as cage doors are made of a size to admit only the ordinary cage bath tub, the bath must be given outside, or the cage must be lifted off its own foundation, when its construction will allow. Another way to manage the bath when the bottom of the cage does not come off, is to put the cage on a table beside an empty cage which covers a bathing dish. In this one there must be no perches or your bird, once in, will be apt to stay. The doors of the two cages, both open must be brought close together, and a long perch passed through both doors. The bird, seeing the water, will naturally go to the perch nearest to it and that of course will lead him into the annex, or bath room. After bathing he goes upon the only perch there, and is soon drawn, by the higher perches he sees in his own cage, to return to it; then you close the doors and return him to his place. In this way you can easily give a bird a great pleasure and benefit without letting him out in the room.

A word or two as to food aside from the common canary seed and mocking-bird food, which dealers prescribe for all birds, according as they are seed or insect eaters.

Birds of the grosbeak family need always a dish of canary seed and another of "rough rice" (so called by bird dealers) which is simply common rice in the husk; they should have also a little hemp seed scattered over the ground on the cage floor. Like most other birds, too, they should have whatever green food they prefer, and in this they have strong, individual tastes. Grapes are usually acceptable, sorrel leaves, or a slice of apple when nothing else can be procured. Huckleberries and the wild "poke berries" are liked by many birds. They all enjoy picking berries from the branch for themselves, though most of them will take tid-bits from one's fingers. Raw green peas are an acceptable addition to the fare of many birds, and the dried currants of the groceries, soaked several hours till soft and plumped out, are greedily eaten. Worms, too, or tiny snippings of raw beef every day are welcome, and good for the insect eaters.

Birds that have been tamed are exceedingly fond of coming to our tables, and selecting what they prefer to eat. It is very amusing and surprising to see what they fancy, but it is in nearly every case a mistake to allow it, and I believe is sure, sooner or later, to be fatal. Parrots and cockatoos are in much better health if kept entirely upon seed and water, with perhaps a little fruit or "green stuff" as dessert.

OUR GRANDMOTHER'S MANUAL.

BY JOEL BENTON.

HAVE before me a curious and amusing book. It is fashioned somewhat elegantly, after the manner of the once popular annual, with frontispiece and vignette, and is bound in full morocco. The title of it is "The Young Lady's Own Book: A Manual of Intellectual Improvement and Moral Deportment." It was published fifty-five years ago by "Key & Biddle," of Philadelphia, and the author, who keeps his name in reserve, had already published "The Young Man's Own Book." His excuse for preparing this work is, that most of the books written "for the use of the fair sex" are of "rather a frivolous character." To give something in their place possessing more solid qualities was therefore his aim in writing.

The topics treated are "The Employment of Time," "Causes of Female Influence," "Reading," "The Young Ladies' Library," "On Letter Writing," "Propriety of Dancing," "Evils of Card Playing," "Government of the Temper," "Choice of Friends," "Dress," "Decorum," "Delicacy," "Female Duties," "Needlework," "Keeping of Home," "Mental Cultivation," and many others. These essays are not all by the author; some are borrowed from contemporary writers, but all are exceedingly well written. It impresses one, on looking it over, that certain indications which this little manualgives of the changed ideal for woman, set up in the present time, may make a few extracts from the book interesting. The writer says:

Domestic life is a woman's sphere, and it is there that she is most usefully as well as most appropriately employed. . . . The mind of woman is, perhaps, incapable of the originality and strength requisite for the sublime. Even St. Cecilia exists only in an elegant legend; and the poetry of music, if often felt and expressed, has seldom been conceived by a female adept. But the practical talents of woman are far from contemptible. . . . They should not grasp at too much, nor be content with superficial attainment; they should not merely daub a few flowers, or hammer out a few tunes, or trifle away their time in inept efforts, which at best claim only indulgence; but they should do well what they do attempt, and do it without affectation or display.

Gentleness, willingness to listen in conversation, and an expression of dependence on the other sex are commended. Of fashion the writer says it is a mistake to suppose that it is "a criterion of elegance":

The modes of fashion are entirely conventional, and are often as ungraceful as they are capricious. . . . We may smile at the strictures of *The Spectator* on the patches of his day; but the coiffure of this century has vied with the cushion of the last, and the dimensions of our own petticoats have sometimes seemed to threaten the re-instatement of the hoop. . . . But breeding is quite a different thing. It is without affectation and without constraint. It is unobtrusive and unpretending. . . . We often see women who have lived much in society very deficient in this criterion of grace. And we can quite understand the remark of a really high-bred woman on a candidate for fashionable celebrity: "Yes, she is very pretty and very pleasing, but she wants repose."

Upon education the author remarks:

What a woman knows is comparatively of little importance to what a woman is. . . . A woman is excused from all professional knowledge. . . . Thus men study in order to qualify themselves for the law, for physic, for various departments in political life, for instructing others from the pulpit or the professor's chair. . . . Now as a woman can never be called to any of the professions, it is evident you have nothing to do with such studies. . . . Men have various departments in active life; women have but one, and all women have the same, differently modified indeed by their rank in life and other incidental circumstances. It is, to be a wife, a mother, a mistress of a family. The knowledge belonging to these duties is your professional knowledge, the want of which nothing will excuse. Literary knowledge, therefore, in men is often an indispensable duty; in women it can be only a desirable accomplishment.

The world has evidently moved a little since the above sentences were written; and,

though they were strictly orthodox in their time, the writer probably had no faint conception even, of what industrial education and social changes were before him. The step from centuries ago to Andrew Jackson's period, in whose presidency this little book was issued, seems not so long, in some respects, as the one from that time to this. What the writer of it would have thought of Vassar College and its kindred institutions, it is not perfectly easy to conjecture.

The Young Lady's Library, or what it should be, receives a special chapter. The works of Mrs. Barbauld, Mrs. Hemans, Miss Taylor, Miss More, Mrs. Chic, and Miss H. Adams are "cordially commended for their moral tendency as well as for their literary excellence." A select library is outlined which can be recommended "without reserve," as "suitable for a young lady's reading." In the list we find:

HISTORY AND BIOGRAPHY.

Robertson's History of America; Robertson's History of Scotland; Robertson's History of Charles V.; Frost's History of Ancient and Modern Greece; Botta's American Revolution; Marshall's Life of Washington; Goldsmith's History of England [the complete work]; Rollin's Ancient History; Scott's History of Scotland; Scott's Tales of a Grandfather; Plutarch's Lives; Irving's Conquest of Granada; Irving's Life of Columbus; Life of John Ledyard; Life of Patrick Henry; Kames' Elements of Criticism. Frost's condensed edition; Valerius, A Roman Story [a fiction, but full of historical and moral truth]; Redwood, by Miss Sedgwick; Alison on Taste; The Spectator; The Rambler; Paul and Virginia; Our Village by Miss Mitford; Wirt's British Spy.

MORAL AND RELIGIOUS WORKS.

Chalmers' Works; Extracts from Fenelon's Works; Massillon's Sermons; Bourdaloue's Sermons; Taylor's Holy Living; Taylor's Holy Dying; Taylor's Life of Christ; Law's Serious Call; William Penn's Works; Paley's Works; Dick's Christian Philosopher; Dick's Philosophy of a Distinct State; Dick's Philosophy of Religion; Alexander Watson; Jenyns; Leslie; and Paley's Evidences of Christianity: in one pocket volume.

These writers are of various Christian denominations, but they all agree in eloquently urging upon us the great duties of religion and morality.

POETRY.

Milton's; Cowper's; Walter Scott's; Campbell's; Darwin's; Bryant's; Wilson's; Southey's; Wordsworth's; Bowles'; Coleridge's; Kirke White's; Howard Barton's; Milman's; Hillhouse's, viz., Hadad and Percy's Masque.

Very few of these titles are seen in a young lady's library to-day, and of some of them, even the character and history as well as the authors are forgotten. But one may venture to say, judging the unknown from the known, that not one of them could minister to "frivolity."

The author of the manual does not object to a moderate and discreet use of dancing. He realizes that it has advantages, and "is at once a graceful, healthful, and delightful accomplishment." He does not specially enjoin the practice, but allows it, and simply protests against the "vulgar and boisterous" kind, and excess in the practice of the amusement. After giving a good deal of wise advice concerning cards, he admits that card-playing is so well established that one often cannot, "with ease and propriety," abstain from playing when asked to give assistance. He says:

When you are so situated, your complying with the occasion may be both allowable and proper, provided the stakes are but trifling, your tempers are not ruffled, and what you win or lose is agreed to be given away in charity. By this means, perhaps, you may "make to yourselves friends of the mammon of unrighteousness."

There is certainly a stretch of liberality in the above advice, which, in so moral a censor, is inconsistent and startling. Of the church fair he speaks with a slight note of warning:

We may, some of us, question altogether the propriety of young women offering their gay wares at a public mart, or exacting a guinea for every bauble; we may think that they might spend their time more profitably than in making heart's-ease pin-cushions, or wafer-toys; but if they are to do these things, let them do them without effort or affectation. It is the importance assumed on such occasions that is the chief cause of offense.

No chapter, for a wonder, is given to either courtship or marriage; but the way in which young men should be received and treated, and the strict attention of wives to their husbands' wants and happiness are incidentally discussed. On the latter point the book says:

Obedience is a very small part of conjugal

duty and, in most cases, easily performed. Women have, indeed, not much cause to complain of their subjection; for, though they are apt, very inconsiderately, to deliver up their right of self-control, they suffer from this rashness, on the whole, less frequently than might be expected. A woman must, however, make her conjugal duties her first object. She must not think that any thing will do for her husband,—that any room is good enough for her husband,—that it is not worth while to be agreeable when there is only her husband,—that she may close her piano or lay aside her brush, for why should she play or paint merely to amuse her husband? No! She must consider all these little arts of pleasing chiefly valuable on his account,—as means of perpetuating her attractions and giving permanence to his affection.

Speaking of the young, unmarried lady, the manual says:

Many are of opinion that a very young woman can hardly be too silent and reserved in company.... In your father's house, it is certainly proper for you to pay civility to the guests, and to talk to them in your turn with modesty and respect if they encourage you to it.

Of a young lady who has been long in society, it is said respecting conservation:

It is not, however, by effort that she will succeed, nor by mere volubility that she will render herself agreeable. Some women seem to think time lost when they are not talking. But soliloquizing is not conversation. In women too, an attempt at display is always disagreeable, and even brilliancy will not atone for it. It is thought bad enough for her to write octavos,—what must be thought of her if she speak folios?

Our writer says under the head of "Female Duties":

Respect to ministers is both a religious and a social duty; but one, unhappily, too little understood and practiced.... It is a want of this sentiment that renders young women more fastidious than they are teachable, fonder of comparing the merits of different ministers than of listening to their instructions, and more ready to carp at what they do not like, than to gather good from what they hear.

But of this manual of something over three hundred pages, crammed full of advice, one might go on selecting much farther; but it is the spirit of the book, chiefly, that I have tried to catch. Its advice on letter-folding in these days of envelopes is of course outlawed. "Keeping at Home" is a chapter based on Scripture. The virtue of this domesticity is strongly enforced. The idea of rigid feminine subordination is stringently set forth all through by this writer, and this account may well be concluded by a paragraph relating to it. The book says:

It must be allowed that literary ladies have not been always very prepossessing. The disciple of Woolstoncraft threw off her hat and called for a bootjack; and imagined that by affecting the manners of the other sex she should best assert her equality with them. The female pedant appears in a disordered dress, and with inky fingers, and fancies that the further she is removed from feminine grace, the nearer she approaches to manly vigor. And we cannot wonder that, with such examples, men should prefer proficients in housewifery to smatterers in science; and that they would rather see on their wife's table Mrs. Dalgairns on Domestic than Mrs. Marcet on Political Economy.

KEEPING A DIARY.

BY MARY LOWE DICKINSON.

EARLY or late, and usually quite early, there comes this question into the mind of nearly every young girl, and it comes especially on anniversary days when the inner life makes more or less effective demands for perfection, when she means to do a little more and to work a little harder, to be a little better than she has ever been before. Those of us who have to deal with young girls are very apt to hear this question: "Would you advise me to begin journalizing; do you think it desirable to keep a diary?" And this year in particular from young girls widely scattered, some of them down by the Atlantic Coast and some of them by the Pacific and others dwelling in the region of the Rockies, half way between, the question came so many times that I have de-

cided to put the pith of the various answers into one little paper, thinking that possibly those who do not belong to my very numerous family of girls may find an answer in it.

First of all let us look at some of the disadvantages of journalizing, for these are more numerous than at first glance one would suppose. And first among them is this: there is nothing worse for young people than to lay a burden upon their own minds of something to be done which they do not intend regularly and steadily to perform. When you have decided to keep a journal, it takes, in your own mind, the form of a daily duty, and to have a daily duty which is frequently forgotten and occasionally neglected, does more harm to the moral nature than all the journals can do it good, because there are no wounds so great as wounds to the conscience. To know that we may do a thing or not, as we please, and that there is no obligation about it, makes neglect seem harmless, but every time we neglect a thing which we have previously accepted as something that we ought to do, we have made an attack on the moral nature which weakens it for the next assault. Then again if we rank the journalizing among the things that may be done or not, as one pleases, we have simply provided that it shall be done regularly at first, then spasmodically, then indifferently, and finally not at all. The summing up then is this: to undertake a journal, to keep a diary as a duty, and then to neglect it, is worse than not to begin it at all. On the other hand, to undertake it in the go-as-you-please style is sure to result in not doing it at all. Hence better not begin it at all.

Among the other disadvantages, and this applies to the girls who do keep a diary faithfully and conscientiously, is the fact that we become accustomed to confiding to it the things which we ought to trust only to memory, and in young people, especially, their self-training and the training they receive from others should be in the direction of strengthening and perfecting this power of the mind.

These disadvantages removed, the way seems clear to keep a diary, and to keep it in such a way as to result in great benefit to the writer. So, first of all, if you attempt writing, put it among the regular things to be attended to as certainly and with as much regularity, if possible, as you turn to your lessons or go to your dinner. Choose a time in the day when your record need not be hurried. A few minutes at night before retiring, when the labors and pleasures of the day are over, if one is not too weary, is a very suitable time. Select a book large enough so that you can write easily and read afterward, if you desire to do so, with satisfaction. Do not feel that necessarily every line of your page for the day must be filled. Make no record of those things which you ought to remember without any record. On no account allow the diary to degenerate into a simple memorandum book of engagements and plans. If you make it in any sense a transcript of facts as to where you have been and what you have done and whom you have met, learn to enter these facts in the briefest possible form at the beginning of the record. For the rest of the space let it hold something that shall indicate where you were mentally and what you were spiritually on such a day of such a year of life. I do not mean by that that you should constantly make events of your own thoughts or incidents of your own feelings. Indeed, it is a mistake to make the journal entirely introspective and a place for writing out the secret self-examination of your own soul, which should be made before God, and should not be left on record perhaps for other eyes to see. The danger of introspection lies in the fact that if one *feels* good and happy she thinks she is good, and the feelings come to be regarded as indications of genuine growth in grace and character, when quite the contrary is often true. Because the sun shines and you *feel* as if you loved God is not always an indication that you are living in accordance with His will, any more than are the facts that clouds lower, and rain falls, and your spirits are depressed, and you have a headache, an indication that your life and purposes are not in harmony with the will of God. If you watch yourself in this particular, watch with discrimination and care. Make entry of such failures, the remembrance of which will lead you to be more careful for the future. Make entry of such successes as will prove a strengthening and stimulating inspiration in the future. Leave on the page a record as to your reading or your studies, such as will enable you in the future to know what progress you have made. Put on the page of your diary that which, if read six months afterward, shall

reveal to you not only what you did and where you were, but what you were in character, in attainment, in intelligence and purpose. Such a record cannot fail to prove most helpful and most healthful and tonic in its effect upon the character.

Nothing will help one better to keep in mind how rapidly the days are flying and to realize how little one is accomplishing than the habit of a daily consideration as to the progress of the life. In the fact that it lifts the nature above a simple slipshod routine, and holds one's own life and soul to account, lies, perhaps, the greatest moral advantage of keeping a journal, and that advantage is great enough to induce any young person to keep one, who is anxious and desirous of being the best it is possible to be, and of doing the best it is possible to do. Then the minor advantages are the habit of formulating one's own thoughts, giving them conciseness of expression, and learning to condense or to omit that which is unnecessary and unimportant. All such practice is of value to every young mind. So much of what we do, and what we are, and what we learn lies in such chaotic confusion in the mind that the word "scatter-brain" would apply to many more of us than have ever appropriated it to ourselves. The habit of taking what we are, what we are doing, what we are learning, and what we are thinking, and arranging all the loose mass of material and classifying and formulating it, is of the greatest advantage. We will not linger over the improvement in such things as spelling, punctuation, construction of sentences, and such other trifles with which all our young people are supposed to be quite familiar; we will only add that we know of young people to whom the keeping of their journal has been the best education that they have ever known. And we will say that we believe any young mind that is willing to take itself in hand and grapple with the difficulties, may find the keeping of a journal worth more to the character than any one study he can choose out of a whole college list.

Try it, and if you don't find it to be true, report to the author and let us find out where the difficulty may be.

DINNER-GIVING IN WASHINGTON.

BY MRS. CARL BARUS.

TWO of the elements for successful dinner-giving, guests who can talk and hosts who have a full purse, are found in Washington more abundantly than in any other city of its size in the country.

The composition of Washington society is unique and without a duplicate elsewhere. Congressmen can talk well; the most effective instruments in securing their election to office have been their tongues. Besides the congressional contingent, professional life has brought to Washington a large body of excellent diners-out in the persons of the military and naval officers. The naval men especially have had in the routine of their service unusual opportunities for gleaning amusing incidents, stationed as they have been in various quarters of the globe with ample leisure to look about them and observe. The Scientific Bureaus of the Government have attracted many experts, men whose special researches have made for them a national reputation; and though the scientist is apt to be associated with plain living and high thinking, yet when occasion serves he can prove as genial a companion as his neighbor.

The members of the various diplomatic corps, with superabundant leisure at their command, offer a host the pleasure of adding a piquant flavor to his dinner table talk by the introduction of foreign tongues. The short hours of service, from nine to four, required from government workers, give all classes leisure for enjoyment, and spread a feeling of dignified ease over the entire city.

That dinner companies, always the most agreeable outlet for conversational gifts, should be popular where such an abundance of men of ready wit and leisure are congregated, is what might be anticipated.

The ever increasing number of wealthy citizens from all sections of the country who are attracted to Washington as a winter resi-

dence on account of its climate and its social opportunities, furnishes each year a larger number of genial hosts. The Washington code of social etiquette, requiring strangers to make the first advances toward acquaintanceship, gives newcomers desirous of entertaining, an easier entrance to what passes under the elastic name of *society* than can be found in any other Eastern city. The interests that have drawn men to the National Capital are so complex and their antecedent histories so varied that there is not that tendency to cliques which exists in cities where the population is more stable. One does not scrutinize too closely the family tree of his host, but, with the conviction that even a rapid culture may have charms, accepts the genuine and liberal hospitality.

There is a significance in social courtesies in Washington not to be found elsewhere from the fact that it is the residence of the President, certain ceremonial forms in relation to the Executive and his Cabinet have become crystallized into traditional laws.

The President entertains at his table the foreign diplomats, the Cabinet officers, the Judges of the Supreme Court, Senators, Representatives, and such other distinguished citizens or fashionable residents as he may wish to honor. In return he may only dine at the houses of his Cabinet counselors. As a rule, the wife of the President has bound herself to an observance of the same limited hospitality, but the other members of his family enter freely into the social gayeties of the Capital, recognized by all as members of the Executive household, and always taking social precedence of other guests. Away from Washington the President may be the guest of whomsoever he chooses.

Three formal state dinners always find a place on the calendar of the President's official courtesies, and are given in the months of January and February. They are the dinner to his Cabinet officers and their wives, to the Diplomatic Representatives of foreign governments and their families, and to the Chief Justice of the Supreme Court and his Associates. To each of these notable entertainments are added guests from among the official and unofficial residents.

Though by the letter of the law the Cabinet officers rank officially below the Senators (who having a voice in their appointment are considered as superiors) yet the social popularity of the Cabinet households is such that at unofficial entertainments they are accorded precedence.

The Secretary of State, although no purse is granted him for the purpose, is expected to give dinners to express the nation's cordiality to the distinguished foreigners with whom his Department has dealings. The social expenses of a Cabinet portfolio must prevent its acceptance by any but rich men.

The tendency is always toward abusing a popular custom, the tedious and elaborate menu considered essential to a well-appointed dinner has threatened to convert a pleasure into a task, but there are indications that reform is to be introduced and a simpler and less wearying program to be adopted. The reformers having the prestige of their official station to sustain them probably will make a successful attack upon existing customs.

THE FACTS AND THE REMEDY.

BY MARY GAY HUMPHREYS.

THE replacing of old ideas by new ideas, and their transformation into different motives for action, conducted by correspondingly different methods is most interesting phase of modern life.

One of the most penetrating and transforming of these is evidenced in the comparatively new view of the integrity of society.

That pithily expressed phrase, "An injury to one is the concern of all," is the direct outcome of this new conception of the fabric of civilization.

So much is necessary, to comprehend those newly awakened sympathies taking form in organized action among women, and which are due to this extension of the social horizon.

To put the matter more concretely, it was not so long ago that when a woman went shopping she had no conception of any duty in the matter beyond that to her husband, who earned the money he gave her, and to

her children, who would inherit her savings. This duty was naturally most conscientiously performed when she could lay out her money to the best advantage, that being understood by buying where she could buy the cheapest.

The new view which the enlightened woman now takes of her duty is no longer bounded by her door-step. She sees afar off the needle-woman in her garret making button-holes at 37 cents a day, hemstitching collars at 24 cents a dozen; she sees the serried lines of girls in illy-ventilated factories amid the din of hundreds of sewing-machines flying at nervous speed, anæmia and pelvic diseases perched on every chair, that she may buy skirts with eighteen tucks for 49 cents apiece; she sees sales-women standing for ten hours a day in an overheated, exhausting atmosphere, living on bread and tea and stifling hunger for two cents, with a chocolate *éclair* at noon.

Not only does she see these but she knows that the woman in the garret, the girl at the flying machine, and the tired sales-woman are each working for her. No matter how many steps intervene, she is really their taskmaster. There is no way of shirking the responsibility. All cheapening of production is for the benefit of the consumer. In the relations of employer, employed, and consumer, the last has the commanding place.

If this new sense of the inter-dependence of every part of the structure of civilization ended with the disturbance of her sympathies, the harassment of her feelings, she could not be said to have gained by the farther seeing position. But with it have come new methods of action, a new application of means to an end, a new motive power. Briefly, this is called organization, and with one manifestation of it are we interested here.

When a woman has arrived at the conviction that she has no right, ethical or economical, to buy as cheaply as she can; when she has realized that there is a point beyond which goods cannot be sold to her over the counter except at the cost of blood, flesh, and often the honor of other women, she is not left helpless with a bundle of unpleasant facts. She knows that by combination with other women like minded, by standing shoulder to shoulder, by the strengthening of bonds, the nearest approach to the solution of the difficult problems which vex this age is in her grasp.

Of all the numerous factors in the working world it is the sales-woman with whom she comes into most direct relations. That personal friction which is so often unfortunately the result of this immediate contact is but too apt to make the person on the outside of the counter forget that the long hours and impoverished air breed irritability, and that "Charley, and the blue silk dress worn at the ball," are only the outlets of hope and youth which nature kindly furnishes against a situation that might breed despair; for the sales-woman's life, in the large cities at least, has no legitimate outcome, and is held by precarious tenure against the crowds pressing from below.

The first thing that women can do by organization is to pledge themselves not to shop after five o'clock, and never to shop on Saturday afternoons. In New York City all the prominent retail shops are closed on Saturday afternoons during the summer months; but there is no reason why the half holiday should not hold throughout the year. This is so simple and easy a thing to do and to follow up that we need scarcely resort to Australian methods, in which any person seen entering a shop on Saturday afternoons was hooted by the populace, until the custom was entirely broken up.

In New York City such a movement is taking shape, and its proposed object is what is to be known as the Consumers' League. This will be an organization of which its members pledge themselves to patronize those retail stores in which the number of hours is limited, in which the rate of wages does not fall below a certain amount, in which the physical welfare of the employees is considered in the way of furnishing seats, in giving sufficient time for lunch, in affording proper ventilation and other considerations of health and decency, in payment for over-time, and in giving the usual holidays prescribed by law.

Those shops which fall within the requirements, and it is pleasant to add that there are already such, are to be put upon what is called the White List, which list is to be published at stated times and disseminated throughout the country.

This is of course but the immediate and preparatory work. In time it is expected to extend so that it will include the needle-women in the tenement house and the girl at her sewing-machine in the factory.

GIORGIONE.

BY SARAH K. BOLTON.

LONG years ago, when Venice ruled the sea,
Two youths together lived, and worshiped art,
Titian and Giorgione; both had learned
The mastery of color, and one sang
Upon the lute the songs his poet-soul
Wrought out in measure, sad, intense, and strong,
Like his own shadowed life.

Both painters loved,
And grew diviner by the power which love
Alone can give; sweet Violante's face
Lives in the sleeping Venus through all time,
And Giorgione made Cecilia queen,
And gave her homage, fervent, true, and deep.
Without her, life was nought, and with her, all.
Work was but pleasure if she gave it praise;
And night was day,—if brightened by her smile.

* * * * * * * *

Morta da Feltri, from his Roman home,
Came to the young Venetian; was his friend,
And shared the comforts of his generous board.
Weeks passed, as day by day, in friendship's guise,
Morta sought entrance to Cecilia's heart.
He too had found the idol of his dreams:
He too had seen the counterpart of soul
That makes or mars forever; so he took
From Giorgione's roof the one bright thing
That was his life.

The painter's lips grew dumb;
His hands refused to work, the power was gone;
Despair made havoc with the youthful brain;
Death came, and Titian stood alone in art.
Venice was bowed with grief, and Morta fled,
To die alone on Zara's battle-field.
What of Cecilia, she who wrecked two lives?
Three centuries are silent of her fate.

A HEROINE OF OUR DAY.

BY KATE CARNES.

NEAR the latter part of July of the last summer I had occasion to make a short visit to Pine Ridge Indian agency, which is situated in the southern part of the Great Sioux Reservation in South Dakota. Leaving the train one evening at a small station, I started at an early hour next morning on an over-land journey of twenty-five miles to the agency, and by changing horses at nine o'clock, we arrived at our destination at noon.

To any one in this Western country every thing connected with these wards of the nation possesses great interest and attraction. So as I neared the line of division between the reservation and Nebraska, it seemed as if we had left our own country and were entering some unexplored land.

The driver of the stage was an intelligent, talkative man and the strange people was full of interest and speculation for him, though he was a daily visitor. In the course of his narrative he at last came to the story of one noble worker in their midst, a woman who for two or three years past has been giving the best thought of a brave, sympathetic nature to the grand work of raising the future hope of the race, the Indian children, to a higher civilization and to nobler aspirations than have been their heritage. This was the superintendent of schools on the Sioux reservation, Miss Elaine Goodale, a woman whose thoughtfulness and enthusiasm we have had occasion to study in her paper published some months ago in THE CHAUTAUQUAN.

I learned some facts concerning her work before seeing her or her home. About three years ago she received the appointment as superintendent of schools on the reservation and since then has devoted her entire time and best thought to the improvement of the schools already established and in establish-

ing new and better schools. She has employed intelligent, efficient instructors in the boys' and girls' boarding schools, added many day schools to the educational system, and aims to begin a new department in the day schools, in which will be taught general house work for the girls and industrial training for the boys, the results of which system cannot be doubted.

Wherever practicable, it has been recommended that she employ as teachers those of the Indians who are competent to act as instructors in the schools.

Besides the schools at the agency there are others called camp schools situated as far as twenty-five miles from the agencies among the Indian camps and these schools also must be visited by the superintendent.

On arriving at the agency I called on one of the ministers and learned from him that Miss Goodale was absent on one of her tours of inspection of distant schools, but would probably return the same evening as she would start on a trip next morning to visit all schools on the reservation.

From the piazza of the hotel I had a view of Miss Goodale's house which she occupied when at Pine Ridge. I impatiently watched for the appearance of the traveling carriage in which I had been told she usually journeyed and as the sun was setting, a heavy carriage came over the hill and some one remarked, "That is Miss Goodale's outfit coming now."

Next morning as early as possible I called on her on a matter of business, and shall never forget the brief interview, for as she was then preparing for another long journey her time was valuable, and yet there was time to note the energetic though dignified appearance of the faithful worker before us: a woman of medium height, clear, pale complexion and gray eyes that show forth the true, earnest thoughts of a noble, womanly soul within.

The remainder of the forenoon I could not find any occupation strong enough to keep my attention from the scene of preparation before me.

A few words of description in regard to her home cannot fail to make my readers feel better acquainted with her. The house occupied by her is a small log building which contains two rooms. One fully realizes the inconvenience of her surroundings though not for a moment do we consider such small matters when we see how entirely she is engrossed in her great work. She has an Indian man and his wife who are her constant attendants at home and her only traveling companions. They all travel in the same carriage, and carry camping outfit and supplies with them. The sight of the preparation and start of the expedition is enough to rouse all the gypsy blood in one's veins.

We were informed that Miss Goodale is only about twenty-four years of age, and when we think of such an early beginning of usefulness we can hardly estimate the great good yet to be accomplished by this one brave woman, and yet the field of usefulness in the work to which she is devoting her time and talents is broad and offers many opportunities to the Christian woman to practice the philanthropy so naturally her own.

WINTER FURNISHING.

BY SUSAN HAYES WARD.

As in summer furnishing, the first requirement is to cool the house and make it look cool, so in winter furnishing, the primary object is to warm the house and make it look warm; and as in summer, we began with the piazza and the window awnings, so in winter we might wisely begin with the storm-door, the double-window, and the weather-strip.

In our colder states a storm-door is a great comfort. It shuts out much cold, and protects the master of the house while, latch-key in hand, his numb fingers fumble about the key-hole; or the visitor who waits for a tardy servant to answer her pull at the bell. Weather-strips can be used for protection from draughts about doors and windows; and on the sides of the house most exposed to storms of sleet, double-windows should be put up.

It is not necessary to mount a ladder from

the outside to secure these sashes in their place. They can be put up from inside the window. If screw-eyes, such as hold the cord of picture frames, be screwed firmly close to the edge of the sash on the inner side, a foot or so from the top and bottom, both right and left, a stout cord drawn through these eyes will support the windows while pulling them into place. After they are fitted, a long screw can pass through each screw-eye into the outer frame, and so the window will be held securely.

In good season, before the first severe cold, the windows should be in order. Ropes and weights, panes and fastenings all should be in good condition so that windows need not be removed in cold weather for repairs.

The furnace, too, should be in good working condition, or the stoves, grates, or fireplaces, if the house has no furnace. Coal, wood, and kindlings should be stored and the chimneys cleared from soot and ready to draw.

There is no way of heating a large house more effectually than by a furnace, but the eye craves something more. An open wood fire is a luxury. It delights the eye, it does much to freshen the air, and it is a magnet to draw the household together around it. An open grate is only second to the wood fire, and one can almost forgive the pitiful imitation iron log with its asbestos ashes and its spurts of burning gas for the sake of the ruddy flame that plays about it, though it is only one remove from the lighted candle set inside the air-tight stove. Happy is the man whose furnace can keep his house, entryways, halls, and bed-rooms, at an even temperature, not too high, thoughout the winter, and who, in addition to this, can indulge in the luxury of an open fire on his hearth. By a judicious distribution of grates or fire-places in which two or three open fires can be kept burning, the time of lighting the furnace fires can be postponed for weeks, with some economy in fuel, with great delight to all members of the household except the overburdened individual whose duty it is to kindle the fires and keep them burning, and with real advantage as to health, since the crying evil in the winter homes of Americans is that they are over-heated. Let me suggest, here, that it is well to save up worn-out, India-rubber over-shoes, old paint-kegs, nutshells, and so on, for an occasion. The blaze they furnish is as entertaining as that produced from drift-wood or southern pine.

Having then warmed our houses, how shall we make them look warm? By a happy and generous use of sunshine and of color. Always, whether in summer or in winter, the walls of a room which gets little or no sunlight should be of a lighter and warmer tint than those of sunny rooms. By warm tints I mean those that have a large proportion of yellow or red in them. A cool gray is weighted with blue, a warm gray with yellow. Olive green is warmer in hue than most shades of green because it has in it so much yellow and dull red in proportion to its blue. Cold rooms, then, should be colored with warm tints. Engravings, etchings, and photographs are colder than paintings, and can better adorn the walls of a sunny room.

As to floors, if possible, I would roll up and lay away all straw mattings for the winter. They are designed for warm climates. If, however, a matting must be laid for both summer and winter it should be of a dark color, and in winter should be relieved by mats and rugs, since matting is cold to the foot. Polished floors, too, should be well covered with rugs. In poorly built houses much cold makes its way from the cellar through cracks in the flooring, and in laying carpets, newspapers should be spread under them when it is not convenient to buy thick paper prepared for the purpose.

A carpet too dark and rich in color makes walls and furniture look cold. It is better to keep the carpet neutral, neither very dark nor very light, and inconspicuous in design. When the floor is only partially covered with rugs the colors can be darker and richer, as the bare floor supplies a foil for them so that they cannot contrast so forcibly with the wall, as is the case where the carpet runs up flush with the baseboards. Curtains may keep out much cold and also add to the appearance of warmth, if properly chosen. Thin curtains lighter in hue than the walls are suitable for summer but in winter the hangings should be darker and heavier. In my judgment they should always hang from rod and ring, so that they may be open in the daytime to let in the sun, and drawn at night to give an air of snugness and comfort to the apartment.

A palm or rubber plant does not add to the apparent warmth of a room as does a brightly blooming plant, or one with gay foliage such as florists are now cultivating. A few cut

flowers brighten one's winter living room. A standing order given to a florist for twenty-five cents worth of flowers every Saturday evening, keeps one city parlor that I know of, so that it is never without a blossom the winter through. What are known as winter bouquets should be used sparingly. Pressed or ironed leaves are stiff and suggest death rather than life. A few dried grasses with amaranths and bitter-sweet may pass. In late winter a Chinese bulb or hyacinth growing in water or twigs of elder or willow placed where they may be coaxed into bloom are enlivening, but nothing in the way of colored or crystallized grasses should be tolerated.

In winter light-colored straw or wicker furniture should be laid away or hidden under warm cushions and covers. White linen and cotton table covers should be replaced by bright, warm ones. Painted plush is a weariness to the eye, but plush, *per se*, is a warm looking fabric, though better to look at than to use.

Beginning with heat, let us end with light, and remind one another that to secure good cheer of a winter evening lamps should be supplied with generous burners, be well kept, and should thoroughly light the room.

TRAINING GIRLS AND BOYS IN HOUSE WORK.

BY HARRIET CARTER.

I WAS going down street one day not long ago when I met my little ten-year-old nephew in company with another boy of about the same age. The latter was saying:

"O, I've got the money, if mamma thinks it is right for me to do it."

He said it in a perfectly matter-of-fact way, as if it were the most natural thing in the world for children to be independent in such matters.

My nephew looked at him for a moment with a sort of awed expression on his face, as if he stood in the presence of a little prince, and then turned to walk on with me. I, too, will confess a strong feeling of curiosity, as I at once asked him who his friend was, and was told that he lived in the new house only a few doors distant from my own home. I had called there several times in a neighborly way, but had always gone in school hours or when the children were out, so had never seen them.

My little companion waxed eloquent over his new friend, and finally exclaimed, "It's the funniest thing! He never has to ask his papa for money, but only if he may do things and go places; and if his father says 'yes,' why he has the money his own self. I'd just like to know how he gets it! It must be awful nice not to have to ask for every cent, and not to wonder for so long whether a fellow can have it or not!"

As this was a question in which I was interested too, I determined to presume on my neighborly acquaintance and inquire of the bright little mother concerning it. This I did soon after, running in to see her one afternoon.

Laughingly she replied to the question which I asked after telling her of my curiosity and how it was aroused. "No, indeed, the boy has not inherited any fortune; the children all earn their money." And then seeing that my wonder did not abate any, she explained as follows:

"Their father and I have positive ideas about the bringing up of children. We decided that ours should be taught to work, that they should never be allowed to grow up in ignorance of the things which they ought to know. We think those girls who are allowed to grow to womanhood without knowing how to take full charge of a house in all of its departments have been cheated of their rights; and that boys untrained in their part of the home work are treated just as badly.

"My daughters are now fourteen and twelve years of age. For two years I have kept no servant in the kitchen. The girls are held responsible for a certain amount of the work, which I vary so that they shall have practice in all parts. We lay out our household studies, as we call them, to correspond with the terms of school, and then lighten them, or adapt them in any way to suit the requirements of vacation. For the

present term they are devoting themselves to cooking. Next term we take up baking, and the work then will consist partly of review lessons, as we have already spent one term on that. Next year I shall keep a servant girl, and we shall give ourselves to sewing.

"The girls have had some practice now in nearly all things connected with general housework, and I am sure you will not think it boasting when I say that they are quite accomplished little housekeepers. Indeed, I left them two weeks last summer to manage affairs by themselves, and their father has tried to tease me ever since by declaring that the house was never run so well.

"The boys are younger, but they have their regular drill too. They work in the garden, help to keep the yard in order, and do chores about the house, and they have a share in the regular house work too. I am sure they could even now prepare for themselves a very comfortable meal. When they are young men they will understand thoroughly the art of housekeeping. The children all take turns in going to market and in buying the groceries and general supplies, the girls now going frequently alone and trusting to their own judgment. They already know what many a housekeeper does not, how to tell what are the good cuts of all kinds of meat, how to pick out the best fowls, and they are good judges of butter."

"Well," I said after a little pause, for she evidently thought she had told the whole story, and I had been so interested that for a moment I entirely forgot what I had wanted to know at first, "now if you will add to the account how they earn their money, I shall feel as if I had been let into a new secret of making house work a happy calling."

Again her merry laugh filled the room. "I made so many and such long digressions that I never got round to the point in question at all; just like some loquacious women of whom we occasionally read. Well, the father attends to the money part of the arrangement. He gives to each child a little account book which must be accurately kept. He pays the girls ten cents an hour for all the time they work, the older boy eight cents, and the little six-year-old, five cents Once a week the books are all closely inspected. With the older ones, when the debit and credit sides will not balance, a deduction is made from their earnings; this is to make them more careful. For the little boys, as yet, the mistakes are only pointed out and more attention required for next time.

"The children are allowed a certain freedom in spending their money. They are not obliged to account for it all, though it is usually a pleasure for them to do so. The girls are expected now with their earnings to supply themselves with all the little extra articles of dress, such as slippers, gloves, handkerchiefs, ribbons; to buy their holiday and other gifts; and to meet the little outside expenses, to provide for which, usually proves such a trouble to most children. Ours have learned by experience to keep a little supply always on hand, and so feel independent when such needs arise.

"Nothing is ever permitted to interfere with the payments. At the appointed time the money is paid down. Sometimes when for any reason they have been unusually industrious and worked extra hours, the payments are quite heavy. This frequently happens when they wish an extra amount of money. But as they are willing to work and earn it fairly, it is only right to give them the opportunity. Any other arrangement would discourage them and defeat our plan. And in the end it is a much more economical way than to give them the money that they would ask for; it makes them and us far happier. Besides it is teaching them that thorough business principles are to be carried into every department of life.

"This is our scheme, briefly outlined. We take great pleasure in working it out, and are sure of the good results that must follow it in all the after life of our children."

And I went away feeling that she had made a mistake when she said her boy had not come into possession of a fortune. These children had all inherited the best legacy which could fall to little mortals.

TENEMENT-HOUSE VISITING.

BY HELEN ISELIN.

N these days, when all branches of study and work are open to women, there is a tendency, natural and generally beneficial, to leave the old paths and follow the new, but there is also a danger in this that the most advanced advocates of women's rights must admit, the danger of leaving to the incompetent those branches of work for which women are alone pre-eminently fitted. One of the most important of these is that of aiding, by sympathy and advice, those who through circumstances or fault, have found the battle of life too hard for them, and are gradually sinking into extreme poverty and degradation. An intelligent person who has had any experience in tenement house visiting, will not have been long in realizing the scope that this field offers for the highest powers of mind and heart, and will feel, at once, how worse than useless it is to leave it, as is too often the case, in the hands of benevolent and kind-hearted people, whose lack of judgment and intelligence makes their efforts vain and often productive of greater ills. Let us realize, then, that if good and not evil is to be accomplished by tenement house visiting, the visitor must be a person with judgment as well as a good heart. Perhaps the qualities most needed are perseverance and courage. All reforms are slow, and none is so slow and uncertain as that of the human being. One of the great obstacles that one has to contend with in visiting is in one's self—a soul-deadening despair of ever accomplishing any thing, and this of course reacts and lessens one's power to do. Patient, untiring zeal, however, in time, will do what has seemed well-nigh impossible at first.

One often hears people say that they would be afraid to visit a family uninvited, for fear that they would not be well received, but this is very rarely the case. The life of a mother of a large family in a tenement, has too little variety for an outsider not to be welcomed as a diversion. The smallest pretext will serve as an introduction, and before leaving you will surely be asked to call again. If you do not know in what part of the house the family you are going to visit lives, inquire of the care-taker on the ground floor, or, if there is none, at the nearest grocery, or from a child on the street. If possible, always find out in some way just where you are going, so as to avoid getting into the wrong rooms or wandering about in dark halls. If one has no other pretext for calling, that of introducing some one of the numerous Savings Systems is a good one, although this is perhaps better for a second visit.

Make the children your friends by the gift of an orange or a plant, and talk to the mother about them; it is the quickest and surest way of gaining her confidence. Do not be discouraged by dirt and untidiness, and, above all, do not show it if you are. It often seems as if a woman who is at home almost all day might easily keep her couple of rooms clean and neat, but poor food and insufficient clothing do not produce energy, but rather the indifference of hopelessness. Of course, cleanliness is one of the most important habits to be taught, but it is a subject that must be approached indirectly and with infinite tact. No one likes to to be told that he is dirty, even if he is so. A lack of intelligence and a lack of energy are the chief obstacles that you will have to encounter, and it is precisely these two deficiencies that the friendly visitor ought to supply.

Only to those who are possessed of the faith that removes mountains, belongs the power of reclaiming from evil the full grown man or woman, but the work of reformation is not what is expected of the ordinary visitor and is not, by any means, what is generally needed. A friend who will stir up the imagination, rouse the energies of their inert bodies, and raise a little hope in their inert souls,—inert, the one for lack of physical food, the other for lack of mental and spiritual food,—such a friend is what the tenement house-dwellers of our large cities need. When once this is done, every thing else will be easy; the little, practical every-day expedi-

ents of housekeeping, which seem almost too much a matter of course to be spoken about, but which are almost unknown in tenements, will be kindly received, even if it takes time for them to become habits. Food that is inexpensive but nourishing, simple, wholesome ways of cooking it, ordinary sanitary precautions, such as proper ventilation, the evils of the whole family sleeping together in one small room, often in one bed,—are all evils which can be remedied with little or no expense, and which open the way to almost endless work for the visitor. Then much can be done for, and with, the children. If the mother goes out to work during the day, see that the little children are sent to day nurseries, and not left alone at home, under the care of a child not old enough to look after herself. In any case the children, so soon as possible, should be sent to a kindergarten, and from there to the public schools. When old enough to work, see that they are put to learn a trade where there is some chance of their rising, not sent to work for a mere pittance at something which will be of no use to them when they grow older. Send them to sewing-school, and to the Sunday-school of the church where they belong, but to which they seldom go. Try to provide innocent amusements for the growing boys and girls; take them to boys' and girls' clubs, or get them interested in the gilds or societies which exist in almost all churches. Above all things bear in mind the importance of not injuring their self-respect or independence, and treat them as if they had these qualities even if they have them not. If pecuniary help must be given, do not let it come through the visitor, as it will greatly impair her usefulness as a friend, but through some church or society. Help can usually be given in the way of work, which is better in every respect.

The cure for social ills, such as these, has yet to be found, but in the meantime women have a work ever ready for them, a work worthy of their highest ambition and their greatest intellect. If we are moved by no other motive, self-preservation alone should warn us of the necessity of doing our part toward bettering those conditions with which those of us who live in large cities cannot fail to be familiar. The field is limitless and the need is great.

HOUSEKEEPING FOR TWO.

BY ROSE LATTIMORE ALLING.

E all know what two. That beatific, idiotic pair who fancy that once by themselves in the proverbial cottage, Love will set the domestic wheels merrily spinning. Yes—yes, so it will, with love, *and* patience, *and* common-sense, *and* determination, *and* ethics, *and* esthetics, *and* a good cook-book, together with all the other fruits of the spirit!

Now to elaborate this gross materialism.

First, dear Amaryllis, if you are a wise little woman you will begin by having a frank talk with Tom about the financial basis of your partnership. Happy are they who do this *before* marriage. If Tom looks a bit embarrassed, and wants to know what in the world you are bothering your head about that for, just talk to him a little of "Domestic Purse-Strings." That will open his eyes, and before he gets them shut again insist on some division or apportionment of your income, so much for rent, or taxes, so much for coal, gas, life-insurance, *personal allowances*, incidentals, and housekeeping, then join hands and vow mutual help and determination to live *within* that income.

Some of these estimates will be only approximate at first, but the right proportion can be found by experience. For example: The first month live as well as you think you can, then face the facts,—the amounts spent on meat, groceries, milk, service, and so on. If all come to more than the sum allotted, *cut down somewhere* until you strike a proper average.

Now for rule second: Determine to succeed, to get the best results out of the least amount of money, to spare neither time nor effort in becoming a good cook, a good manager, a good mistress, a good home-keeper. Give your mind to it. Bridget will not, becauses for obvious reasons, Bridget cannot.

Master the entire subject, from hind-quarters of beef to the sprig of lemon-verbena in your finger-glasses. You simply must, or be at a disadvantage for the rest of your life.

This first year is the crucial one in matters of house-keeping. You will never have so much time or enthusiasm again. If you are poor you must of necessity do the work yourself, and if rich you have the no less difficult task of directing others. This early attention to the subject is all the more wise if you have an inborn dislike for cooking, as, alas! most girls fashionably educated have; there is then all the more reason why you should apply yourself to it as you would to music, faithfully practicing the monotonous scales for the sake of the future harmony. At the end of a year of this course of study you will find yourself in possession of an accomplishment more valuable to the peace and happiness of the home than all your music or languages, for there comes a time when, if you have servants, you may wash your hands of the whole thing, and while complete mistress of the kitchen end of the house you may rule from the more congenial surroundings of the library. So, to reiterate, there is no quicker way of ridding yourself of the kitchen Apollyon than by bravely marching in with sleeves rolled up to conquer him once for all.

After you have decided these two important points—that expenditure must be limited and courage unlimited—you have next to fix upon your *style* of living, whether you will be satisfied to have things done in the plainest possible manner, or whether you will attempt to live not only wholesomely, but prettily and daintily. To illustrate. Suppose you are to have a simple breakfast of fish balls, stewed potatoes, bread and butter, and coffee; you can have your table-cloth smoothly ironed and accurately laid, the fish balls crisp and brown and hot from the kettle of lard, laid in rows on a snowy napkin, the potatoes cut into cubes and creamed with a sprinkling of chopped parsley over the top, the bread cut thin and laid evenly on its fringed napkin, the butter rolled into cunning little balls and laid on a green lettuce leaf, and the coffee as clear as wine, the whole attractive board touched off with a slender glass of rose-geranium leaves.

With the exception of the green things and the *taste*—all of which, the latter especially, may be cultivated at home, the materials are the same that you usually see tossed on the ordinary table. Which is the better meal?

No, these words are not meant to advocate the plain graham cracker and the undecorated baked apple which are supposed to precede "high thinking." Had Jane Carlyle made a study of nourishing soups, appetizing entrées, and tempting salads, perhaps the unlovely Thomas would have been less disgruntled with life. So, Amaryllis, you will do well if you make up your mind to have everything cooked and served in the most attractive manner; moreover you will find that a *few* articles may be made more satisfactory than a greater variety with no effort made to feed the eye also.

Bridget may think you are "fussy," at first, never mind, quietly insist, and lo! even Bridget will come to take pride in this very fussiness.

But you are asking how to get your ideas, your knowledge. Specialists collect a library on their particular subjects, but the housekeeper, strangely, often is satisfied with one or two cook-books. But you have eaten at *her* table, and know that she knows only four ways out of the thirty, of cooking that daily article of food, the potato, and *you* are not planning to be her kind. So buy all the books you can afford—then buy one more, the chemistry of cooking. No one will tell you all you want to know, but sit down and read them through from beginning to end. You cannot, of course, remember all or perhaps any of the recipes, but you will be surprised to find how the hints thus gained will come to your rescue later on in your experience, for you will know what is in your culinary library, and this alone is of unsuspected value to you.

The chief difficulty in providing for a very small family is to have a variety without waste of material, and to cook little enough; and by studying these text-books of your specialty, you will be astonished to find how many of the dishes with high-sounding French names are nothing but scraps made over. The only trouble will be that Tom may come to regard a roast as a rather stupid prelude to a charming entertainment of croquettes, rissoles, timbales, ragouts, blanquettes, and so on. Do not let the names frighten you—try them all, and soon you will have quite a little *repertoire* from which you can serenely draw for the rest of your life.

EDITOR'S OUTLOOK.

KOCH'S CONSUMPTION CURE.

UNDOUBTEDLY the name most on human lips throughout the civilized world to-day is that of Dr. Robert Koch, the deviser of the new treatment for consumption. Scarcely any family is without a member or friend who is suffering from the dread disease which annually slays hundreds of thousands of civilized beings and a greater number in the lower races. Koch's method and his expectations have been exploited prematurely and with much error of statement, by news-gatherers who have more enterprise than knowledge, and some disappointment must inevitably be the result. The great German has never announced a medical cure for consumption;—no one familiar with human anatomy and the workings of the disease would dare do that; yet beyond doubt he has discovered something which will so affect the diseased tissues as to give nature the chance to effect many cures.

The method, as the world already knows, begins with an operation resembling vaccination; under the skin of the patient is injected a very small quantity of a fluid the nature of which is still unknown except to Dr. Koch and his assistants. The first result, in any one having consumption or other tubercular affection, is reaction—an effect similar to that of vaccination which "takes." Eight years ago Dr. Koch announced the discovery of the bacillus, or microbe, peculiar to consumption and other tubercular diseases; whether this parasite originally causes the disease, as Koch believes, or whether, as is held by many other investigators, the diseased tissues attract the parasite, is still an open question, but that the trouble is intensified by the existence and activity of this rapidly multiplying bacillus is not open to doubt. The effect of successive and increased quantities of the lymph is so to change the diseased tissue that it may be cast off, with the parasites, by expectoration and the secretive system. Then, to effect a cure, nature must be given the best possible chance; good air, proper food, clothing, and personal habits must be prescribed by competent physicians who must see that their orders are followed. The condition of the lungs or other portions of the body affected by tuberculosis upon which the Koch lymph has acted, is that of a serious wound that is being stimulated to throw off something; after the diseased matter is banished, the wound is still a wound,—a raw surface, extremely sensitive to all influences that may reach it through the air or the blood. Were it an external surface, local treatment might be applied; but the lungs can be reached only indirectly, and through general attention to the system.

It will be seen, therefore, that the Koch remedy is not one that can ever be purchased, like a patent medicine, for home use. It must be applied by a physician who is also a good physiologist—which some men skilled in medicine are not. According, however, to Dr. Koch's own statements, there soon will be enough of the lymph to supply the world, and as regular practitioners by the hundred are now on their way to Berlin to study the method, there soon will be ample facilities in the United States for treatment. The hope is held out that the Koch method, while not promising permanent cure in all cases, generally will give all sufferers an opportunity for a new start; after that, intelligent care must be depended upon.

Of one thing there seems no reason for doubt,—inoculation with Koch's lymph will quickly show whether consumption or other tubercular trouble really exists. Many persons with asthma, bronchitis, catarrh, or persistent sore throat have been scared into invalidism by the supposition that they had consumption. Many consumptives have had the character of their disease unsuspected until nothing could be done in the way of alleviation. Many physicians insist that consumption never was actually cured; others insist that if there have not been radical cures, the ravages of the disease have been notably abated, and offer in proof the case of the Duke of Wellington, who though consumptive in youth, lived almost to eighty years, and that of President Jackson, who had but one lung when he fought the battle of New Orleans, yet lived thirty years longer, passing the traditional three-score years and ten. Some consumptive Americans who "put their

house in order" many years ago, so as to die in peace, are still living; if the disease was not cured, certainly its progress was arrested, but it is noticeable that they attribute the prolonging of their lives to proper nutriment and care, and to the purest air they could find, both out-of-doors and in. Change of air did not seem so necessary to them as full breathing and well-ventilated houses.

Of Dr. Koch himself such of the medical profession as know of him, speak most appreciatively. Bacteriology has been his favorite study for almost a quarter of a century, and he has done as much as any one to bring about the new method of treating external wounds so that healing may be "by first intention" instead of being complicated with surgical fever—a result of irritants, supposed to be bacterial, absorbed from the air and from instruments, bandages, etc., not entirely clean. He studied Asiatic cholera in Egypt and India in 1883 to such good purpose that even the French afterward asked him for counsel, while his own government, seldom generous in the use of money, voted him $20,000 for his services. All of his reports of experiments show him to be exceptionally persevering, methodical, intelligent, and patient; and physicians who question his deductions are loud in praise of the thoroughness with which his investigations are conducted. He is very modest in his claims for his new treatment of consumption, but should he have succeeded only in showing in whom the disease exists, and thus giving notice to fight it while there is yet time, he will be the means of saving more lives annually than are lost in any great war.

CRIME AND THE PUBLIC.

THE treatment accorded to the principal actors in great crimes and scandals by the public to-day is not only a serious and growing evil, but threatens to become a menace, as it is already a disgrace, to our social system. It is not the mere record of the facts in cases of this kind that is so mischievous—although even that, as a general rule, ought to be made as concise as possible—but the elaboration of detail, of suggestion, and of color, and above all the representation of malefactors, of the most brutal, debased, and sordid, in heroic or semi-heroic proportions. It can scarcely be necessary to submit formal evidence in support of a condition of affairs which must have impressed itself, long ago, upon the perception of even the most casual. Only a few weeks have elapsed since there were telegraphed every day to all parts of the United States the sayings and doings of one of the most deliberate, treacherous, and remorseless murderers that ever swung from a gibbet: an educated assassin, who lured an innocent lad from his home under the guise of friendship, robbed him of his last penny, shot him through the back, and left him to rot in a swamp. The idle words which fell from the lips of this depraved wretch were treasured as if they had been the utterances of some great sage or statesman. What he ate, what he drank, what he wore, was faithfully noted down by obsequious observers, who expressed themselves charmed by his personal appearance, his manliness, and his urbanity. To crown all, a syndicate was formed to pay a large sum of money for a quantity of flippant rubbish which this villain called his autobiography and which was duly printed with all the honors of big headlines and large type.

This is a conspicuous and convenient but by no means a solitary instance. It is the fashion to talk of convicted felons as if they were saints about to suffer martyrdom. The accounts of their cheerfulness, courage, and resignation might lead one to believe them models of all the Christian virtues, and undoubtedly makes them objects of admiration to the vicious and ignorant class from which the ranks of criminals are recruited. All this is bad enough, but in the stories from the divorce courts the offense is still deeper, being against good manners as well as good morals. On this point it is impossible to be specific, but everybody knows that especially in the North and West, the utmost prominence is given to foul details which ought never to be even whispered outside the limits of the proper tribunal. A year ago the London correspondence of certain journals was so abominable that it was necessary to exclude them from decent houses.

The venders of news, if called upon to excuse or explain this condition of affairs, would declare, doubtless, that the chief object of their existence is the publication of news, that they cannot justly be held responsible for human depravity, and that they are compelled to supply their constituents with the sort of matter which they wish to read. They would assert that it is a case of demand and supply. But

there is an obvious fallacy in each of these three lines of defense. In the first place the descriptive writing which gives an attractive, if pernicious, form, to an unwholesome and unpleasant subject, is not news, but a practical perversion of it; in the second, one is responsible for an evil in proportion as he abets or fosters it; and, in the third, the constituency that prefers coarse or unclean reading is not the constituency from which a great newspaper derives its main support.

It is true that the uneducated or only partly educated classes are a great majority of the population and that ignorance and a vulgar taste are apt to be found together, but it must be remembered also that the public does not prescribe what shall be printed. It is quite certain that nobody has ever received a request for the publication of unclean matter. It may be granted that there are plenty of depraved persons who would buy a paper for the sake of the improprieties which they expected to appear in it, but their number is insignificant in comparison with the host who buy it, in spite of the impropriety, because they must take the whole or none.

After all, the main question is not whether the popular taste is depraved and vulgar, but whether it is the mission of the press to act as a pander or an instructor. To this question, put thus baldly, there can be but one reply, and it is a gratifying fact that some of the most prosperous daily journals in the country are conducted with a scrupulous regard for cleanliness. As has been intimated, already, the mere record of crime is not necessarily harmful. It may be made, indeed, to teach the most salutary of moral lessons. But to effect this, the facts about the crime and the criminal ought to be set down with rigid exactitude, without malice but without palliation. The features which ought to be dwelt on, are not the seductive elements of the offense, nor the brilliant or attractive qualities of the offender, but the steps in the downward path pursued, and the pain, sorrow, and degradation incurred by them. All the pulpits in the world would not be more powerful for good than a press thus conducted. There are offenses of which the mere mention, to say nothing of description, is poisonous to the social health. Their existence is inevitable so long as human nature remains as it is, but they are committed in obscurity and in obscurity they ought to be expiated.

CITY IMMIGRANT POPULATION.

How un-American some portions of the United States are becoming, is startlingly indicated by Dr. Ridpath's very interesting paper, in this number of THE CHAUTAUQUAN, on "The Mixed Populations of Chicago." From the figures given it appears that only about one-fourth of the people of the great city of the West is American in name and birth, and this, although Chicago, like all other large cities, is continually attracting the more enterprising natives of the country tributary to it. Undoubtedly the majority of the immigrants intend to be Americans in every sense of the word, but as some of them manifest a persistent clannish spirit, there must always be room for fear that the body politic will suffer from nations within the nation—great communities, if not organizations, which without any feeling of antagonism toward those in whose land they have made their home, will nevertheless be reluctant to assimilate with us.

As these classes will not come to us and learn of us we must go to them and teach them, and no organization, after the common school, is so able to do the necessary work as the great philanthropic societies. A missionary is no longer a preacher who is only a preacher; the work of evangelization has become more and more what Jesus ordered it should be. His work is to feed the hungry, shelter the homeless, heal the sick, and befriend the stranger as well as preach the gospel. It must be steadily borne in mind by those who are impatient of the tendency of some classes of immigrants to care for no one not of their own nationality, that these people came from lands whose inhabitants do not move about freely from place to place and aspire to larger social surroundings than those amid which they were born. Few of them were ever ten miles from their respective birth-places until they started for America. Every thing here is strange to them, and simple natures instinctively distrust whatever is strange; to remove this distrust should be one of the leading aims of missionary effort.

Another purpose of the missionary societies should be to let none of our immigrant population lack a helping hand when they are in trouble. The vicious members of the immigrant class can be accommodated in the public jails, but there are many of the honest and suffering poor among the foreign-born

population of all large cities, and to befriend a man in his extremity is to secure his confidence in all coming time. The plan detailed by General Booth, of the Salvation Army, in his new book "In Darkest England," could be far easier put into practice in the United States than in England, although there is a prospect of its being successfully begun over there. It is, in brief, to supply work in the cities for as many as possible of the suffering poor and to assist those who seem worth it to make homes for themselves in the rural districts. Closely-herded masses of foreigners in large cities always have been detrimental to manners, morals, and good government, but the agricultural immigrant, no matter what his nationality, religion, politics, and general intelligence, never gives any cause for distrust. The worst element of the immigrant population of the city of New York makes and keeps the greatest city of America a menace and disgrace to American prosperity and American institutions, yet in the state at large are an equal number of immigrants who are quite as respectable as their neighbors, and quite as independent, too,—they have learned, by the experiences of farm and village life, that no man is their "boss," and that all their neighbors may be their friends. A systematic effort to make sympathetic American citizens of such of the poorer immigrants as may need assistance should be a feature of home missionary work.

Chicago is the city which offers the greatest opportunities west of the metropolis for all kinds of missionary work among persons of foreign birth, but there are ample opportunities at many other centers of activity. That foreigners flock closely together after reaching this country is to be expected, and no dangerous intention should be suspected because of this custom. All who intend to work among them should remember that the Americans with whom these people most naturally come in contact are not the best, but likely to be of the worst classes. Nearly all bureaus of immigration have found it necessary to warn emigrants departing from their native country that rascals will be lying in wait for them here to steal their money and swindle them in every way. For the sins of our own people as well as for the ignorance and comparative helplessness of many of our citizens by adoption, it is necessary that work be intelligent, earnest, and thorough.

EDITOR'S NOTE-BOOK.

THE Class of 1894 in the Chautauqua Literary and Scientific Circle is now forming; people in every state and territory in the Union are joining; names of new students pour into the Central Office at Buffalo every day. It is already a large class, but the books will be kept open till spring for new members to be enrolled. Though a student may be two or even four months behind the class, by industry and perseverance he may cover the ground and win his place in the line. Encourage your friends to join the Class of '94.

IN the December impression of THE CHAUTAUQUAN we gave as a frontispiece the portrait of Chancellor John H. Vincent; in this number will be found a good likeness of President Lewis Miller. It has not been our custom to illustrate articles or to present the faces of eminent people, nor can we say that it will be our practice in the future to do so. We are gratified, however, to learn that Chautauqua people are delighted to have in THE CHAUTAUQUAN these excellent portraits of Chancellor Vincent and President Miller, the founders of Chautauqua.

THE message which President Harrison laid before the Fifty-first Congress at its reassembling, December 1, was largely retrospective. It shows a condition of almost universal friendliness with other nations and of the greatest prosperity abroad. It is suggestive that all the questions which we noted a year ago as being the important ones of the annual message, have been handled by Congress, though by no means has every one been settled. The main recommendations of the present document are that American steamship lines be developed more fully, the mail service with Australia be made more effective, the proposed International American Bank be established, the important bill for the relief of the Supreme Court be passed, the complications arising from the

unadjusted Spanish and Mexican land grants be harmonized, the copyright law be passed, the increased safety of railroad employees be demanded by legislation, the irrigation of arid Western lands be provided for, and the federal election law be passed. The wisdom of most of these recommendations is unquestioned.

THE fall elections were full of unexpected surprises to the most sagacious politicians, and it now appears that the Farmers' Alliance, which disclaims any design to organize a third party, was the independent, potential, and dominating element in the elections. The Farmers' Alliance of the Northwest, which is organized under a variety of names in different states, is not of one mind in some of its plans, but it agrees in asking of Congress the following legislation:

1. The abolition of national banks and the calling in of their notes.

2. The issue of legal tender United States Treasury notes "in sufficient volume to do the business of the country on a cash system."

3. The free and unlimited coinage of silver.

4. The prohibition of the alien ownership of land, and the reclamation of all lands heretofore ceded to railways not now actually used by them.

5. The prohibition of speculation in agricultural products, and of dealing in "futures."

6. The restriction of government revenues to the actual expenses of the government economically administered.

7. The government control and operation of railways and telegraphs in the interests of the people.

8. The prohibition of trusts, or "combines," among corporations, and of usurious interest.

THE House of Representatives has come to its conscience. It opened the present session by the passage of the Copyright bill. The measure will soon be a law, for its strength in the Senate is great, and the President has committed himself to the case. Co-operative legislation in foreign countries will be necessary to make the bill effective, but abroad public sentiment on the question is so wholesome that we can be assured that immediate action will be taken as soon as it becomes a law. It is a victory of great importance for fair dealing.

MONEY does not make the man, but it takes a man to make money by legitimate means. So when Secretary Noble tells us in his annual report that at the Green Bay agency in Wisconsin last year the Indians banked timber which netted them $218,000, we instinctively feel that here are men at least beyond the first stages of citizenship, and our hope in their progress revives. In this same report is a suggestion of particularly good sense; it is that the exhibition of Indians in "Wild West" shows be prohibited. Secretary Noble has done much to restrict this practice, but more stringent measures are advisable. The dissipating and unreal effect of the life has a most injurious influence upon not only the Indian himself, but upon those he returns to.

THE dissatisfaction which has appeared in the private ranks of the armies of the world in the last decade, especially in America and England, seems to be decreasing in our country. The desertions by which the discontent has been measured with us are said by the Secretary of War to have decreased 24 per cent in the last year. The efforts making to improve the conditions of the soldiers are the explanations offered. Much more can be and should be done. A private soldier has a right to an individual life with opportunities for growth and advancement. No country does its duty by its army when it attempts to reduce its members to automatons.

ARCHBISHOP WALSH, of Dublin, says "that Mr. Parnell must clear himself of the charge of adultery or the party taking or retaining him as its leader will not find the support, co-operation, or confidence of the Irish bishops." That is a bold declaration to be made even by an Archbishop, because in the English Parliament as well as in Ireland, it is politics, pure and simple. It is a high church official demanding that the greatest Irish leader of these times shall show his personal character to be clear of the great crime with which he is charged or retire to the ranks. It is one of the most righteous exactions ever made by a great ecclesiastic of a powerful politician. If such tactics were adopted by churchmen in America it would shake the whole nation. But are not the American voters growing restless under the leadership of corrupt bosses and do we not see signs of a better day that is soon to dawn in our political world?

THE Irish question is as full of picturesque and startling effects as a kaleidoscope. The situation of Messrs. Dillon and O'Brien is at

present one of its most dramatic combinations. These gentlemen are under sentence of six months' imprisonment, not for any criminal act, but for speaking their minds in regard to the treatment of their country by the power which oppresses it. They are going through America in triumphal state, conscious that as soon as they return to England as they propose to do, they will substitute their position of power and honor for a cell.

THE poor Indians seized upon a nebulous doctrine of Christianity when they believed that the "Messiah was coming immediately." It is not strange that they resorted to the so-called "Ghost Dance." The history of the church in enlightened New England relates how in times past, certain Christians imagined that Christ was coming to catch them up in the air. Some foolishly abandoned home, lands, friends, and all that was dear on earth, and with an ascension robe tucked away in a carpet-bag, journeyed to Boston to be ready to ascend on the day fixed by the over-wise prophets. They were doomed to disappointment, and returned to their earthly friends and homes and lands. Eight Sioux Indians fell dead in the ghost dance in November in one day, and went to what they believed would be their happy hunting grounds, but it required a cordon of United States soldiers to bring the remaining excited and hostile red men to a state of peace.

THE world was threatened in November with a wide-sweeping panic. For a long time English speculation in South American securities had been excessive. One of the wealthiest and most trusted banking houses of the country, Baring Bros., had engaged largely in these reckless transactions. The rumors of their insolvency created a wild excitement in the markets of the world, and their failure undoubtedly would have caused universal panic. The situation was saved by the efforts of rival banking houses which with an enlightened self-interest which is rare, pledged some $75,000,000 for their aid. Thus the strain was loosed. Business sagacity and co-operation of this sort promises a new order of things to the financial world.

THE House of Orange has honored and elevated Europe through a long course of years. Protestantism owes to it some of her noblest victories. Science and art have had in it a sympathetic and appreciative friend. That its last male representative, the King of Holland, should die a lunatic is a sad end for so glorious a career. The throne goes to the delicate young Princess Wilhelmina, under the regency of her mother Queen Emma. In event of her death, Holland will pass to the late king's only sister, the wife of the Grand Duke of Saxe-Weimar, and thus to Germany.

A "PROFESSOR OF AMERICA" is the suggestion Edward Everett Hale is making for our colleges. There is foundation for the idea. The schools do not teach the spirit of Americanism. Their teachers rarely have the wisdom to do it. There is a tremendous faith in this country in the truth and value of our institutions, and an almost infinite confidence in their power, but as for there being any definite idea of what makes Americanism a peculiar thing, of how our government, temper, ambition, differ from that of other nations, there is no real knowledge.

FEW concessions to the cause of the higher education of women equal that which has been granted by the Johns Hopkins Hospital. A medical college is to be established in connection with this great institution—the greatest of its kind in the world. The trustees were solicited to make it co-educational. They assented on the condition that $100,000 should be raised in endowment. The women of Baltimore have accomplished the task and opened to women what will be without doubt an unrivaled place for medical study. One other work the women of Baltimore should undertake: to open the Great Sister of the Hospital, the University which bears the name of Johns Hopkins, to the women who need its advantages.

THE Brazilian Government proposes to celebrate its founding before there shall be any opportunity for overthrow. An exposition has been announced for 1892 which will commemorate the third year of the new republic and honor at the same time the four hundredth anniversary of the discovery of America. Of course the United States will participate, though the nearness of our own Fair will undoubtedly mar the heartiness of our co-operation. So far as possible, however, this opportunity for improving our relations with South America ought to be fostered. The present administrative policy of reciprocity for all America, has blossomed forth recently into so many expressions of the kindly disposition of our nation toward the greatest commercial country of the south-

ern continent that we may feel confident that this opportunity will not be slighted.

THERE is much rejoicing among American scholars over finally securing the site of Delphi for excavations. The $80,000 needed for buying the little village of Kastri on the spot, have been provided and to the American school of archæology in Athens the delightful task is given of opening to the world the treasures of the place. The *Note-Book* is heartily glad of the success of the movement. It means more to America than simply the honor of conducting such classical research. It will be a splendid stimulus to our love of knowledge and a great object-lesson in pure, original investigation.

THE thousands of hearers who sit in the pews on Sabbath and wince and groan under the twangs and drawls of learned and zealous preachers, will appreciate the action of one of the Bishops of the Methodist Episcopal Church. He has hired a teacher of elocution to drill in public speaking, the ministers of the city in which he resides. A public speaker in our judgment is as much bound to train his voice as his grammar. He is no more excusable for nasal tones than for flat *a's* and clipped endings. The voice can be trained as well as the tongue. He is the more guilty in neglecting his voice since in its right use lies one of the greatest possibilities of power.

THE public is saying that there is but one conclusion to draw from the vote on the admission of women to the General Conference of the Methodist Episcopal Church which was conducted in October and November: the women as a body are indifferent to the privilege. All over the country the votes cast have been out of proportion to the size of the voting body, and though as a rule they seem to be for admission there is no general demand. But there is a side to the matter which is overlooked. This vote is in no way official. It is simply asking an expression of opinion on a question which will not come to vote for many months, and in which the voters feel that they have little power. Voting under such circumstances cannot be really representative.

AN appreciative editorial appears in a late issue of the New York *Sun* on the "Chautauqua System." It defines the purpose of the system to be:

> . . . To provide a methodical course of home reading and study for the multitudes of people anxious for self-improvement, but who do not know where to go for the knowledge they crave. Its further object is to stimulate this desire by means of association and competition.

It notes that

> The purpose is not at all to provide "a cheap substitute for a college education." It is simply to promote habits of study among men and women, boys and girls, who need its guiding hand to introduce them to profitable literature.

There follows a statement which is not always clearly conceived by the observer of the system and from which we think the writer of the editorial has omitted one point. He says:

> The saving of the soul is its first and great object. Intellectual cultivation is subordinate only, and a means to that solemn end. . . . Doubt as to the orthodox faith has no place in the system. Unquestioning belief is assumed. Hence Chautauqua is an important conservative religious influence.

IT is true that religion, God, is acknowledged in the Chautauqua system. "We worship the word and works of God," but the liberality of interpretation which accompanies this thought cannot be too strenuously insisted upon. Chautauqua has no limitation for truth-seekers. She simply insists that those who come to her be truth-seekers. She does not aim to lead them into any particular religious fold—simply to give them knowledge.

THE National Woman's Christian Temperance Union held its annual Convention at Atlanta in November. Its records show a prosperity which is most gratifying in the face of the secession which last year took away a large number of members. The increase of membership during the year is given as 1,625. As 7,261 members in Iowa and Pennsylvania left the organization the total addition to the membership in the year was 8,886. The convention was characterized by its usual splendid earnestness and vigor.

AN enterprising literary journal has just prepared a bird's-eye view of the book making and literary work which the authors of America are doing. It shows that large numbers are engaged on work for periodicals. It emphasizes the fostering influence which the college exercises over literature, many of our ablest writers holding chairs. It mentions a few writers who have no respon-

sible positions to fill in connection with their writing. Very few like our favorite contributor Mr. John Burroughs report themselves as free. He declares that he is grubbing up hickory trees and digging out rocks and stones from a bit of unclaimed land in his vineyard, at West Park, N. Y., that he will be busy until the snow flies, and that then he will sit by the open fire made with their trunks and branches and read. One cannot but feel that out of such freedom from routine and such communion with nature there must grow wholesome and beautiful work.

EGYPT is growing prosperous. She is slowly replacing her mud hovels with stone huts. To get stone for the work and lime for plaster the natives go to the ancient ruins. Word reached England not long ago that the stones forming the foundation courses of the Great Pyramids at Ghizeh are being displaced by a gang of Arabs under the direction of two sheiks, and are being broken up and carried away for building. Often slabs containing inscriptions and symbols thousands of years old are used to plaster an Arab's hut; a record from antiquity is made the door-step of an Arab mule-driver. Coupled with this love of plunder is fanatical hatred of idols. Musselman diggers on opening a tomb have been known to be driven into such a fury at the sight of images as to rush at them with pick-axes. The danger of the destruction of many priceless monuments of Egypt's past is evident from these facts. England should see to it that precautions are taken to restrain both vandalism and fanaticism.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR JANUARY.

OUTLINE OF REQUIRED READING.

First Week (ending January 8).

"Outline History of England." Chap. XII. (first half).

"From Chaucer to Tennyson." Chap. III. (first half).

IN THE CHAUTAUQUAN:

"The Intellectual Development of the English People."

"Six British Lions."

Sunday Reading for January 4.

Second Week (ending January 15).

"Outline History of England." Chap. XII. (last half).

"From Chaucer to Tennyson." Chap. III. (last half).

IN THE CHAUTAUQUAN:

"The English Constitution."

"What Shall we do with our Children?"

Sunday Reading for January 11.

Third Week (ending January 22).

"Outline History of England." Chap. XIII.

"From Chaucer to Tennyson." Chap. IV. (first half).

IN THE CHAUTAUQUAN:

"The Religious History of England."

"The English Towns."

Sunday Reading for January 18.

Fourth Week (ending January 31).

"Outline History of England." Chap. XIV.

"From Chaucer to Tennyson." Chap. IV. (last half).

IN THE CHAUTAUQUAN:

"England after the Norman Conquest."

"A Norman Lady."

"Studies in Astronomy."

Sunday Reading for January 25.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. A chat on the "Six British Lions." (See articles on "Modern English Society and Politics" in Vols. X. and XI. of THE CHAUTAUQUAN.)
2. Paper—Devices for the Raising of Revenues in King James' time.
3. The Story of John Hampden.
4. Three-minute Talks on the prominent men and women of King James' court (*e. g.* "Steenie," Guy Fawkes, Archbishop Laud).
5. Essay—King James' Bible ("though for any thing that the old gentleman had to do vitally or specifically with the revision—it might as well have been called the Bible of King James' tailor, or the Bible of King James' cat").
6. Table Talk—Euphuism.

SECOND WEEK.

1. Reading—"Breaking the Will."*
2. Paper—The Theater in Shakspere's time.
3. Dialogue—Subject: Did the good of the country demand the death of Charles the First? (The dialogue is capable of being

* The Library Table, p. 560.

made one of the most attractive and useful forms of circle work. Its literary value is recognized especially by the English, and most of the great British reviews contain almost every month elaborate articles in dialogue form. In adapting it to circle purposes two things should be remembered: It must be carefully prepared and it must not lack spontaneity. The interlocutors should prepare their points separately, then arrange them to fit each other. Notes, not written speeches, should be presented. Quotations from books in support or refutation can be properly introduced, the books themselves being consulted simply for the look of informality it will give to the performance. Of course digressions from the prepared plan are perfectly allowable if the dialogists have the skill to manage them without losing control of the main argument. If this form is adopted it would be well to consult back numbers of the *Contemporary Review* or *Nineteenth Century* for models.)

4. A Session of the House of Commons—Let the room be arranged to represent the House of Commons as described in Woodrow Wilson's article in this magazine for December. The circle should represent the members and arrange themselves according to parties: the Liberals and Union Liberals at left of Speaker; farther down on the same side, the Irish party; opposite the Irish party, the Radicals; on the right of Speaker, the Conservatives. The Speaker of the House enters, preceded by the Sergeant-at-Arms, bearing the mace; the House stands while the Speaker takes his seat. After the preliminary motions and questions, let the House proceed to the question of the day: Resolved that the eligibility of a man for public office is independent of his moral character. In the course of the discussion let members be expelled for unparliamentary conduct. An interesting way to end the session would be to take a yea and nay vote, and so manage that the result be uncertain, that there is a call for division, and that the members file out into the yea and nay lobbies to be counted.

THIRD WEEK.

1. Roll-Call—Answered with examples of the correct use of Shall and Will. (See *The Library Table* and *The Question Table.*)
2. Reading—"Death of King Charles the Second,"* to be followed by anecdotes of his life.
3. Half-hour Lecture—"The Origin of English Towns."
4. Table Talk—Eccentricities of Literary Development in Milton's time.
5. Paper—Superstitions Refuted by Sir Thomas Browne.
6. Game—"Who am I?" Let one member of the circle leave the room while the others choose the name of some early Puritan with whose history they have become familiar through the readings of the winter. The person sent out is then recalled and begins to question the others in turn, being restricted, however, to the one interrogation, "Who am I?" Each person when asked this question responds with some characteristic of or fact about the individual agreed upon, always endeavoring to couch his information in such a way that the guesser will not be *quite* certain, yet, who he is. When he does guess the name the person who gave the last clue must take his turn going out, and another character is chosen. Suppose, for example, Richard Cromwell was selected by the circle. Good answers to the question "Who am I?" would be: A man whose importance in the world was an accident. An easy-going brother. A failure. Answers, of course, cannot be duplicated and must therefore become more and more definite.

FOURTH WEEK.

1. Roll-Call—Quotations from Milton.
2. Reading—"A Norman Lady." Followed by informal discussion of the articles by Miss Jewett and Dr. Freeman in this number of THE CHAUTAUQUAN.
3. Blackboard Exercise—Diagrams from paper on "The Sun." Reading "A Day."*
4. A Study—The Cavalier Poets. Read in connection "Robert Herrick."*
5. Women Preachers—Then and Now.*
6. Review of the English Revolution; its causes, its personnel, its incidents, its influence on European nations, its results at home.

MAGIC MUSIC FOR A NEW YEAR'S COMPANY.

SOME kind of a musical instrument capable of varying its volume of tone from *pianissimo* to *fortissimo* is needed, such as a violin, cornet, or harmonica. One of the company retires while each one writes on a slip of paper a "resolution for the new year" or a prophecy of what shall come to him in the new year, and then conceals the slip of paper. At the first chord the ma-

* The Library Table, p. 560.

* The Library Table, p. 560.

gician appears and the music indicates by a soft, slow cadence that the paper is far away; if he approaches the hiding-place, the music quickens and becomes louder; if his eyes turn in the right direction, the musician recognizes it by one or two loud *staccato* notes. An observant magician will be able to find the most carefully concealed slip. As soon as the magician has found a paper he will read what is written, and the company may guess the author.

CROMWELL DAY—JANUARY 30.

Cromwell, our chief of men, who through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way has ploughed,
And on the neck of crownèd Fortune proud
Hast reared God's trophies, and his work pursued,
While Darwen stream, with blood of Scots imbrued,
And Dunbar field, resounds thy praises loud,
And Worcester's laureate wreath: yet much remains
To conquer still; Peace hath her victories
No less renowned than War: new foes arise,
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose Gospel is their maw.
—*Milton.*

Four or five series of word pictures of the life and times of Cromwell would afford excellent opportunity for the treatment of this subject with completeness and effect. Let the circle assemble with its "paintings" well prepared. First let the historical facts of Cromwell's personal life be given in chronological order, each member having been assigned a certain period. Then let his special, individual opportunities be taken up in the same order. Follow this by a series of pictures of his associates. Let the verdict of Public Opinion be given as expressed by different writers on Cromwell—as Carlyle, Milton, Macaulay, Southey, Dryden. In the closing series let each person give the sum of his impressions concerning the hero and his character.

CHAUTAUQUA CORNER.

SUGGESTIONS TO SOLITARY READERS.

"I SAT by the side of Emerson, who always charms me by his delicious voice, his fine sense and wit, and the delicate way he steps about the words of his vocabulary; if you have seen a cat picking her footsteps in wet weather you have seen the picture of Emerson's exquisite intelligence feeling for its phrase or epithet. Sometimes I think of an ant-eater singling out his insects, as I see him looking about and at last seizing his worm or adjective, the best, the only one which would serve the need of his thought."

So writes Motley. This clever picture of the way the great philosopher picked his word deserves a careful pondering by one who cultivates his English style. It reveals the method of a man who used words to express thoughts of the greatest height, of exquisite subtilty. To make his meaning clear to those whose comprehension was duller he must exercise the finest discretion. The way in which in wording he conquered the difficulty, his friend Motley explains. It is so simple a way that the most ignorant user of words need not be afraid of trying it.

Of what does it consist? There is, to begin with, the recognition that in expression a choice is possible. A thing may be said in many ways. One way then must be more appropriate, more penetrating than another. How shall we get at this best way? It must not be imagined that there is a choice of expression only when there are great thoughts to be developed, artistic effects to be produced. The commonest thing can be said in a perfect form. If for no other reason than to exercise the discriminating faculty this form should be discovered. When this is recognized it must be acted upon habitually. Decide then first, Occupant, that you will exercise choice over words in talking.

In this nice habit of exact expression the speaker must know perfectly what he wants to say. If he describes a storm which swept his fields he must recall before he begins, its features, its terrors, its lulls, its havoc. Definite ideas of the simplest things we talk of, and which we wish to express perfectly, are essential. When Motley describes Emerson as seeming to cast about before he began to talk, we know that he is simply attempting to get an exact idea of the thing he wants to say. Having this idea he may begin to choose his words.

First the name must be selected and the verb which expresses its action. Every word it must be remembered stands for a thought. Particular care must be taken for the adjectives and adverbs which give the peculiar shades of meaning to the sentence. The parent words decide the prevailing color—that is all. These attendants tone it down or heighten its effect. They give it grace or dignity, order or force. They must be "felt for" literally.

When a sentence is produced in this way there is the consciousness of an intellectual effort. Something has been said worth saying. It may be only the trials of thawing out the water pipes after a January freeze, which have been described; it may be a matter trivial in every way, yet the words which picture it may make a charming bit of *genre* description, a delight to listeners, and a stimulating exercise to one's self. The power which at last is gained in this way is certainly worth the effort which it may cost.

C. L. S. C. NOTES ON REQUIRED READINGS.

FOR JANUARY.

"OUTLINE HISTORY OF ENGLAND."

P. 205. "Stuart." "This Scottish royal family was descended from a certain Walter Fitz-Alan, Lord of Oswestry, who entered the service of King David I., by whom he was created high steward of Scotland. The office became hereditary in the family. . . . The sixth [in the line], Walter, supported Robert Bruce, commanded a division at Bannockburn, and was rewarded in 1315 by the hand of Bruce's daughter, Marjory. Marjory's son Robert succeeded to the throne of Scotland upon the death of David II." Thus the office of steward was the origin of the name which was transformed to Stewart and then to Stuart.

P. 207. "King James' version of the Bible." The English Bible assumed its present form in the reign of James I. "For the purpose of securing a complete revision, forty-seven of the most learned men in the kingdom were selected for the task. They divided themselves into three companies which met at Westminster, Oxford, and Cambridge. Twenty-five undertook the Old Testament, fifteen the New Testament, and seven the Apocrypha. They worked under rules laid down by the King for their guidance. . . . The work done by the separate committees was afterward supervised and reduced to regularity by a committee of six persons. After three years' labor the version known as the Authorized Version was produced."—"*Dictionary of English History.*"

P. 210. "Infanta." "Any royal princess except the heiress of the crown, is so called in Spain and Portugal."

"The wisest, brightest, meanest of mankind." The quotation is taken from Pope's "Essay on Man." The preceding line which with this forms the couplet reads:

"If parts allure thee, think how Bacon shined."

"Elector Palatine." "The word palatine is related to palace, and as a title dates from the time of the Merovingian kings of France, connected with whose court was a high judicial officer called the *comes palatii*, or master of the royal household. . . . With the function went the title of count palatine; and from the ruler, the district under him became known as a palatinate." In German history the Palatinate was the specific name given to one of the divisions of the empire, which comprised the electorates, territories governed by electors, or princes who had the right to elect the emperor. The Palatinate was divided into two parts, the Upper and the Lower. "Their territory is now comprised in that of Bavaria, Baden, Hesse-Darmstadt, and Prussia."

P. 214. "Holles" [hol'les]. The name is also written Hollis.

P. 215. "The billeting of troops." The verb "to billet" means to make known to a soldier by means of a ticket or written note where he is to lodge, the word being usually applied to directions as to the private house in which he is to be quartered. Milton wrote in his "Eikonoclastes," "If at home any peace were intended us, what meant those *billetted* soldiers in all parts of the kingdom?"

P. 219. "Liturgy." The established formula for public worship in the churches which use prescribed forms.

P. 216. "Thorough." This word was used by Strafford and Laud in their correspondence to describe their policy. "For the state, indeed," writes Laud, "I am for thorough. . . . I am confident that the king being pleased to set himself in the business, is able by his wisdom and ministers, to carry any just and honorable action *thorough* all imaginary opposition, for real there can be none." The word *through* was originally spelled the same as thorough, which then filled the two offices of preposition and adjective.

P. 220. "Pacification of Dunse." To meet the army which was on its way to Scotland, Leslie, afterward the earl of Leven, led an opposing army of Scotch toward the borders, and encamped just across from the royal army on the hill of Dunse Law or Dunse Land. Here a treaty was concluded.

P. 222. "The death of Strafford." "For fifteen days Strafford struggled with a remarkable courage and ingenuity against the list of charges, and had melted his audience to tears by the pathos of his defense, when his trial was suddenly interrupted, . . . and the House had recourse to a bill of attainder. . . . Three days later the royal sanction was given and he passed to his doom. . . . As the ax fell, the silence of the great multitude was broken by a universal shout of joy. The streets blazed with bonfires. The bells clashed from every steeple. Many, says an observer, that came to town to see the execution rode in triumph back, waving

their hats and with all expressions of joy through every town they went crying, 'His head is off! His head is off!'"

P. 226. "The Cavaliers, who affected a liberal way of thinking as well as a gayety and freedom of manners inconsistent with Puritanical ideas, were represented by the Roundheads as a set of abandoned profligates, equally destitute of religion and morals, the devoted tools of the court and the zealous abettors of arbitrary power. The Cavaliers, on the other hand, regarded the Roundheads as a gloomy, narrow-minded, fanatical herd, determined enemies to kingly power and to all distinction of ranks in society. But in these characters, drawn by the passions of the two parties, we must not expect impartiality; both are certainly overcharged." —*Russell's "Modern Europe."*

P. 234. "Policy of the Roman Fabius." See note on page 257 of THE CHAUTAUQUAN for November, 1890.

Walter Scott in his novel "Woodstock" gives a vivid portrayal of the escape of Charles II.; and Dickens, in his "History of England," describes the event as follows:—"The escape of Charles after this battle of Worcester did him good service long afterward, for it induced many of the generous English people to take a romantic interest in him, and to think much better of him than he deserved. He fled in the night, with not more than sixty followers, to the house of a Catholic lady in Staffordshire. There, for greater safety, the whole sixty left him. He cropped his hair, stained his face and hands brown as if they were sunburnt, put on the clothes of a laboring countryman, and went out in the morning with his ax in his hand, accompanied by four wood-cutters. . . . At night he came out of the forest and went on to another house which was near the river Severn, with the intention of passing into Wales; but the place swarmed with soldiers. . . . So after lying in a hay-loft covered over with hay for some time, he came out of his place attended by a Catholic gentleman who had met him there, and with whom he lay hid all next day, up in the shady branches of a fine old oak. It was lucky for the king that it was September time, and that the leaves had not begun to fall, since he and the Colonel, perched up in this tree, could catch glimpses of the soldiers riding about below, and could hear the crash in the wood as they went about beating the boughs."

P. 237. "Vaudois Protestants." A Christian denomination in Italy known also as the Waldenses. Both names were probably derived from the name of the founder of the sect, a wealthy citizen of Lyons, Peter Waldo, or Pierre de Vaux, who lived about 1170. When commanded by the pope to abstain from his heretical teachings he took the ground that men should obey God rather than man, and refused to be silent. He and his followers were excommunicated by the pope, and subjected to bitter persecutions. These persecutions were kept up against the sect, at intervals, until the close of the seventeenth century.

P. 241. "*Regime*" [rā-zheem]. The French word for mode or style of government; administration.

P. 245. "Richelieu" [rēsh-eh-loo]. "Mazarin" [măz-a-reen′].

P. 248. "Nimeguen" [nim′wā-ghen].

P. 253. "Chief Justice Jeffreys." This character is well described in Blackmore's novel "Lorna Doone." He is there pictured as "a thick-set burly and bulky man, with a blotchy, broad face, and fierce eyes, full of blazes; he was one to be dreaded by gentle souls and to be abhorred by the noble . . . I was only too glad to go after all this tempest, as you may well suppose. For if ever I saw a man's eyes become two holes for the devil to glare from, I saw it that day, and the eyes were those of the Lord Chief Justice Jeffreys. . . . . 'He is all alone this morning, John, and in rare good humor. He hath been promised the handling of poor Master Algernon Sidney, and he says he will soon make republic of him, for his state will soon be headless. He is chuckling over his joke, like a pig with a nut, and that always makes him pleasant. John Ridd, my lord.' With that he swung up the curtain bravely, and and I stood face to face and alone with Judge Jeffreys."

P. 261. "Junto." A Spanish word, corrupted from junta, a meeting, assembly, or council.

P. 262. "The old lady of Threadneedle Street." The bank of England, on Threadneedle Street, London, was called the "old lady," by William Cobbett, "because, like Mrs. Partington, its directors tried with their broom to keep back the Atlantic waves of national progress." The story goes that Dame Partington lived in a little house in Sidmouth, in Devonshire. "In November, 1824, a heavy gale drove the sea-waves into her house, and the old lady labored with a mop to sop the wet up till she was obliged to take refuge in the upper part of the house."

P. 266. "Harvest of French lilies." The lily was the emblem of France. At first the flag was thickly strewn with the *fleur de lis* (flower of the lily—corrupted in English to flower-de-luce), but later the number was reduced to three in honor of the Holy Trinity.

"Ramillies" [rä-mē-yē, or ram'e-leez].

P. 267. "Malplaquet" [mal-plä-kā'].

P. 268. "Back-stairs politics." Private influence in political matters. "It was customary to build royal palaces with a stair-case for state visitors, and another for those who sought the sovereign upon private matters. If any one wanted a private interview with royalty, it was highly desirable to conciliate those appointed to guard the back stairs, as they had full power to admit or exclude a visitor. Back-stair influence is influence gained over functionaries who indirectly have immense power to promote [a desired] object."

P. 269. "The Schism Act." An act imposing "severe penalties on all tutors and schoolmasters who presumed to instruct without having first received the license of a bishop."

The following old jingle will be found very helpful in remembering the names and the times of the English rulers:

First William the Norman, then William his son,
Henry, Stephen, and Henry, then Richard and John,
Henry the Third, Edwards, one, two, and three,
And again after Richard, three Henrys we see,
Fourth Edward, Third Richard, if rightly I guess,
Two Henrys, Sixth Edward, Queen Mary, Queen Bess,
Then Jamie the Scotchman; then Charles whom they slew,
And again after Cromwell, another Charles too.
Next James the Second ascended the throne,
Then William and Mary together came on,
After Anne, Georges four, and King William had passed,
God sent us Victoria; may she long be the last.

"FROM CHAUCER TO TENNYSON."

P. 58. "Pantheon" [pan'the-on]. A temple or shrine dedicated to all the gods. The word is derived from the two Greek words for "all" (*pan*) and "god" (*theos*).

"Penates." Roman household gods; divinities who watched over the homes.

"Tritons." Sea demigods, the sons of Neptune.—"Nereids" [nē're-ids]. Sea nymphs, attendants upon Neptune.

"Pages." Serving boys. The Greek word for boy is *pais*.

"Satyrs." See note on page 395 of THE CHAUTAUQUAN for preceding month.

"Acteon" [ac-tē'on]. A mythological hunter who one day watched the goddess Diana (called also Artemis and Cynthia) as she was bathing in a stream, and was immediately transformed into a stag and devoured by his own hounds.

P. 59. "Euphues" [eu'phu-eez].

P. 60. "Massacre of St. Bartholomew." See note on page 394 of THE CHAUTAUQUAN for December, 1890.

P. 61. "Hellenic" [hel-len'ic]. Pertaining to the Hel'le-nes, the name by which the Greeks always called themselves. The name Greece was given by the Romans to the land previously called Hellas.—"Peloponnesus." [pel-o-pon-nē'sus]. The name given by the Greeks to the peninsula forming the southern part of Greece.

P. 63. "Singed the Spanish King's beard." The expression was original with Sir Francis Drake. He entered the harbor of Cadiz in 1587 and destroyed an immense amount of shipping, a work which he styled "singeing the King of Spain's beard." See Knight's "History of England," vol. III. page 215.

"El Dorado." A Spanish expression for "the golden region." "Orellana, lieutenant of Pizarro, pretended that he had discovered a land of gold (el dorado) between the rivers Orinoco and Amazon in South America. Sir Walter Raleigh twice visited Guiana as the spot indicated and published a highly colored account of its enormous wealth."

P. 65. "*Hic jacet.*" Latin for "here lies."—"*Saeva indignatio.*" Fierce indignation.

P. 66. "Martin Mar-Prelate." The works passing under the name of this author were in reality "publications by various authors containing attacks on the bishops and Queen Elizabeth. They were supposed to be the composition of John Penry who was executed in 1593, but were in reality the work of more hands than one, and consisted of the most coarse, scurrilous, and indecent pasquinades against the Episcopal system."

"Amyot" [am-yo].

P. 72. "*Suave, mari magno*" etc. Mallock's translation in verse of this famous passage reads as follows:

'Tis sweet when tempests roar upon the sea
To watch from land another's deep distress
Amongst the waves—his toil and misery.

The lines immediately succeeding are:

Not that his sorrow makes our happiness,
But that some sweetness there must ever be
Watching what sorrows we do not possess;
So, too, tis sweet to safely view from far
Gleam o'er the plain the savage ways of war.

P. 73. "Harlequin." A buffoon who mostly without speaking, plays tricks to divert an audience.

P. 75. "Racine" [rä-seen], Jean. (1639-1699.) A French dramatist.

P. 76. "Bohemian." Wandering. The word as a noun, is frequently applied to the gypsies, because it was believed that the first of that race who entered France were Bohemians driven out of their own country. It is sometimes written, as in the text, without a capital.

P. 78. "Mephistophiles" [mef-is-tof'i-leez].

"*O, lente*" etc. Oh, slowly, slowly move, steeds of the night.

P. 82. "Tetralogy" [te-tral'o-gy]. A Greek derivative from *tetra*, four, and *logos*, word, speech.

"Nem'e-sis." The goddess of retribution, who sooner or later overtakes the sinner.

P. 83. "*Bourgeois*" [boor-zhwau]. Citizen-like, vulgar, common.——"*Malade Imaginaire*." "The Imaginary Invalid."

P. 89. "*Vetus comœdia*." Old plays or comedies.——"*Dramatis personæ*." Characters represented in a drama.

P. 92. "Calvinistic doctrines." The peculiar characteristics of this system of belief as derived from Calvin's "Institutes" are, 1. That we derive from Adam not only the punishment, but also the pollution to which the punishment is justly due. 2. That man in his present state is despoiled of freedom of will and subject to a miserable slavery. 3. That the Lord both begins and completes the good work in us and gives us both will and power. 4. The eternal decree of God, by which he had determined in Himself what He would have become of every individual of mankind. 5. That all the elect will certainly be saved.

"Arminian doctrines." So called from Arminius (1560–1609) a Protestant divine of Leyden, Netherlands. These doctrines are, 1. Conditional election and reprobation in opposition to absolute predestination. 2. Universal redemption, or that the atonement was made by Christ for all mankind, though none but believers can be partakers of the benefit. 3. That man in order to exercise true faith must be regenerated and renewed by the operation of the Holy Spirit which is the gift of God. 5. That men may relapse from a state of grace and die in their sins.

P. 97. "*Incognito*." Disguise; in an assumed character.

P. 104. "The Arundel marbles." Thomas Howard Arundel (1592–1646) an English earl, during the residence of seven years in Italy made a large collection of marbles, including statues, busts, marbles with inscriptions, gems, medals, and other intaglios. Others helped him in the work, but the whole collection went under his name. At his death the marbles were scattered, some of them passing into the possession of Oxford University, and many to the British Museum.

P. 109. "Catullus." A Roman poet who lived in the first century B. C. He is the earliest Latin lyric poet of much renown. Some of his productions are strictly lyrical, some elegiac, one is heroic, but most are epigrammatic.

"*Carpe diem*." "Enjoy the present day; seize the opportunity." A Latin expression.

"Anthologies." "Collections of beautiful passages from authors, particularly applied to a collection of ancient Greek epigrams." The word is compounded from the Greek words for flower and to gather. It is applied to a collection of flowers and to a discourse on flowers.

"St. Theresa" (1515-1582). A Spanish mystical writer. She entered a Carmelite convent where she remained twenty-seven years. She wrote several ascetic treatises and letters, in which she described the struggles and aspirations of her heart and her frequent mystic visions. These writings are among the most memorable of the mystic literature of the Roman Catholic Church, and have gained a place in the classic literature of Spain.

P. 110. "Pindaric ode." An ode written in irregular, or constantly changing, meter. So named from Pindar, an ancient Greek poet.

P. 113. "Heine" [hī'neh], Heinrich. (1799-1856.) A German poet and critic. On account of his liberal writing, which deeply displeased the Prussian Government, he was obliged to choose between exile and imprisonment, and went to Paris.

"Circe" [sur'se]. A Greek mythological character; a sorceress who lived in the island of Ææa off the coast of Italy. When Ulysses in the course of his wanderings on his way home after the Trojan War, touched upon this island, he sent some of his men to request of Circe some refreshments. She received them apparently with great hospitality and had food and wine set before them. All but one partook and all save he were changed into swine. This one returned and reported to Ulysses what had happened. He, rendered proof against the enchantment by the use of the herb moly, hurried to the palace and obliged the sorceress to break the spell of the enchantment and restore his companions.

P. 116. "Collect." "A short prayer adapted to a particular day or occasion."

P. 117. "Prō-tag'o-nist." The one taking the leading part in a drama; and from this the word is often applied to a leader in any great enterprise or conflict.

P. 118. "Urania." One of the nine Muses, the Muse of astronomy.

P. 119. "Michelangelo" [me-kel-an'ja-lo]. (1475–1563.) A celebrated Italian painter, sculptor, architect, and poet; the architect of St. Peter's at Rome.

In connection with the readings on the different leading authors, the selections from their works, given in the "Appendix" of the text-book, should be studied.

WORD STUDIES.

ON THE C. L. S. C. TEXT-BOOKS.

ALL, doubtless, have experienced the thrill of delight which accompanies the acquirement of some bit of knowledge which immediately changes the relations existing between a merely casual acquaintance and one's self into those of friendship. A sudden light revealing an unsuspected depth and strength of character, some admirable trait, a kind or heroic deed, acts often as a magic wand transforming the whole character. To a certain extent the same kind of an impression is made, as a true knowledge of words is acquired. For years one may have used many of them in a way exactly corresponding to his passing in and out among the people of his town whom he slightly knows, and miss all the pleasure arising from knowing their whole nature and history. One has said that to any person "the first discovery that words are living powers is like the dropping of scales from his eyes, like the acquiring of a new sense, or the introduction to a new world." It is hoped that these brief studies of a few words selected from the Required Readings may lead to a desire for a fuller knowledge of our vocabulary.

"OUTLINE HISTORY OF ENGLAND."

P. 219. A-nom'a-lous. Varying from the common rule, abnormal. Not the same, not common, the Greeks expressed by the two words *an, omos.*

P. 219. Av-o-ca'tion. The Latin word for call is *voco*; the prefix *a* means from. Transplanted into English they mean a calling aside from one's regular occupation. By a very common error the word is frequently used for vocation.

P. 205. Brogue. In Ireland a coarse shoe made of rough hide, with the hair outward, reaching to the ankle and tied with thongs, is called a *brog*. As they were uncouth articles of wearing apparel it will be seen to be not inappropriate that their name should be transferred to the corrupt manner in which the Irish pronounced English, and then spread in its use to the traces of any foreign tongue discernible in speech. A quotation from Macaulay's "History of England," will show how this use of the word might have originated: "Some [of the new officers in the army] had been so used to wear *brogues* that they stumbled and shuffled about strangely in their military jackboots."

P. 209. Chancellor. Among the Romans the lattice-work which enclosed the judgment seat was called the *cancelli*. The officer who had charge of the records and who acted as intermediary between the suitors and the judge was the *cancellarius*. Hence, the word chancellor, which originally meant the chief officer next to the head. As used in connection with institutions of learning, which in ancient days were all connected with the church, it was applied to the one authorized by the bishop or the pope to be at the head next to himself.

P. 228. Contingent. An event transpiring as the result of an accident, or at least one not dependent on any rule. The meaning is all in the word itself. *Tango* in Latin means to touch, to happen; *con*, with or together. So, applied to troops, it means the proportion falling to the share of each of the contracting powers to furnish.

P. 241. Courteous. Garlanda says, "The verb court has a long story. Court, Latin *cors* or *cohors*, was first said of a yard and especially of a cattle-yard, and of the cattle themselves. Then it came to be applied to the yards of palaces and people living therein, to the royal retinue and house—hence the verb to court, to practice arts in vogue at court, to seek favor. Hence the words court-eous, court-ier, courtesy."

P. 212. Decimate. There was an old custom in the Roman army of selecting every tenth man for punishment (*decem* being the word for the number ten). To pay tithes or the tenth part of one's income was also expressed by the same verb *decimo*. The English meaning is rather a free one, to destroy a large but indefinite part.

P. 213. Fiasco. This is the Italian word for flask or bottle. Whenever in Italy a singer on the stage does not please the audience, shouts of "*Olá fiasco*" are uttered from all sides, referring probably to the breaking of a bottle. The word is used to denote a failure of any kind.

P. 212. Heretics. The act of choosing for one's self, the Greeks called *airesis*. The English borrowed the word, and when one chooses for himself a belief or doctrine different from one commonly accepted, the act is called heresy, and the person a heretic.

Intractable. Not to be moved. The words trace, track, tract, trade, draw, drag, and many

others all spring from the same origin, the Latin *tracto*, to draw, to pull, and this meaning is evident in each; least so in trade (commerce, things moved). Syn.: ungovernable, unmanageable, obstinate.

P. 211. Negotiation. The words *nec* and *otium* (Latin) mean not at leisure; drawn together they form *negotium*, the noun applied to that which occupies one, business. Put into English form we have negotiation, the transaction of business.

Parleyings. The word is taken almost literally from the French verb *parler* to speak. It is used especially of conferences held with an enemy.

P. 212. Policy. *Polis* is the Greek word for city; *polites* for citizen. Directly from these come police, policy, politics. It was natural that these words pertaining to government should have their origin in the name of the place for which government was first needed, the city.

P. 207. Pre-rog'a-tive. One asked before others for his opinion, or the person or class whose right it was to vote first, was styled in Latin *praerogativarius*, from *prae* and *rogo*, to ask before. Syn.: privilege, right, immunity.

P. 222. Stipend. *Stips* was the name given by the Romans to small coins in heaps, and from this it came to be applied to gift, donation. *Pendere* was the verb to weigh. By joining the two the English word is formed, which means a settled compensation for services.

P. 235. Whimsies. To wander with the eyes is expressed in Icelandic by the word *hvima;* to whisk or flutter about is in Norwegian *kvima;* to be dizzy is in Swedish *hvimsa*. From these forms there came wandering into the English tongue the word whim, of which whimsey is only another form. It has deviated somewhat from the original meaning, but as the name given to singular departures of the mind from its ordinary course its ancestry can be traced.

"FROM CHAUCER TO TENNYSON."

P. 106. Al'che-my. This word has come wandering through so many lands that it is doubtful whether it can be traced definitely. The Arabic words *al kimia* mean the secret art; but it is claimed that the Arabians borrowed the term from the Greeks, *kameia* with them meaning an infusion, a mingling. In their turn it is said the Greeks borrowed it from the name of an Egyptian city Kamia, noted for the blackness of its soil. Wherever it started, it at last found its place in the English vocabulary as the name of the science which aimed to change other metals into gold, and to find the universal remedy for the ills of humanity.

P. 59. An-tith'e-sis. *Tithemi* and *anti* in Greek mean to place, against. A figure of speech in which words contrasting in meaning are brought into close opposition.

P. 106. As-trol'o-gy. *Aster*, *logos*, Greek for star, word; words about the stars; the science of the stars. The term is now restricted to the false science which assumes that the heavenly bodies exert an influence upon the life and destiny of humanity.

P. 101. At-ra-bil'ious. Black bile (Latin *ater*, *atra*, black, and *bilis*, bile). It is supposed that an excess of this liquid in the system occasions melancholy. Syn.: melancholic, splenetic, hypochondriacal.

P. 106. Cas'u-ist-ry. The English word case comes from the Latin *casus*. The solution of cases of conscience by applying to them the principles of morality and theology.

Cos-mog'ra-phy. Christopher Marlowe thus defines the word in his "Doctor Faustus":

> He now is gone to prove *cosmography*
> That measures coasts and kingdoms of the earth.

The Greeks called the world *kosmos*, their verb for to write; describe, was *graphein*. Hence the name of the science which describes the main features of the heavens and the earth.

P. 106. Di-a-lec'tics. A branch of logic; the art of critically searching into the truth of an opinion; the art of reasoning; logic applied to rhetoric and refutation; such are some of the definitions given to the word. It comes from the Greek *legein*, *dia*, to speak through.

P. 71. Hex-am'e-ter. *Ex*[hex] in Greek meant six, *metron*, measure. The name of verse which is composed of six feet, the feet being of a specified kind.

P. 106. Hy-per'bo-le. The strange ties in the family history of words is well shown in this name. It is a close relation of the common word ball, both springing from the Greek *ballein*, to throw. The prefix, modified from *uper*, means over. A figure of speech in which the meaning is greatly exaggerated, thrown over or beyond its proper use, is called hyperbole.

P. 58. Met'a-phor. To carry over (Greek *pherein*, *meta*). A figure of speech in which the likeness between any two things is expressed without the signs of comparison—is carried over, as in the common sentence, He is a pillar in the church or in society.

P. 73. Pan'to-mime. Its Greek ancestors meant all mimicry. Representations in which the actors do not speak, but give their parts in dumb action.

P. 80. Par'a-dox. From the Greek of to think

and against. A proposition contrary to general belief; an absurd or contradictory statement.

P. 67. Quintessence. The fifth essence, *quintus* being the Latin for five. The ancient Greeks believed there were four elements, earth, air, fire, and water. The Pythagoreans added a fifth, ether, purer and finer than the others. An extract containing the best or essential part.

P. 103. Sim'i-les. From the same Latin word as similar. A simile is a metaphor in which the word of comparison is used. The insertion of the word "like" in the example given above under the word "metaphor" would change the figure to a simile.

P. 76. So-lil'o-quies. Latin *solus*, alone, *loqui*, to speak. A talking to one's self; a composition reciting what a writer said to himself.

P. 72. Top-o-graph'ic-al. By substituting *top* for *ge* in the word geographical we have this word. *Ge* is the Greek name for earth, *topos* for place; a description of a place.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"OUTLINE HISTORY OF ENGLAND."

1. Q. To what subject did King James I. first turn his attention? A. The Puritan agitation.

2. Q. How did the attempts of the Puritans to rid the English church of its taint of Romanism end? A. A royal decree ordered the clergy to conform strictly to the established rules.

3. Q. Who were the Independents? A. Extreme Puritans.

4. Q. To what were many of them driven by the severe measures adopted against them? A. To go into exile.

5. Q. What novel theory was advanced by James I.? A. The "divine right of kings."

6. Q. To what did his application of this dogma lead? A. To a life-long struggle between himself and Parliament.

7. Q. What great conspiracy was frustrated in his reign? A. The Gunpowder Plot.

8. Q. How did the king try to secure a revenue? A. By lawless extortions.

9. Q. What famous philosopher was impeached for taking bribes while he was chancellor of the realm? A. Lord Bacon.

10. Q. What English navigator was executed that the king might gain favor with Spain? A. Sir Walter Raleigh.

11. Q. In the mind of the king what was the first question to be considered in the marriage of his son? A. Securing to England a Catholic ally upon the continent.

12. Q. How did the House of Commons meet the claims of Charles I. to absolute power? A. With open defiance.

13. Q. What led Charles to sign the "Petition of Right" which curtailed his authority? A. His sad financial straits.

14. Q. Who were the chief men in the House of Commons opposed to the king? A. Eliot, Wentworth, Hampden, Pym, Holles, and Cromwell.

15. Q. Which one of these six afterward became a stanch Royalist? A. Wentworth, who was made earl of Strafford.

16. Q. After the dissolution of the third Parliament of Charles' reign how long before another was called? A. Eleven years.

17. Q. Who as archbishop of Canterbury now enforced the laws of conformity to the English church upon the Puritans? A. Laud.

18. Q. As a result of the joint administration of Laud and Strafford, what Puritan colonies were founded in the New World? A. Salem and Boston.

19. Q. Who made himself famous by refusing to pay the ship-money tax? A. John Hampden.

20. Q. What led to war with Scotland? A. An attempt to enforce there the English church system.

21. Q. This war necessitated the calling of what two Parliaments? A. The Short Parliament and the Long Parliament.

22. Q. What did Charles desire of the Long Parliament? A. Money and troops.

23. Q. What did the Parliament require of him? A. The renunciation of his tyrannous measures.

24. Q. Between the two firm parties what was made inevitable? A. Civil war.

25. Q. Who was the leading spirit throughout this war? A. Oliver Cromwell.

26. Q. Who were known as the "Ironsides"? A. Cromwell's cavalry.

27. Q. Mention the leading battles of the war? A. Edgehill, Marston Moor, Newberry, Naseby.

28. Q. What two parties were left in the

kingdom by defeat of of the Royalists? A. Parliament and the New Model, or Presbyterians and Independents.

29. Q. By what resort did the New Model gain the majority in Parliament? A. By Pride's Purge.

30. Q. During what period did the Long Parliament remain in session? A. Nearly twenty years.

31. Q. What event formed one of its memorable days? A. The escape of the five members whom the king with five hundred men went to arrest.

32. Q. What were some of its most noted acts? A. The execution of Strafford and Laud, and the establishment of Presbyterianism as the religion of England.

33. Q. What was its supreme act after it became the Rump Parliament? A. The execution of Charles I.

34. Q. What name was given to the government then established in England? A. The Commonwealth.

35. Q. Under what title did Cromwell become the chief executive officer in the Commonwealth? A. Lord Protector.

36. Q. What was the character of his rule? A. Charles I. had never been half so tyrannical.

37. Q. How long a time passed between the death of Cromwell and the Restoration? A. Nearly two years.

38. Q. For what secret aim did Charles II. work for ten years? A. To restore the Roman Catholic Church in England.

39. Q. Who were the most celebrated dissenters of this time? A. Baxter, Bunyan, and Milton.

40. Q. What events marked the "Wonderful Year" 1666? A. The Plague, the Great Fire, and the Dutch War.

41. Q. Name the last battle fought in England. A. Sedgemore.

42. Q. Who composed the two armies in this battle? A. The royal forces fighting for King James, and the insurrectionary peasants led by Monmouth.

43. Q To what did England resort to free herself from the despotism of James II? A. A secret invitation was sent to William of Orange to become her deliverer.

44. Q. How did this movement result? A. James was deposed and William and Mary were crowned as joint rulers.

45. Q. For what purpose did William form the Grand Alliance? A. To check the ambition of France.

46. Q. Why did the other European states object to having the Spanish kingdom pass into the possession of France or Germany? A. They feared the disturbance of "the balance of power."

47. Q. Who in Anne's reign was commander-in-chief of the English forces in this Spanish war? A. Marlborough.

48. Q. How did the war end? A. The French claimant gained the throne of Spain as Philip V.

49. Q. How was the question of the Scottish crown settled? A. England and Scotland were united in one kingdom.

50. Q. Who succeeded Anne? A. The Hanoverian George I.

"FROM CHAUCER TO TENNYSON."

1. Q. Give approximate dates of the Elizabethan epoch of literature? A. From 1579 to 1671.

2. Q. The publication of the works of what authors marked these dates? A. Spenser and Milton.

3. Q. What fact rendered it fitting that the name of the monarch should be attached to this brilliant age? A. The poets idealized Elizabeth and made her the central figure of their writing.

4. Q. Whose book at the beginning of this period had great influence on English prose? A. Lily's "Euphues, the Anatomy of Wit."

5. Q. In what character of Scott's is there found a representation of euphuism? A. Sir Piercie Shafton in "The Monastery."

6. Q. In whom was there shown a true type of the lofty aspiration and manifold activity of the period? A. Philip Sidney.

7. Q. What typical Englishman of the age was even more versatile than Sidney? A. Sir Walter Raleigh.

8. Q. By what literary work is Raleigh chiefly known? A. His "History of the World."

9. Q. By what was prose fiction represented during this epoch? A. By translations or imitations of Italian novels.

10. Q. Who wrote the first essays in the English language? A. Francis Bacon.

11. Q. In what class of literature does the great bulk of Bacon's writings belong? A. The history of philosophy.

12. Q. By what work is Chapman best remembered? A. His translation of Homer.

13. Q. In what did the Elizabethan genius find its fullest and truest expression? A. The drama.

14. Q In the history of literature what is a common phenomenon of certain forms of writing? A. That after being in use for centuries without gaining any thing worth keeping they

will suddenly be made the vehicle of immortal thought.

15. Q. Give the successive forms through which the drama was developed? A. Miracle plays, moral plays, masques, and interludes.

16. Q. Who was the most important of the dramatists who preceded Shakspere? A. Christopher Marlowe.

17. Q. What made it possible for ingenious persons to construct the theory that the Shaksperian plays were written by Bacon? A. The fact that so little is known of Shakspere's life.

18. Q. Give dates of Shakspere's birth and death? A. 1564, 1616.

19. Q. How did he probably begin his literary work? A. By touching up old plays.

20. Q. By what great historical events was the time of his opening career marked? A. The execution of Mary Stuart, the destruction of the invincible Armada, the exploits of Grenville, Essex, and Raleigh.

21. Q. How are his plays divided? A. Into histories, comedies, and tragedies.

22. Q. Of his ten histories, what two are isolated plays? A. "King John" and "Henry VIII."

23. Q. Of what one great drama may the other eight historical plays be called the eight acts? A. The history of the houses of Lancaster and York.

24. Q. Which, in a literary sense, is the greatest of these historical plays? A. "Henry IV."

25. Q. Which of the comedies is the least Shaksperian of Shakspere's plays? A. The "Taming of the Shrew."

26. Q. To the type of what two of his comedies did Shakspere never return? A. "Love's Labor Lost" and the "Comedy of Errors."

27. Q. In his other comedies what general plan of construction did he follow? A. One main intrigue is carried out by high comedy characters, and a secondary intrigue by low comedy characters.

28. Q. Concerning what tragedy commonly attributed to Shakspere are there grave doubts as to the authorship? A. "Titus Andronicus."

29. Q. In what respect is "Romeo and Juliet" unique? A. The catastrophe in it is brought about by fatality, or external chances.

30. Q. What was Shakspere's usual habit in this respect? A. To work out his tragic conclusions from within, through character.

31. Q. What is characteristic of Shakspere in all of his writings? A. That he never invented his plots.

32. Q. Who was the most remarkable of the dramatists contemporary with Shakspere? A. Ben Jonson.

33. Q. With what design did he write? A. To lash the follies and vices of his day.

34. Q. How has the historian Green described the people of England in the reign of Charles I. and James I.? A. They "became the people of a book, and that book the Bible."

35. Q. Who were the most important of the Stuart dramatists? A. Beaumont and Fletcher.

36. Q. What spirit is manifested in all the literary prose of the Commonwealth? A. That of roused inquiry and of thorough and exhaustive treatment.

37. Q. How is the decay of a great literary school usually signalized? A. By the exaggeration of its characteristic traits.

38. Q. What classes of writers marked the close of the Elizabethan age? A. The metaphysical school, or the church poets, and the cavaliers.

39. Q. What place does Milton hold in English literature? A. He is the greatest poet next to Shakspere.

40. Q. How does Milton's learning appear in his writing? A. As a fine and chastened result, never as pedantic citation.

41. Q. What new note did Milton introduce into English poetry? A. The passion for truth and religious sublimity.

42. Q. What active part did he take in the contest between Charles I. and Parliament? A. He published a succession of tracts upon the various questions at issue.

43. Q. What result did this part taken against the king bring upon him? A. At the Restoration he was for a time in great peril.

44. Q. How is "Paradise Lost" described? A. As the foremost of English poems and the sublimest of all epics.

45. Q. Who is the real protagonist of the poem? A. Satan.

46. Q. What are the most absorbing strains in the whole production? A. Those in which the poet speaks directly of himself.

47. Q. What contrast of style is presented between "Paradise Lost" and "Paradise Regained"? A. The former is rich in the graces of poetry, the latter severe even to barrenness.

48. Q. Who is represented in "Samson Agonistes"? A. Milton himself, shorn of his strength, blind, and among enemies.

49. Q. In what respect is Milton in his later life compared with Michelangelo? A. In his tendency to block out his work in masses, and to neglect finish and beauty.

50. Q. What other poets of the Commonwealth espoused the popular cause? A. Marvel and Wither.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY—LIVING RULERS.

1. Of what absolute monarchy is Abdul Hamid II. now ruler?

2. Who was elected president of Switzerland in December, 1889?

3. For how long a time have the predecessors of Alexander III. of Russia borne the title of czar?

4. What king before his accession to the throne was lieutenant-general in the battle of Custazzo?

5. Over what dual monarchy does Francis Joseph reign?

6. Who is at the head of the French government?

7. Probably the most recent person to assume the royal title is the daughter of a William III., just deceased; of what land was he king?

8. Who is General Porfirio Diaz?

9. Give the date of the birth of Alfonso XIII. of Spain?

10. When did the present emperor of China assume the government of his domains?

11. What king in June, 1890, appointed H. M. Stanley governor of the Congo Free State?

12. Who is the president of the Brazilian republic?

13. Who is the ruler over the kingdom in which the two legislative bodies are named the Landsthing and the Folkething?

14. Whom did Emperor William II. of Germany appoint to succeed Prince Bismarck?

15. A very recent event is the resignation of the prime minister of George I. king of Greece; what was his name?

16. The meaning of the title borne by the emperor of Japan is "Honorable Gate"; what is the title and who bears it at the present time?

17. What is the name given to the legislative body in each of the two countries composing the kingdom over which Oscar II. rules?

18. What is the age of Pope Leo XIII.?

19. What ruler bears the title of dom?

20. Who is the Prince of Montenegro?

THE STARS OF JANUARY.

1. What magnificent constellation is hero of the winter sky?

2. What famous groups act as ushers to this hero?

3. What is the story of the Pleiades?

4. How is the "lost Pleiad" accounted for?

5. Why is the history of this group of surpassing interest?

6. With what great universal calamity are legends of the Pleiades especially associated?

7. How long after the Pleiades rise, before Aldebaran appears on the horizon?

8. Of what constellation is Aldebaran the brightest star?

9. What other characteristic makes this star conspicuous among a thousand?

10. How are the features of Taurus indicated?

11. What celebrated river is supposed to be represented by Eridanus?

12. What configuration makes Orion unmistakable?

13. Describe the rising of Orion.

14. Why should women especially be interested in Bellatrix?

15. What other names have been given to the Belt of Orion?

THE QUEEN'S ENGLISH.—IV.

1. For a correct use of *shall* and *will*, *would* and *should*, study the dialogue by Richard Grant White in *The Library Table*.

2. Give a rule to govern the use of *shall* and *will*, *would* and *should*.

3. In the following sentences substitute *shall*, *will*, *would*, or *should* as the sense demands:

1. No, no, I —— not do that.
2. You promised me that they —— be finished to-day.
3. Next Thursday I —— be fifty and you —— twenty-five.
4. I —— be obeyed.
5. She —— have a new dress if she desires it.

4. Correct the use of *shall*, *will*, *would*, and *should* in the following sentences:

1. I should like to know who called.
2. I shall meet you at 10:30 at the office.
3. Will I go when you do?
4. If I had a new hat I should go.
5. Let us be careful and we will be all right.

5. Study also the use of *shall*, *will*, *would*, and *should* in this stanza of Sir George Etherege:

> How long I shall love him I can no more tell
> Than, had I a fever, when I should be well.
> My passion shall kill me before I will show it,
> And yet I would give all the world he'd know it;
> But, oh! how I sigh when I think should he woo me
> I cannot refuse what I know would undo me!

ENGLISH PHRASE AND FABLE.—IV.

1. How did the expression "to hob-nob together" originate?

2. How did the term "Tory" come to be applied to the Conservative party in England?

3. What two explanations are given of the term "Whig" as the name of the progressive party?

4. What was the origin of the word "hobby," meaning a favorite pursuit?

5. What kind of a procession was "The Skimmington," by which instances of female supremacy were formerly celebrated in the rural parts of England?

6. What was meant by the term "sons of latitude" as used by Dryden?

7. What was the "lamb's wool sacrament" said to have been taken by Lord Howard while imprisoned in the Tower?

8. What gave rise to the singular custom which once prevailed on the northern coast of the Isle of Man, of eating the meat course before supping the broth?

9. What was the point of the saying of Charles the Second, referring to the usual manner of representing a villain on the stage, "Oddsfish, they always clapped on him a black periwig whereas the greatest rogue in England wears a white one"?

10. Explain the expression "to imp a wing."

11. What were the "telling-houses" on the ancient moorlands?

12. What kind of a pastime was the old game of "High Jinks"?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR DECEMBER.

THE WORLD OF TO-DAY.—BRAZIL.

1. It was the only monarchy. 2. In 1888. 3. Those born there of African parents. 4. Portugal. 5. In 1821. 6. Matto Grosso. 7. The Portuguese. 8. It is a little larger than the United States. 9. Coffee and sugar. 10. One-third. 11. Agriculture. 12. The Roman Catholic. 13. Diamonds. 14. In the north and extreme west. 15. Pedro Alvarez Cabral.

THE STARS OF DECEMBER.

1. The leading stars of Pegasus. 2. The "Great Square of Pegasus." 3. The celebrated winged horse of antiquity. 4. Directly overhead. 5. A line of three second-magnitude stars which lie in a long bending row, beginning with the one that marks a corner of the Great Square of Pegasus and extending toward Perseus. The first marks the head, the second the girdle, and the third the left foot. 6. Near the second of these three stars. 7. It was the earliest discovered, and with the exception of that in Orion is the finest visible in this hemisphere. 8. Fomalhaut, in the mouth of Piscis Australis, the Southern Fish. 9. Between Pegasus and Fomalhaut. 10. By a small Y of third and fourth magnitude stars that marks the jar, while a current of small stars curving southeast represents the stream of water. 11. They "imagined that the setting of Aquarius caused the rising of the Nile, as he sank his huge urn in the river to fill it." 12. West of Aquarius and northwest of Fomalhaut. 13. Because according to their auguries a person "born in Capricorn" was invariably destined to a fortunate career. 14. In Cetus, the whale, east of Aquarius and southeast of the meridian. 15. By a long, straggling line of stars between Pegasus and Cetus.

THE QUEEN'S ENGLISH.—III.

1. That Prof. Halsted is an *agriculturist*, not *agriculturalist*. Mathews says one might as well say geologicalist for geologist, or chemicalist for chemist as to say agriculturalist. 2. Station is the proper word for English-speaking people to use. 3. Lockwood gives this rule: The article should not be used between the possessive case and the substantive word or phrase which it governs. 4. It is much a matter of taste; at present the *ess* is not generally used unless there seems a necessity for it; but so good an authority as Richard Grant White says, "These words and others of the same sort have been condemned by writers for whose taste and judgment I have great respect; but although the words are not lovely, it would seem that their right to a place in the language cannot be denied. The distinction of the female from the male is one of the oldest and best established usages of the English speech." 5. I differ *from* you. 6. *As* I did. In comparisons use *like* when it may be correctly followed by *to* and use *as* when a verb follows in close connection. 7. The verbose style and the use of words Lord Brougham calls "long-tailed words ending in *osity* or *ation*." 8. Useless repetition should be avoided. It should read, He walked, singing as he went. 9. No; he means that he is trying to deceive him. He should say, You are trying to deceive me. 10. Corrected it is, Not a line of the lectures *was* written beforehand; the subject of the verb is *line*, therefore the verb should be singular. 11. A plural verb. 12. This kind, does it look well enough, as lief, not that I know, immediately. 13. The fault of affectation, not choosing simple, direct words. 14. To whom was the proposal made.

ENGLISH PHRASE AND FABLE.—III.

1. "The festival of the Sun," kept at the winter solstice when the new year or sun is ushered in. 2. All night, it being an ill omen to let the fire go out. 3. A peacock pie, in which the form of the bird was preserved, as complete as possible, the plumaged head with gilded beak rising from one end while the tail was displayed at the other. 4. From the custom of serving these peacock pies at the solemn banquets of chivalry, where knights-errant pledged themselves to perilous enterprises. 5. The certainty that if it failed to be ready two young men, in accordance with the custom, would take her by the arms and run her round the market-place to shame her of her laziness. 6. The belief that the ivy, holly, and pine are kept alive all winter because they "never told a word where our Saviour was hiding himself"; but the ash and oak told and "so have to remain dead through the winter." 7. It indicated that the man-servant had refused or neglected to bring the ivy for decorating the house, and that the maid had remembered her duty under this circumstance. 8. The day after Christmas; the "Christmas box" was a small gratuity given to servants on this day, also a box placed in churches, for charitable offerings, and opened on Christmas. 9. The Earl of Leicester. 10. A *raven* messenger, who either returned not at all or too late, referring to Noah's raven. 11. From the figure of a white horse on the hillside at this place, the turf having been removed from the chalky soil so as to show this form at a distance. The figure is supposed to have been cut out during Saxon times to celebrate some victory. Sometimes the white horse is "scoured" by the neighboring peasants, *i. e.* they remove any turf that may have gathered on the figure. 12. A short mass, abridged of its rites, for the convenience of parties eager for the chase.

THE C. L. S. C. CLASSES.

1882—1894.

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"So run that ye may obtain."

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THE PRESIDENT'S CHAT. — After reading comes writing. Many who entered our class three years ago took up for the first time a definitely arranged course of reading, and since entering upon their tasks, desires have been stimulated to write in correct form the thoughts acquired. Some are so situated that the only education possible is that secured by snatching fifteen minutes here and there from a busy life. To such, a few hints on the method of teaching one's self the art of English composition may not be amiss.

In the first place, read only good authors, such as are offered you in our Chautauqua course. Read carefully and re-read until the ideas of the author are clearly before the mind. If there is a failure on your part to understand what the writer means, scrutinize his words and sentences until you have his exact thought; then find out why you did not comprehend the passage at first. Try to express the thought more clearly; write it in a form that seems better to you; compare your sentences with those of the author; see if there be not a delicacy of shading in the meaning of his words that you have not caught in your writing; and keep your exercises for future reference. Remember that ideas must stand out clearly in the mind before you can give them finished expression; remember, also, that in your efforts to write you dispel the clouds that obscure your own thought. Read and write alternately. Take fifteen minutes each day for composition; turn the parts of a sentence about and see if a different arrangement will better express what you wish to say; note where the punctuation marks of the author occur and ask yourself why they are there rather than in other places. Correct carefully what you have written, and when you think you have found all the mistakes, put away your exercise and look at it again a few days later; probably you will find other errors. People cannot write by mere rule any more than they can sing by rule; one must *feel* that what is written is correct, and this requires the formation of taste. To acquire a good taste read

Washington Irving for smoothness, Longfellow for elegance, John Bunyan for clearness, and the Scriptures for brevity of expression and moral force.

"Practice makes perfect." If you pursue this method with the books you have in the Chautauqua course, you may acquire the art of composition without the aid of a schoolmaster; a year's work on this plan will discover to you some of your own needs, and you will be able to appreciate and profit by some standard work on rhetoric. Buy it, use it in the way here indicated, and at the expiration of two years more you will be surprised at the progress made.

The benefit to be derived from attendance upon local Chautauqua Assemblies is strongly recommended. Of course all '91's who can, will be at Chautauqua next summer, but those who cannot accomplish this will be greatly helped by some of the other Assemblies. A California member of of '91 writes, "I was obliged to do all my reading at the sea-shore this summer. Our inspiring Chautauqua Assembly greatly helped me in keeping at the study, though tired and over-worked. This course took me out of the lethargy and despondency that was wearing upon me mentally, spiritually, and physically. The readings have been only the beginning. They have led me into many helpful avenues."

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

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STIRRING WORDS FOR EARNEST COLUMBIANS:

"If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest."—*Franklin*

"We all have two educations, one of which we receive from others, and another and the more valuable which we give ourselves. All the professors and teachers in the world would not make you wise or good without your own co-operation—and if such you are determined to be, the want of them will not prevail."—*John Randolph.*

"HABITS are to the soul what the veins and arteries are to the blood, the courses in which it moves."—*H. Bushnell.*

"THE wise carry their knowledge as they do their watches, not for display but for their own use."

"KEEP forever in view the momentous value of life; aim at its worthiest use—its sublimest end."

THIS time it is a Kansas home upon which the Class of '92 has shed its light. "I have enjoyed the readings and have done as faithful work as was possible under many difficulties and discouragements, delicate health, many weary weeks of nursing and consequent weakened vision, but I thought often of our third motto and have clung to the work. I think this course of reading was originally intended for busy mothers to help them to lift their minds upward."

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

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General Secretary—Miss Ella M. Warren, 342 W. Walnut, Louisville, Ky.

Prison Secretary—Mrs. S. M. I. Henry, Meadville, Pa.

District Secretaries—Miss A. M. Colt, Syracuse, N. Y.; the Rev. T. H. Paden, New Concord, Ohio; the Rev. E. S. Porter, Bridgewater, Mass.; Miss Anna C. Brockman, St. Louis, Mo.; the Rev. Chas. Thayer, Minneapolis, Minn.; L. E. Welch, Albany, Ga.

Treasurer—Welford P. Hulse, 112 Hart St., Brooklyn, N. Y.

Assembly Treasurer and Trustee Union Class Building—Geo. A. Vincent.

Building Committee—The Rev. R. C. Dodds; Mrs. H. M. Anthony, Ottawa, Ill.

UNDERGRADUATE members of the C. L. S. C. do not receive a report of their standing until the end of the four years. It has not been possible to send out the standing oftener than this. Any member who incloses a postal with the memoranda will be notified of its safe arrival at the office and the full report will be sent at the end of the four years.

A '93 from South Carolina, nothing daunted by her failure to keep up with her original class ('91) writes: "I feel that the woman's missionary work and Chautauqua go hand in hand, that they are co-laborers. I cannot express in words what they have been to me. Since beginning the Chautauqua readings I have been encouraged to take up the study of Greek, and I am now reading the Anabasis with my son, a boy of twelve."

CLASS OF 1894—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C. Ellis, Jamestown, N Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C.L.S.C.); the Rev. Mr. Cosby, Neb.; t e Rev. Dr. Livingston, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D.D., Atlanta, Ga.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

THE PRESIDENT'S TALK.—To the many members of the class who are almost sure to be tempted to slight the lessons in English History as being an old story which has often been heard, the President begs to call attention to the fact that history is differently taught, by the new system, than it was when some of us went to school a score or more years ago, and that our present text-book contains a great deal more than names of kings and dates of battles. Thus far the "Outline History of England" has been that of our own country; it will remain so through the coming month and longer. What we proudly call the genius of American institutions was not an entirely new idea, first discovered on this side of the water; it was a slow, gradual, often stunted growth of British soil, and watered, through centuries, with honest English tears and good English blood. Without the struggles between theories of government and theories of religion of which we have been reading for the past month and will read for a month to come, there would have been on this side of the Atlantic no Pilgrim Fathers, no Puritans, no freedom of worship, no self-rule; still less would there have been any of that jealousy of irresponsible power which has made America, in spite of many lapses from her rightful political condition, the best-ruled and least-ruled land on earth. We have had our own struggles, some of them being against the mother country; we have done wonders for ourselves, but it would be unwise to lose sight of the origin of the methods of thought and the love of liberty which have made our nation the world's wonder and envy, and have attracted to us, with some material which we would willingly have denied ourselves, much of the better brawn and brain of several European countries besides England. The history of the mother country teaches us, also, of the troubles which still lie before us and which apparently are to endure until the millennium—personal ambition, religious fanaticism, and the omnipresence of persons and cliques who are quick to note any relaxing of that vigilance which is the price of liberty, and to misuse the powers of government for the gratification of private malice and private greed.

From the philosophy of nation building to the practical portion of house-building is a long jump, yet one which must be taken at once in the interest of our class. Our share of the cost of the new building at Chautauqua is needed at once—some of it is past due, and that the work might not lag the officers of the class have personally guaranteed the payment of the money. They should not be allowed to remain in this position, for the building and the class room are no more their property than that of any other member. No large subscriptions are asked or expected, but if each member of the class who expects ever to go to Chautauqua and would like freely and frequently to meet other members during the season will enclose *at once* a small sum to the class trustee, whose name and address will be found at the head of this screed, the business may be quickly and finally settled. A dollar from each member who may feel able, and favorably disposed, will be enough, but it should be sent *now*.

GRADUATE CLASSES.

THAT the C. L. S. C. and "higher education" walk hand in hand has been abundantly proved in the past, and we are glad to add one more testimony to its influence in this direction: "Thank you very much for your kindly efforts to look up dilatory members. I am now attaining a long wished for object—a university education. I owe it to Chautauqua that I persisted in my efforts until now I am in the University of Manitoba, Winnipeg."

THE special seal courses in the Inductive Lessons in Luke and John have been very cordially received by Chautauqua students, and we are sure that as the plan becomes better known many more will take up this work. The date fixed for the examination in Luke, and the necessity of appointing special examiners for many localities, make it impossible for the Chautauqua Office to receive further names for the examination in Luke, but the leaflets on John will prove an invaluable aid to Sabbath-school teachers (the Sunday-school lessons for the last half of 1891 being in that gospel) and as the examination in John will not be held till December 1891, students may be enrolled for this course at any time during the year. (See membership book, page 35.)

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God,*" "*Let us Keep our Heavenly Father in the Midst.*"
"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
CROMWELL DAY—January 30.
SPECIAL SUNDAY—February, second Sunday.
WORDSWORTH DAY—February 26.
LONGFELLOW DAY—February 27.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

NEW YORK STATE CONVENTION.

IN the report of the October meeting of the New York State Convention which appeared in *Local Circles* for December, reference was made to the suggestions of what is called the extension committee of the new institution. The suggestions made by this committee are practical and sensible. We print them below in full, in order to give an excellent guide to Chautauquans in other states where conventions of unions are under consideration.

BROOKLYN, October 23, 1890.

To the New York State Chautauqua Convention:

Your Committee on Permanent Organization would report that they deem it inexpedient to submit any elaborate plan of organization. They recommend that the rules be permitted to expand with the growth of the body, as the extent and methods of work augment with experience.

They believe that the two leading officers should be those who are already in the line of Chautauqua work, reside near each other, and have the time and machinery at hand to properly develop the objects of the Convention. The idea of inducing five circles to elect a Vice-President is, that they may become better acquainted with each other, and that after once meeting together they may continue as a local Chautauqua Union. Their representative Vice-President will naturally be one who would take an interest in extending the Chautauqua system in their vicinity.

We recommend that a State Extension Committee be formed with a representative in as many towns and villages as possible. The way to agitate is to agitate, and local missionary work requires local agents. As an illustration, if the Brooklyn Union had had no Extension Committee, it would have been no one's duty to send to the Central Office, obtain 1,000 C.L.S.C. circulars and distribute them through the seats of this (Plymouth) church. A local Extension Committee, even where there was no Union, could visit the pastors of churches and officers of Sunday-schools in the vicinity to urge the organization of new circles; he or she could have notices placed in local newspapers, organize joint "outings" in the summer, two or three circles comoining in a summer picnic or a winter lecture or sociable, and thus increasing local work and fraternization.

Our Brooklyn Union has only been organized four years. The first year it was like mixing oil and water. At our "outings" and sociables, each circle rigidly kept by itself. Now we know members in every other circle and our Board meetings are genuinely fraternal. The two Alumni Circles ("Brooklyn" and "A. E. Dunning") also increase fraternity, and the former has an officer or representative from almost every undergraduate circle in Brooklyn.

If each local Extension Committee would report yearly to the Secretary of the Convention, there would be collated the experience and thought of very many active and earnest minds. We submit the question, whether the Extension idea cannot be made the best work of the Convention. It will require much time and attention to detail; but when we bear in mind that Chautauqua has a large power to excite enthusiasm and zeal, surely we are not over-sanguine in believing that loyal hearts will be found all over this state to second the work.

We beg to recommend the following as officers:

President—George E. Vincent.

1st Vice-President—Rayner S. Pardington, D.D. (Pres. Brooklyn Union).

2nd Vice-President—B. B. Tyler, D.D. (Pres. New York Union).

3rd Vice-President — President of Buffalo Union.

4th Vice-President—Mr. T. G. Young (Pres. Rochester Union).

Secretary—Miss Kate F. Kimball.

District Vice-Presidents—(to be elected).

We recommend the following constitution:

Name.—The name of this body shall be "The Chautauqua State Convention of New York."

Object.—To extend the Chautauqua system of education in this state.

Meetings.—It shall meet once a year, or oftener if deemed advisable, at such times and places and shall transact such business as the Executive Committee shall determine.

Membership.—The convention shall be composed of two delegates to be chosen by each local circle in the state. Independent readers may become honorary members. Only Chautauquans registered at the Central Office can become regular members of the convention.

Officers.—The officers shall be a president, first, second, third, and fourth vice-presidents, and secretary. The president, first vice-president, and secretary shall form the Executive Committee. Each president of a local Union shall be *ex-officio* a vice-president of the convention; and in districts where there is no union, having five local circles, such circles may meet and jointly elect one of their number as a district vice-president of the convention. The term of office shall be one year or until a successor is elected.

Vacancies.—All vacancies may be filled by the Executive Committee.

Committees.—An Extension Committee shall be appointed by the president, consisting of one or more Chautauquans in every city, village, or district attainable, who shall diligently promote the Chautauqua movement in their vicinity. Each local committee shall report annually to the secretary of the convention.

(Signed) Emily S. Hanaway,
Charlotte E. Coffin,
N. Horace Gillette,
Richard H. Bosworth,
Ernest P. Brook, Chairman.

C. L. S. C. EXTENSION.

NOWHERE is the extension of the Chautauqua Literary and Scientific Circle carried on more systematically and wisely than in Michigan. Mr. John M. Hall who superintends the Michigan department of the C. L. S. C. has mainly the credit of bringing about the vigorous and healthy condition of the work in the state. Many of his plans will bear transplanting, as his arranging attractive notices to be inserted simultaneously in the papers of various parts of the state and his circulating broadcast a bright paper like the following of Miss Milburn's:

Of course, you must use some judgment as to whom to ask to join the circle. Of course, everybody ought to belong to a Chautauqua circle, but all will not do it, and in thinking over your range of acquaintances, there are some of your friends whom you know will be interested in such work—people who patronize the libraries and attend lectures, people interested in education, editors, lawyers, physicians, ministers, these you will naturally think of in connection with your circle, but I want to call your attention to another class. In every community where I have lived, there are some people who are neglected. It may be poverty, timidity, pride, or other circumstances, but you will often see a family, educated, refined, and agreeable, who live isolated from their neighbors. Sometimes there is a charming young lady, but bashful and awkward, or an ambitious young man, who is rising by his own exertions from a lowly position. Let us give a helping hand and ask them to join our circle.

Now in regard to the use of the local press, I know that some of you who are not associated with newspaper folks imagine that it is a very difficult thing to get notices into newspapers. On the contrary, let me remind you that it is by the doings of people that newspaper reporters make a living. In many little towns newspaper reporters are driven to desperate straits for news. So do not be timid about asking for a place for C. L. S. C. notes in your local paper.

When you have interested several persons in the C. L. S. C. and arranged a time and place of meeting, if you feel like making the invitation general write a notice, just as you want it printed, stating that "A meeting for the purpose of organizing a Chautauqua circle will be held at the residence of ———— at 8 p. m., Monday next. All persons interested in the Chautauqua movement, or desiring to learn something of the work of the C. L. S. C. are cordially invited."

At this first meeting of your circle have some one read a paper explaining the aim and objects of the C. L. S. C.; have a set of the books for the year and a copy of THE CHAUTAUQUAN, so that people can examine them; have a model constitution read; perhaps have some music—at any rate do your best to make the guests have a social time and they will go home delighted with the C. L. S. C., and ready to begin work.

Now, our circle is organized and I ought to stop, but there is one thing more I want to say

about the use of the local press. In one circle of which I had the good fortune to be a member, we had a press secretary, appointed by the president, in addition to the recording secretary. It was the duty of this press secretary to send a report of each meeting of our circle to one of the daily newspapers which at that time had a column devoted to the C. L. S. C. Our press secretary was an enthusiastic Chautauquan and a practiced writer and prepared the records in an interesting manner. It became a famous circle and I believe that of all the causes that contributed to its growth and popularity, the work of the press secretary deserves the first mention. I would say, therefore, carefully select a press secretary and see that notices of your meetings are published in your local paper; and you will find that people soon begin to inquire about your Chautauqua circle and think it must be a fine thing to belong to it. Tell your friends what splendid times you have and tell them what a benefit it has been to you, and your interest will inspire others, and I prophesy that the only difficulty you will have with your circle the second year is that you cannot find a house in town that has parlors big enough to hold it.

GRADUATE CIRCLES.

CONNECTICUT.—The home of Yale University is also the home of a host of Chautauquans whose enthusiasm is perennial. One fine circle of students is already well along in the post-graduate course in English History and Literature, and another has lately been organized. Miss M. E. Landfear, Chautauqua Secretary from South Africa, is spending the winter in New Haven, and giving a personal impetus to the work.

NEW YORK.—The Alpha Graduate Circle has been reorganized at Syracuse, with twelve members.

ARKANSAS.—A graduate circle—The Progressives—has been started in Van Buren.

KENTUCKY.—The graduate circle in Richmond is now in its second year of work.

ILLINOIS.—A new graduate circle, with the name "English Chautauqua Circle," has been formed in Chicago.

WISCONSIN.—A new circle of twenty-one is reported from Fox Lake.

NEW CIRCLES.

MAINE.—A new circle has been organized in Phippsburg.

NEW HAMPSHIRE.—Canaan Street has a new circle.——A new circle is reported from East Westmoreland.

MASSACHUSETTS.—Two new clubs have been established in Springfield.——Dalton has a new circle of about twenty members and has taken the name "Mark Hopkins."——A new circle has been started in Cambridge.

CONNECTICUT.—The Maplehurst Local Circle is a new club of fourteen members at Southport.——Twelve new students are at work in Colchester.——Middletown has a new club of thirteen.——A small circle has been started at Kent.—Fourteen new Chautauquans hail from Stamford.

NEW YORK.—Brooklyn is fast being seeded over with Chautauqua circles. The latest reported is the Habberton Circle.——Three more new circles have been started in New York City—one is The Celtic.——The new circle at Victor is becoming "surprisingly large."——A new circle at Watkins observed King Alfred's Memorial Day with pleasure and profit. This circle usually meets in the afternoon, but once each month holds an evening session and invites its gentlemen friends.——The Wilbor Circle is a new club in Buffalo, connected with the Richmond Avenue M. E. Church.——Kingston has a new circle of twenty-five members.——Other new circles in New York are at Syracuse and Castle Creek.

NEW JERSEY.—A new circle in Passaic is connected with the High School Alumni Association.——New circles have been formed in Clinton, Beverly, Summit, Morristown, Jersey City Heights, and Winslow.

PENNSYLVANIA.—Two new clubs have been formed in Philadelphia, one called the "Honey Seekers" and another in connection with the Fourth Baptist Church. The latter has twenty members.——Good circles have also been organized at Buckingham, Edinboro, South Bethlehem, Scottdale, Titusville, Wilkinsburg, and Carlisle.

DELAWARE.—*Esse quam videri* is the motto of a new circle at Wilmington.

MARYLAND.—"The Perseverers" is the name of a new circle in Baltimore.——A new circle has been formed in Bel Air.

WEST VIRGINIA.—A new circle is at work in Martinsburgh.

GEORGIA.—A new circle at Trenton reports great local interest in the Chautauqua movement.

FLORIDA.—Pushed by the local paper, a new circle has been started at Green Cove which promises to be very successful.

ALABAMA.—A vigorous circle of twenty-two has been formed at Livingston.

LOUISIANA.—New circles in Shreveport and and Greensburg have joined the army.

TEXAS.—This state is fast coming to the front

in the formation of new circles. A class of thirty-five members has been formed at San Antonio.—A circle of fifteen at Hillsboro expects an increase in membership, and has taken the motto, "He who invests in knowledge receives the best interest."——The Altruist is a new circle of seventeen members at Marlin.——New circles are in progress at Lancaster and Brady.

ARKANSAS.—"Ecore Fabre" is the magic name that brings together the thirty members of a new circle at Camden.

TENNESSEE.—The Higbee Circle has been organized in Memphis.

KENTUCKY.—Two new circles hail from this state, one at Clinton, another at Chatham.

OHIO.—The "Buckeye" state boasts a goodly array of infant Chautauquans. A new circle in Cleveland is The Omic, with the motto "Sermons in Stones."——A new club at Plymouth has fourteen members with a prospect of more. ——Twenty new Chautauquans at Youngstown have taken the name "Ulysses" and expect a larger membership.——Another circle of twenty reports from Steubenville.——Eighteen members of the Class of '94 make up The Lotus Club at Lima.——Other new circles are at Portsmouth and Middletown.

INDIANA.—A circle of ladies has been formed in Lawrenceburg.——New circles are in operation at Quaker Hill and Valparaiso.

ILLINOIS.—The Crescent Circle of Belvidere is a new club of about thirty members and is doing "missionary work" to increase this number.——A circle of twenty at Oak Park is called The Oaks.——New circles have begun work at Franklin Grove, Huntly, Maquon, and Toulon.

WISCONSIN.—A new circle of twenty has been formed in Beloit.——Lake Mills has a new club of twelve.

MINNESOTA.—Two new classes are reported from this state, one at Farmington, one at Crookstown.

IOWA.—The ever-widening Chautauqua Circle in this state embraces new organizations at Des Moines, Dubuque, Olin, Shell Rock, Sioux City, Sac City, and Malcolm.

MISSOURI.—A flourishing circle of twenty-five members has been started in Slater.——Promising classes are reported from Liberty, Kansas City, and St. Joseph.

KANSAS.—A trio of recruits sounds the battle cry from Kansas,—the Habberton Circle of sixteen, at Fort Scott, another club in the same city, with twenty-six members, and a new circle at Concordia.

NEBRASKA.—The Methodist pastor at Valparaiso preached one Sunday from the text "Give heed to reading," and emphasized the C. L. S. C. to such good purpose that a strong and enthusiastic local circle was immediately established. ——Omaha reports sixteen more new Chautauquans.——Bennett has a new circle of fifteen.

COLORADO.—The new circle at Crested Butte is in a prosperous state and reports the pleasant observance of King Alfred's Memorial Day.—— A new circle at La Junta numbers fourteen.—— The Electric Circle is a new society at Durango.——Morrison has a new circle.

WASHINGTON.—A new circle at Fairhaven has fourteen members.——Another new circle is at Snohomish.

CALIFORNIA.—A new circle at Elk has begun the work with enthusiasm.——Oakland has a new circle.

OLD CIRCLES.

CANADA.—The Ahmeek Circle of Ottawa, Ont., has thirteen members this year and is prosecuting its work with steady interest.——The Stanley Circle at Montreal began the year with four new members and greater enthusiasm than ever before.

MAINE.—The Evening Star Circle at Union, which missed not a meeting last year, took up the work for '90–91 with its usual spirit.——The Learners' League at Camden is still zealous in well-doing.——The Marooshen Circle at Bristol keeps faithfully at work.——At West Harpswell the Merriconeag Circle is active and earnest.

NEW HAMPSHIRE.—The Archers of Tilton never weary of their chosen labor—shooting at the mark of their high calling—and are gaining proficiency with every effort. They are thirteen in number.——The Good-will Circle at Great Falls is progressing encouragingly.

MASSACHUSETTS.—The anniversary of the circle at Newton Highlands was pleasantly celebrated in November. The exercises were held in a public hall and several other literary societies were invited to attend. Among others who gave addresses were Bishop Vincent and the Hon. George Makepeace Towle. Music was furnished by a band and cornet soloist and a reception was given to the speakers and representatives of other clubs.——A "semi-circle" at Northampton, an offshoot of the Norwood Circle, meets regularly, though informally. One of the members graduated last July, with white and garnet seals. Two are taking the special Bible course.——The Livermore Circle at Webster reports continued interest.

NEW YORK.—The Polenagnian Circle of Rochester has devised and had printed a very convenient and attractive program and memo-

randa book, with the names of officers and the place of meeting on the cover. The following is a sample page, the reverse side being left for notes:

PROGRAM.

Monday Evening, _____ *189*__

Opening Exercises.

Reading minutes of last meeting.

Roll-call, response:

Record of current events,

by _____

Paper, by _____

Subject, _____

Paper, by _____

Subject, _____

Paper, by _____

Subject _____

Miscellaneous, _____

The Steadfast Circle at Binghamton was reorganized in the autumn with seventeen members. This club has an ingenious way of overcoming the objections of members to writing essays. They are, instead, asked to write a letter to the circle on a given subject, and find themselves presenting very readable and helpful articles without half the difficulty anticipated in formal essay writing.——The president of the No Name Circle, Brooklyn, writes as follows: "Our circle is now seven years old. We have about sixty members, all of whom are very regular in attendance, for the fact that no more enjoyable and instructive entertainments are to be found in our city. With invited guests we usually have about seventy-five present. Every meeting from year to year seems more interesting."——The Alpha Circle at Cortland, has five members who will graduate next summer.——The circle at Bedford has eight members.——Eighteen new members have joined the circle in Albany.——The Hope Circle in Buffalo was reorganized with twenty-one members, about eight of them new ones. The Argonaut Circle, also of Buffalo, sends an interesting program of a regular meeting.——The local circle at New York Mills has about twenty-five members.——Rhinebeck has an active circle of about twenty members.——The Excelsior Circle at Scipioville is keeping up its reputation.——Montgomery has a paid up membership of thirty-four.

NEW JERSEY.—The Hurlbut Circle at Plainfield is doing good work this year.——At Bridgeton, the Periclean Circle maintains a high standard.

PENNSYLVANIA.—The Longfellow Circle of Philadelphia was reorganized in the autumn and began the year's work with several new members. The Simpson Circle of this city was also revived with a fresh accession of both interest and members.——The circle at Danville has a large class of '94's and is doing good work.——At Ercildoun there is a good circle that started a year ago with three members and now numbers twenty-four. The club meets once a month.

DISTRICT OF COLUMBIA.—Following the shining example of other wide-awake groups of circles, the several local Chautauqua societies in Washington have founded a Chautauqua Union, which has made ambitious plans for the winter's work.

MARYLAND.—Brooklyn Circle, now a year old, meets once in two weeks and reports a growing interest.

TEXAS.—The circle at Cleburne was reorganized in the fall with eighteen active members. This circle imposes a fine of ten cents for absence from the weekly meeting, but considers the plan a failure so far as enriching the treasury is concerned. Another interesting point is the influence the circle is exerting upon the entire town in the matter of pronunciation and carefulness of speech. Our correspondent says: "The schools even have become more observant and our children are simply all critics."——The circle at Lampasas is in its third year.——A circle of twelve at Ennis has nearly completed one year's study.

OHIO.—The best of news comes from the Franklin Circle at Columbus. A membership of thirty-three, an average attendance of forty, printed programs regularly, and a lively interest on the part of each member, are all indications of the most favorable character. One of the local daily papers gives a column every Thursday for Chautauqua news, adding another powerful influence in favor of this movement.

INDIANA.—The Hall Place Circle of Indianapolis has eight members.——The Tipton Circle of twelve is in working order.

ILLINOIS.—Columbia Circle at La Grange began its third year's work with a membership of twenty-four and an interest so great that five of the members find it worth while to come by train from another suburb of Chicago, two miles away, to attend the meetings. This circle is to have a course of six lectures on English History this winter, also a lecture on "Spectroscopic Astronomy."——The circle at Prairie

Center has the honor of having a lady member more than seventy years old who keeps up her interest faithfully and does the regular reading. ——The Clio Circle at Virginia is doing solid work.——The Florence Circle at La Harpe has twenty members.——The Boulders of Newton reorganized in good season and are well up with the readings. —— The Harmony Circle at Onarga has sent out seventeen graduates in all, and now has an active membership of the same number. The proportion of gentlemen in the circle this year is larger than during the last season.

MINNESOTA.—Twelve members are enrolled this year in the Plymouth Circle at St. Paul. The Dayton Avenue Circle has several members who are college graduates and one scientific expert who is a constant inspiration.——The Hennepin Circle of Minneapolis started the year with nine members.

IOWA.—A delightful affair was the annual meeting of Chautauqua Alumni at Manchester in September. Graduates and guests to the number of fifty-eight assembled at the home of one of the members and after an address of welcome and response, were served with a bountiful repast, after which the following toasts were given:

Our Absent Members.

The House or Home—which shall it be?
They talk about a woman's sphere
As though it had a limit.

The Woman who knows how to use her Education.
We may live without friends, we may live without books,
But civilized man cannot live without cooks.

A Century's Growth, or Woman in 1790-1890.
Happy in this she's not so old,
But she may learn; happier in this,
She's not bred so dull but she can learn.

Woman—She Needs no Eulogy, She Speaks for Herself.
And when she spake, sweet words like dripping honey she did shed.
And twixt the pearls and rubies softly brake
A silver sound that heavenly music seemed to make.

A Shining Example.
There needs but one wise man in a company, and all are wise, so rapid is the contagion.

Our Guests—the Gentlemen.
"The proper study of mankind is man";
Thus poets sang in "Second Reader" days.
But from our woman's standpoint, we incline
To change the precept and to claim,
Who wishes to dispute it can,
'Tis woman's proper right to study man.

The C. L. S. C.—God Bless It.

——Hawthorne Circle at Marengo has a membership of about fifteen, nine of whom are '94's. The circle meets regularly and is in the best of health.——The Ruskin Circle of Shenandoah has thirty-five members. Another circle in this town has thirty members.——The Mosaics of Traer are sixteen in number.——The circle at Tabor is doing better work than ever before.

MISSOURI.—Bryant Memorial Day was observed by the St. Louis Chautauqua Union by a special program including papers on "Bryant and his Writings" and "Bryant Contrasted with Longfellow and Whittier," recitations, and music. An interesting feature was the roll-call of circles, nearly all the circles in the Union being represented. The meeting was held in the St. Mark's English Evangelical Lutheran Church. The Second Baptist Church Circle numbers twenty-five.

KANSAS.—The Historic City Circle of Lawrence is well along on its journey through the required reading for the year. The circle is composed of six ladies who are typical Chautauquans.——The circle at Lincoln is alive and flourishing.——The circle at Wellsville meditates an enlargement of its circumference.—— The Wyandotte Circle at Kansas City has thirteen members.

NEBRASKA.—The circle at Osceola has twenty-five members and meets weekly. The circle is fortunate in having several fine musicians among its members who add not a little to the enjoyment.——A circle at East Lincoln signals that all is well.

SOUTH DAKOTA.—The South Side Circle at Huron is working to increase its membership.

CALIFORNIA.—The Castalian Circle of San Francisco is now in its third year and has a membership of seventeen, six of whom are "Philomatheans." The programs of this circle include readings, the question quiz, one minute papers on subjects suggested by the readings, and special quotations. The Spiral Circle of this city is a wide-awake club of ten.——Norton Circle of Pacific Grove has graduated seven members and has a present working force of eighteen.——The Marengo Avenue Circle at Pasadena entered on its fifth year in September with forty-six members and excellent prospects.——The Jacinto Circle at University is keeping up with Chautauqua requirements.—— Nineteen members compose the circle at Pomona.

THE LIBRARY TABLE.

DEATH OF KING CHARLES THE SECOND.

WE heard of it first in church, on Sunday, the eighth day of February, 1684-5, from a cousin of John Fry, who had ridden over on purpose from Porlock. He came in just before the anthem, splashed and heated from his ride, so that every one turned and looked at him. He wanted to create a stir (knowing how much would be made of him), and he took the best way to do it. For he let the anthem go by very quietly—or rather I should say very pleasingly, for our choir was exceedingly proud of itself, and I sang bass twice as loud as a bull, to beat the clerk with the clarionet—and then just as Parson Bowden, with a look of pride at his minstrels, was kneeling down to begin the prayer for the King's Most Excellent Majesty (for he never read the Litany, except upon Easter Sunday), up jumps young Sam Fry and shouts:

"I forbid that there prai-er."

"What!" cried the parson, rising slowly, and looking for some one to shut the door, "have we a rebel in the congregation?" For the parson was growing short-sighted now, and knew not Sam Fry at that distance.

"No," replied Sam, not a whit abashed by the staring of all the parish, "no rebel, parson, but a man who mislaiketh popery and murder. That there praier be a praier for the dead."

"Nay," cried the parson, and recognizing and knowing him to be our John's first cousin, "you do not mean to say, Sam, that His Gracious Majesty is dead."

"Dead as a sto-un; poisoned by the Papishers." And Sam rubbed his hands with enjoyment, at the effect he had produced.

"Remember where you are, Sam," said Parson Bowden, solemnly; "when did this most sad thing happen? The King is the head of the Church, Sam Fry; when did His Majesty leave her?"

"Day afore yesterday. Twelve o'clock. Warn't us quick to hear of 'un?"

"Can't be," said the minister, "the tidings can never have come so soon. Anyhow, he will want it all the more. Let us pray for His Gracious Majesty."

And with that he proceeded as usual, but nobody cried "Amen," for fear of being entangled with popery. But after giving forth his text, our parson said a few words out of a book, about the many virtues of His Majesty, and self-denial, and devotion, comparing his pious mirth to the dancing of the patriarch David before the ark of the covenant, and he added, with some severity, that if his flock would not join their pastor (who was much more likely to judge aright) in praying for the King, the least they could do, on returning home was to pray that the King might not be dead, as his enemy had asserted.

Now when the service was over, we killed the King, and we brought him to life, at least fifty times in the churchyard, and Sam Fry was mounted on a high grave-stone, to tell every one all he knew of it. But he knew no more than he had told us in the church, as before repeated, upon which we were much disappointed with him, and inclined to disbelieve him, until he happily remembered that His Majesty had died in great pain, with blue spots on his breast, and black spots all across his back, and these in the form of a cross, by reason of papists having poisoned him. When Sam called this to his remembrance (or his imagination) he was overwhelmed at once with so many invitations to dinner, that he scarce knew which of them to accept, but decided in our favor.

Almost before we put off the mourning, which as loyal subjects we kept for the King for three months and a week, rumors of disturbances, of plottings, and of outbreak began to stir among us. We heard of fighting in Scotland, and buying of ships on the continent, and of arms in Dorset and Somerset, and we kept our beacon in readiness to give signals of landing, or rather the soldiers did so. For we, having had trustworthy reports that the new King had been to high mass himself in the Abbey of Westminster, making all the bishops go with him, and all the guards in London, and then tortured all the Protestants who dared to wait outside, moreover had received from the Pope a flower grown in the Virgin Mary's garden, and warranted to last forever, we of the moderate party, hearing all this and ten times as much, and having no love for this sour James, such as we had for the lively Charles, we were ready to wait for what might happen, rather than to care about stopping it. Therefore we listened to rumors gladly, and shook our heads with gravity, and predicted, every man something, and scarce any two the same.—*Abridged from "Lorna Doone."*

SHALL AND WILL.

He. I shall go to town to-morrow. Of course you will?

She. No, thanks. I shall not go. I shall wait for better weather, if that will ever come. When shall we have three fair days together again?

He. Don't mind that. You should go. I should like to have you hear Ronconi.

She. No, no; I will not go.

He. [*To himself.*] But you shall go, in spite of the weather and of yourself. [*To her.*] Well, remember, if you should change your mind, I should be very happy to have your company. Do come; you will enjoy the opera; and you shall have the nicest possible supper at Delmonico's.

She. No; I should not enjoy the opera. There are no singers worth listening to; and I wouldn't walk to the end of the drive for the best supper Delmonico will ever cook. A man seems to think that any human creature would do any thing for something good to eat.

He. Most human creatures will.

She. I shall stay at home, and you shall have your opera and your supper all to yourself.

He. Well, if you will stay at home, you shall; and if you won't have the supper you shan't. But my trip will be dull without you. I shall be bored to death—that is, unless, indeed, your friend Mrs. Dashatt Mann should go to town to-morrow, as she said she thought that she would; then, perhaps, we shall meet at the opera, and she and her nieces will sup with me.

She. [*To herself.*] My dear friend Mrs. Dashatt Mann! And so that woman will be at her old tricks with my husband again. But she shall find that I am mistress of this situation, in spite of her big black eyes and her big white shoulders. [*To him.*] John, why should you waste yourself upon those ugly, giggling girls? To be sure, *she's* a fine woman enough; that is, if you *will* buy your beauty by the pound, but they!

He. O, think what I will abou that, I must take them, for politeness' sake; and, indeed, although the lady is a matron, it wouldn't be quite proper to take her alone—would it? What should you say?

She. Well, not exactly, perhaps. But it don't much matter; she can take care of herself, I should think. She's no chicken. she'll never see thirty-five again. But it's too bad you should be bored with her nieces—and since you're bent on having me go with you—and—after all, I should like to hear Ronconi—and—you shan't be going about with those cackling girls—well, John, dear, I'll go.—*Richard Grant White.*

AUTHOR OF HUDIBRAS.

WHILE Butler, needy wretch, was yet alive,
No generous patron would a dinner give:
See him, when starved to death, and turned to dust,
Presented with a monumental bust.
The poet's fate is here in emblem shown,—
He asked for bread and he received a stone.

JOHN MILTON.

HE was of a family in which courage, moral nobility, the love of art, were present to whisper the most beautiful and eloquent words around his cradle. His mother was a most exemplary woman, well known through all the neighborhood for her benevolence. His father a student of Christ Church, and disinherited as a Protestant, had alone made his fortune, and, amidst his occupations as a scrivener, or writer, had preserved the taste for letters; he wrote verses, was an excellent musician, one of the best composers in his time. Let the reader try to picture this child, in the street inhabited by merchants, in this citizen-like and scholarly, religious, and poetical family, whose manners were regular and their aspirations lofty, where they set the psalms to music, and wrote madrigals in honor of Oriana the queen, where music, letters, painting, all the adornments of the beauty-loving Renaissance, decorated the sustained gravity, the hard-working honesty, the deep Christianity of the Reformation.

All Milton's genius springs from this; he carried the splendor of the Renaissance into the earnestness of the Reformation, the magnificence of Spenser into the severity of Calvin, and, with his family, found himself at the confluence of the two civilizations which he combined. Before he was ten years old he had a learned tutor, "a Puritan who cut his hair short"; after that he went to Saint Paul's School, then to the University of Cambridge, that he might be instructed in "polite literature"; and at the age of twelve he worked, in spite of his weak eyes and headaches, until midnight and even later. His John the Baptist, a character resembling himself, says:

> When I was yet a child, no childish play
> To me was pleasing; all my mind was set
> Serious to learn and know, and thence to do
> What might be public good; myself I thought
> Born to that end, born to promote all truth,
> All righteous things.

In fact, at school, then at Cambridge, then with his father, he was strengthening and preparing himself with all his power, free from all blame, and loved by all good men; traversing the vast field of Greek and Latin literature, not

only the great writers, but all the writers, down to the half of the middle-age; and simultaneously the ancient Hebrew, Syriac, and rabbinical Hebrew, French and Spanish, the old English literature, all the Italian literature, with such zeal and profit that he wrote Italian verse and prose like an Italian or a Roman; beyond this, music, mathematics, theology, and much besides. A serious thought regulated this great toil. "The church, to whose service, by the intentions of my parents and friends, I was destined of a child, and in mine own resolutions; till coming to some maturity of years, and perceiving what tyranny had invaded the church, that he who would take orders must subscribe slave, and take an oath, withal, which unless he took with a conscience that would retch, he must either straight perjure, or split his faith; I thought it better to prefer a blameless silence before the sacred office of speaking, bought and begun with servitude and forswearing."

He refused to be a priest from the same feelings that he had wished; the desire and the renunciation all sprang from the same source—a fixed resolve to act nobly. Falling back into the life of a layman, he continued to cultivate and perfect himself, studying with passion and with method, but without pedantry or rigor; nay, rather after his master Spenser, in "L'Allegro," "Il Penseroso," "Comus," he set forth in sparkling and variegated dress the wealth of mythology, nature, and fancy; then, sailing for the land of science and beauty, he visited Italy, made the acquaintance of Grotius and Galileo, sought the society of the learned, the men of letters, the men of the world, heard the musicians, steeped himself in all the beauties stored up by the Renaissance at Florence and Rome. Everywhere his learning, his fine Italian and Latin style, secured him the friendship and attachment of scholars. He collected books and music, which he sent to England, and thought of traversing Sicily and Greece, to those two homes of ancient letters and arts. Of all the flowers that opened to the sun under the influence of the two great paganisms, he gathered freely the sweetest and most exquisite of odors, but without staining himself with the mud that surrounded them. He says, "I was confirmed in this opinion, that he who would not be frustrate of his hopes to write well hereafter in laudable things, ought himself to be a true poem; that is, a composition and pattern of the best and honorable things; not presuming to sing high praises of heroic men, or famous cities, unless he have in him elf the experience and the practice of all that is praiseworthy. Throughout his education and throughout his youth, in his profane readings and his sacred studies, in his acts and his maxims, already a ruling and permanent thought grew manifest—the resolution to develop and unfold within him the ideal man.—*Taine.*

"A BATCH O' EARLY METHODISSES."

"WHY, what's up in your pretty village, landlord?" said Mr. Carson, a traveler.

"It's a Methodis' preaching, sir; it's been gev hout as a young woman's a-going to preach on the Green."

When the traveler approached the Green the beauty of the view that lay on his right hand, the singular contrast presented by the groups of villagers with the knot of Methodists near the maple, and curiosity to see the young female preacher, made him pause.

"A sweet woman," the stranger said to himself, "but surely Nature never meant her for a preacher."

Perhaps he was one of those who think that Nature has theatrical properties, and, with the considerate view of facilitating art and psychology, "makes up" her characters, so that there may be no mistake about them. But Dinah began to speak.

"Dear friends, you have all been to church and must have heard the clergyman read these words, 'The spirit of the Lord is upon me, because he has appointed me *to preach the Gospel to the poor*'; I don't know whether you ever thought about those words much; but I will tell you when I first remember hearing them. I was a little girl and my aunt took me to hear a good man preach out of doors, just as we are here. I remember his face well; he was a very old man and had very long, white hair; his voice was very soft and beautiful, not like any voice I had ever heard before.

"That man of God was Mr. Wesley, who spent his life in doing what our blessed Lord did—preaching the Gospel to the poor—and he entered into his rest eight years ago. I remembered only one thing he told us in his sermon. He told us 'Gospel' meant 'good news.' Think of that, now! Jesus Christ did really come down from heaven, as I, like a silly child, thought Mr. Wesley did, and what he came down for was to tell good news about God to the poor. Why, you and me, dear friends, are poor. We have been brought up in poor cottages and have been reared on oat-cake and lived coarse. We are just the sort of people that want to hear good news. To be sure we can't help knowing something about God, even if we've never heard the Gospel. For we know every thing comes

from God; don't you say almost every day, 'This and that will happen, please God!' and 'We shall begin to cut the grass soon, please God to send us a little more sunshine'?

"Jesus spent all his time almost in doing good to poor people; he preached out-of-doors to them, and he made friends of poor workmen and taught them and took pains with them.

"But let us hear a little more about what Jesus came for. Another time he said, 'I came to seek and save that which is lost'; and another time, 'I came not to call the righteous but sinners to repentance.'

"The *lost!* . . . *Sinners!* . . . Ah! dear friends, does that mean you and me?"

Her face became paler; the circles under her eyes deepened, as tears do when they half gather without falling; and the mild, loving eyes took an expression of appalled pity, as if she had certainly discerned a destroying angel hovering over the people. Her voice became deep and muffled, but there was still no gesture. Nothing could be less like the ordinary type of ranter than Dinah. She was not preaching as she heard others preach, but speaking directly from her own emotions, and under the inspiration of her own simple faith.

Dinah turned to Bessy Cranage, whose bonny youth and evident vanity had touched her pity.

"Ah! tear off those follies; cast them away from you, as if they were stinging adders. They *are* stinging you—they are dragging you down into a dark, bottomless pit—where you will sink forever and forever, farther away from light and God."

Bessy could bear it no longer; a great terror was upon her, and, wrenching her ear-rings from her ears, she threw them down before her sobbing aloud. Her father, Chad, frightened lest he should be "laid hold on" too, this impression upon the rebellious Bess striking him as nothing less than a miracle, walked hastily away, and began to work at his anvil by way of reassuring himself. "Folks men ha' hoss-shoes, praichin' or no praichin'; the divil canna lay hold of me for that," he muttered to himself.

But now Dinah began to tell of the joys that were in store for the penitent.

"Dear friends, come and take this blessedness; it is offered to you; it is good news that Jesus came to preach to the poor. It is not like the riches of this world, so that the more one gets, the less the rest can have. God is without end; His love is without end."

The stranger, who had been interested in the course of her sermon, as if it had been the development of a drama—for there is this sort of fascination in all sincere, unpremeditated eloquence, which opens to one the inward drama of the speaker's emotions—now turned his horse aside and pursued his way, while Dinah said, "Let us sing a little, dear friends." And as he was still winding down the slope, the voices of the Methodists still reached him, rising and falling in that strange blending of exultation and sadness which belongs to the cadence of a hymn.—*Abridged from "Adam Bede."*

A DAY.

I'll tell you how the sun rose,—
  A ribbon at a time.
The steeples swam in amethyst,
  The news like squirrels ran.

The hills untied their bonnets,
  The bobolinks begun.
Then I said softly to myself,
  "That must have been the sun!"

* * * * * * * *

But how he set I know not.
  There seemed a purple stile
Which little yellow boys and girls
  Were climbing all the while

Till when they reached the other side,
  A dominie in gray
Put gently up the evening bars,
  And led the flock away.*—

—Emily Dickinson.

"THE APOLLO CLUB."

THERE was a famous old tavern in London called "The Devil," for what reason it is hard to say. Tavern signs in England are even now often whimsical and meaningless. The sign representing St. Dunstan tweaking the devil by the nose, hung out at a quaint house in Fleet Street, Number Two, and in the days of Shakspere and Jonson many famous men used to pass in at the doorway beneath. Jonson established a club called "The Apollo" which held its meetings here. Over the chimney-piece of the little room devoted to the gay meetings of this club were engraved these lines:

> Let none but guests or clubbers hither come;
> Let dunces, fools, and sordid men keep home;
> Let learned, civil men b' invited,
> And modest too.

Besides the general members of "The Apollo," Jonson admitted twelve young men to be his "poetical sons," or, as they were sometimes called, "followers of the tribe of Ben."

Randolph, a young poet of the day, hearing much of these meetings, longed to be admitted

*Boston: Roberts Brothers.

but he had spent all his fortune, was shabby in dress, and forlorn in appearance. One night when the club was in gay, good humor he ventured to the door and timidly looked on. Jonson, huge in form and jovial of face, was presiding; glancing up, the great dramatist caught sight of the new face peering in at the door; he roared out at Randolph to come in. The young poet was made cordially welcome, and soon was known as one of the gay little club.

The Apollo club was known for many years after this; but Jonson began to lose in health and friends, and poverty and disease seem to have come together.

He wrote for a special performance his last play, "The New Inn," which was not a success, but the epilogue contains these touching lines:

> If you expect more than you had to-night,
> The maker is sick and sad . . .
> All that his faint and falt'ring tongue doth crave,
> Is that you not impute it to his brain,
> That's yet unhurt, altho' set round with pain,
> It cannot long hold out.

It was some years after Shakespere's death, or we may be sure poor Jonson would not have been so lonely and sick at heart in his last hours.

He had lived and written his last lines in a house close to Westminster Abbey, which an old writer tells us, "You pass in going from the church-yard to the old palace"; there in 1637 he died and was buried in the Abbey.—*Abridged from Mrs. John Lillie's "The Story of English Literature."*

BREAKING THE WILL.

BODIES are frail things; there are more child-martyrs than will be known until the bodies terrestrial are done with.

I read once a story of a little child who, in repeating his letters one day, suddenly refused to say the letter A. All the other letters he repeated again and again unhesitatingly; but A he would not, and persisted in declaring that he could not, say. He was severely whipped, but still persisted. It now became a contest of wills. He was whipped again and again. In the intervals between the whippings the primer was presented to him, and he was told he would be whipped again if he did not say A. The fight was a terrible one. At last, in a paroxysm of his crying under the blows, the mother thought she heard him sob out "A," and the victory was considered to be won.

A little boy whom I knew once had a similar contest over a letter of the alphabet; but the contest was with himself and his mother was the faithful Great Heart who helped him through.

Willy was about four years old. He had a large, active brain, sensitive temperament, and indomitable spirit. He had great difficulty in pronouncing the letter G,—so that he formed almost a habit of omitting it. One day his mother said:

"This time you must say G."

"It is an ugly old letter, and I ain't ever going to try to say it again," said Willy repeating the alphabet rapidly from beginning to end, without the G. She said:

"Ah! You did not get it that time. Try again; go more slowly, and we will have it."

It was all in vain.

"I always knew," she said, "that Willy's first real fight with himself would be no matter of a few hours; and it was a particularly inconvenient time for me, just then, to give up a day to it. But it seemed, on the whole, best not to put it off." So she said, "Now, Willy, you can't get along without the letter G. The longer you put off saying it, the harder it will be for you at last; and we will have it settled now. We will not go out of this room till you have said it."

Because it was a thing intrinsically necessary for him to do, she would see at any cost to herself or to him, that he did it; but he must do it voluntarily.

The morning wore on. Now and then she asked with a smile, "Well, isn't my little boy stronger than that ugly old letter yet?"

Willy was sulky. Dinner-time came.

"Aren't you going to dinner, mamma?"

"Oh! no, dear; not unless you say G, so that you can go too. Mamma will stay by her little boy until he is out of trouble."

The afternoon dragged slowly on to night. Willy cried now and then, and she took him in her lap, and said, "Dear, you will be happy as soon as you say that letter; and we can't either of us be happy until you do."

"Oh, mamma, why don't you make me say it?"

"Because, dear, you must make yourself say it. I am helping you make yourself say it, for I shall not let you go out of this room, nor go out myself, till you do say it; but that is all I shall do to help you."

Bed-time came. Willy went to bed unkissed and sad. The next morning as soon as he saw his mother was awake he said:

"Mamma, I can't say it; and you know I can't say it. You're a naughty mamma, and you don't love me."

Her heart sank within her.

Dinner was brought up to them. Willy said: "Mamma, this ain't a bit good dinner."

"Yes, it is, darling. It is only because we

are eating it alone. And poor papa is sad, too, taking his all alone down stairs."

At this Willy burst out into a hysterical fit of crying and sobbing. "I shall never see my papa again in this world."

Then his mother broke down and cried as hard as he did. "Oh! yes you will, dear. I think you will say that letter before tea-time."

"I can't say it. I try all the time, and I can't say it; and if you keep me here till I die, I shan't ever say it."

The second night settled down dark and gloomy, and Willy cried himself to sleep. The next morning she said to him more seriously than before, "Now, Willy, you are not only a foolish little boy, you are unkind; you are making everybody unhappy."

"Mamma, are you sure I shall ever say it?"

"Yes, perfectly sure."

"Do you think I shall say it to-day?"

"I can't tell. You are not so strong a little boy as I thought."

Then he begged his mother to shut him up in the closet and "see if that wouldn't make him good." Every few minutes he would come and stand before her and say very earnestly, "Are you sure I shall say it?"

It was the whole battle of life fought at the age of four.

It was late in the afternoon of the third day. Suddenly he sprang up and walked toward her with all the deliberate firmness of a man in his whole bearing.

"Mamma," he repeated, in a loud, sharp tone, "G! G! G!"

It was over. Willy is now ten years old. From that day to this his mother has never had a contest with him; she has always been able to leave all practical questions affecting his behavior to his own decision.

His self-control and gentleness are wonderful to see; and the blending in his face of child-like simplicity and purity with manly strength is something which I have only once seen equaled.—*Abridged from Helen Hunt Jackson's "Breaking the Will."*

ROBERT HERRICK.

ROBERT HERRICK was a ponderous, earthy-looking man, with huge double chin, drooping eyes, a great Roman nose, prominent glassy eyes that showed around them the red lines begotten of strong potions of canary, and the whole set upon a massive neck which might have been that of Heliogabalus. It was such a figure as artists would make typical of a man who loves the grossest pleasures.

The poet kept a goose at the vicarage, and also a pet pig, which he taught to drink beer out of his own tankard; and an old parishioner, for whose story Anthony à Wood is sponsor, tells us that on one occasion when his little Devon congregation would not listen to him as he thought they ought to listen, he dashed his sermon on the floor, and marched with tremendous stride out of church—home to fondle his pig.

When Charles I. came to grief, and when the Puritans began to sift the churches, this Royalist poet proved a clinker that was caught in the meshes and thrown aside. This was not surprising. It was after his enforced return to London, and in the year 1648 (one before Charles' execution at Whitehall), that the first authoritative publication was made of the "Hesperides, or Works, both Humane and Divine, of Robert Herrick, Esq.,"—his clerical title dropped.

There were those critics and admirers who saw in Herrick an allegiance to the methods of Catullus; others who smacked in his epigrams the verbal felicities of Martial; but surely there is no need, in that fresh spontaneity of the Devon poet to hunt for classical parallels; nature made him one of her own singers, and by instincts born with him he fashioned words and fancies into jeweled shapes. The more's the pity for those gross indelicacies which smirch so many pages; things unreadable; things which should have been unthinkable and unwritable by a clergyman of the church of England. To what period of his life belonged his looser verses it is hard to say; perhaps to those early days when fresh from Cambridge, Ben Jonson patted him on the shoulder approvingly; perhaps to those later years when soured by his ejection from the church, he dropped his Reverend and may have capped verses with Davenant and Lovelace, and others, whose antagonism of Puritanism provoked wantonness of speech. At the restoration of Charles II., Herrick was reinstated in his old parish in Devonshire, and died there among the meadows and daffodils, at the ripe age of eighty-four. And as we part with this charming singer, we cannot forbear giving place to this bit of his penitential verse:

> For these my unbaptized rhymes
> Writ in my wild unhallowed times,
> For every sentence, clause, and word,
> That's not inlaid with thee, O Lord,
> Forgive me, God, and blot each line,
> Out of my book, that is not thine.*
>
> —*Donald G. Mitchell.*

*English Lands, Letters, and Kings. From Elizabeth to Anne. New York: Charles Scribner's Sons.

TALK ABOUT BOOKS.

William H. Seward.

A brief look through the pages of the five large volumes containing the writings of William H. Seward,* forcibly reminds one of the great debt of gratitude due from every American citizen to this heroic man. The books plainly recall how in all the living questions of his day, his personality was felt; how his strong will-power gave the impulse and the trend to many sweeping measures of reform. Having lived so many years in possession of advantages gained largely, if not wholly, by Seward's efforts and struggles —of which accounts are here given—it comes back to the reader with a feeling of surprise, that he personally owes much to this one man for his own privileges. As governor of New York and as member of Congress he made his state and the nation feel throughout their length and breadth the influence of his powerful guiding hand. And in behalf of those outside of his own country, for the Greeks, for Ireland, for Hungary—wherever humanity was struggling for liberty and right—his voice was raised. In these gathered records we see reflected his power of clearly forecasting events, his sound wisdom, his Christian philanthropy. The books have been well edited. They do not claim to hold his complete works, but all of importance are included. At the beginning there is given a clear, brief, sympathetic biography of the great statesman. In their appearance they are plain, neat, substantial, in every way satisfactory.

The United States.

The fifth and sixth volumes of Adams' "History of the United States"† cover the period from 1809–1813, Madison's administration. The home and foreign policy are treated with elaborate detail. Indeed so minute is the description of the events that one feels almost that he is reading a modern newspaper on the situation of the period. The research for the volumes has been as great as for its predecessors. Its style is similar, even calm, and a little slow. Mr. Adams is never impassioned, never brilliant, but always readable. The volumes are a substantial addition to an excellent series on American History.——Prof. Fiske's late study of the "Civil Government of the United States"* is an admirable book for the young people for whom it was written, but it would do an infinitely greater service if it could be read by the adult voters of the country. His aim is to show how present institutions have come about and how of necessity they are constantly re-forming to adapt themselves to new conditions. The reader thus gets an invaluable training in the principles of government. About half of the book is given up to a study of local government—the true way, we believe, to learn the National Government. As Prof. Fiske says, "When we try to study things in a scientific spirit, to learn their modes of genesis and their present aspects, in order that we may foresee their tendencies and make our volitions count for something in modifying them, there is nothing which we may safely disregard as trivial. . . . It is partly because too many of our citizens fail to realize that local government is a worthy study, that we find it making so much trouble for us." The treatise is an invaluable addition to our works on American institutions because of its simplicity of style, its scholarship, its practical tone, and its ease of comprehension.

The interest in any complete history of the United States for the great mass of readers, especially young readers, tends to center about a few of the more prominent points and to leave only vague ideas of the rest. The periods of discovery and settlement, the Revolution, and the Civil War are the great mountain peaks which are apt to attract and absorb the attention to the oversight of the intervening events. By separate works devoted to detached portions of history this fault is to be overcome, as is shown in the "Minor Wars of the United States," a series of four volumes. They tell of these lesser events in so strong and impressive a manner that no one after reading the books can ever lose sight of their importance. In "King Philip's War"† facts collected from all available sources give a well defined account of the part the Indian has played in American history. Of special interest is Mrs. Rowlandson's story of

*The Works of William H. Seward. Edited by George E. Baker. Boston: Houghton, Mifflin and Company.

†History of the United States of America, During the first administration of James Madison. By Henry Adams. In two volumes. New York: Charles Scribner's Sons. Price, $4.00.

*Civil Government in the United States considered with some Reference to its Origins. By John Fiske. Boston: Houghton, Mifflin and Company. Price, $1.00.

†King Philip's War. By Richard Malcolm. Dodd, Mead and Company.

her captivity among the savages, of which fresh and forcible narrative a large portion is here given.——The struggle between the French and English for the right of ownership in the New World is described in "The Old French War."* The work furnishes a good study of national character. By his smoothly flowing, easy style of writing, Mr. Johnson, both in this volume and the one on "The War of 1812"† frequently reminds one of Hawthorne's historical tales. Taking up Franklin's idea the author looks upon the second war with England as the real War of Independence. He accurately traces its ravages through the immense distances over which it passed, from the St. Lawrence to New Orleans, and from the mouth of the Ohio to far out in the Atlantic.——"The War with Mexico"‡ gives the reader a lively impression of this epoch in the history of the United States. Written in a plain and simple style it records in detail the cause, the occurrences, and the consequences of the war, and leaves the careful reader well informed regarding the great western country which became at its close part of the national domain.

Lecky's Last Volumes.

Lecky's large and valuable "History of England in the Eighteenth Century"‖ is carried to completion in Volume Eight. The term history, however, is not sufficient in itself to be applied to this exhaustive work; it is, rather, a philosophy of history, searching closely back into the causes of events and explaining their phenomena. A distinguishing trait in it is that all is done with the directness and ease usually employed in relating simple tales whose only design is to please. Volumes VII. and VIII. deal almost exclusively with Irish affairs, and this remarkably lucid style enables the reader to follow the author with ease through all the mazes of these involved and troublous times. Taking the standpoint of an editor throughout most of his work, he, as a result of unwearying research through all attainable records, presents both the Irish and the English sides of all questions implicated, and leaves the reader to draw his own conclusions. All that is written is impartial and fair. One feels through the pages the influence of a vigorous, just, and sympathetic author, who relentlessly tears away all subterfuges, probes to the heart of matters, and fearlessly shows the tyranny, heartlessness, and greed on the one hand, the insubordination, the fury, and crimes on the other. But, as in all right-minded investigation in this field, when the whole is summed up, the burden of guilt rests upon England. The following selection is taken from near the close of the work: "There is no fact in modern history more memorable than the contrast between the complete success with which England has governed her great Eastern Empire, with more than 200,000,000 inhabitants, and her signal failure in governing a neighboring island which contains, at most, about 3,000,000 disaffected subjects."

Webster's International Dictionary.

The excellent foundation for a good dictionary which was laid in 1828 by Webster is still evident in the edition known as the Revision of 1890, and now called "Webster's International Dictionary."* The result of ten years' work, the expenditure of three hundred thousand dollars, and the labor of one hundred scholars are very clear to one who has made "Webster" his standard. It is more comprehensive as well as accurate than before; its noting and defining of terms in science and art make it eminently more useful; its illustrations and quotations make it more helpful. The editor-in-chief, Prof. Porter, has given the Guide to Pronunciation; this is founded in the main upon Prof. Bell's system. The Noted Names of Fiction has been revised and enlarged by Prof. Beers of Yale. The etymological department has been under the supervision of Prof. Selden of Harvard. The eminent Prof. August Fick of Göttingen University has provided a select table of radicals of important English words with their historical development. Dr. Titus Munson Coan has looked after the pronunciation of geographical names. Each class of words has been under the scrutiny of a specialist in the department to which it belonged. The Brief History of the English Language has been carefully re-written and brought down to the present time by Mr. Kittredge of Harvard.

Travels.

The author of "The Land of the White Elephant" and other books of travel presents in this volume† a graphic de-

*The Old French War and †The War of 1812. By Rossiter Johnson. ‡The War with Mexico. By Horatio O. Ladd, A. M. New York: Dodd, Mead and Company.

‖A History of England in the Eighteenth Century. Vols. VII. and VIII. By William Edward Hartpole Lecky. New York: D. Appleton and Company.

*Webster's International Dictionary of the English Language. Being the Authenticated Edition of Webster's Unabridged Dictionary, comprising the issues of 1864, 1879, 1884. Now thoroughly revised and enlarged under the supervision of Noah Porter, D.D., LL.D. Price, $10.00. Springfield, Mass.: G. & C. Merriam & Co.

†Around and About South America. By Frank Vincent. New York: D. Appleton and Company.

scription of a twenty months' trip from the Isthmus of Panama around the coast of South America, including expeditions to Paragnay, the Falkland Islands, and up the Amazon. Mr. Vincent's style is admirable for its brief, compact sentences. The work shows not only remarkably close and detailed study of customs and manners, cities and people, but also a keen discrimination as to what will be of interest to the untraveled reader. The volume is generously illustrated with photogravures of places and people, the latter especially provocative of curiosity. The description of the visit to Brazil, of the late Emperor Dom Pedro II., his life and habits, is particularly interesting at a time when all eyes are turned to the political and governmental doings of that country.

Any story of Moorish life and customs has intrinsic interest. The simplicity and plainness of this narrative* give a peculiar vividness to the strange and cruel scenes portrayed. The account of the manners and habits of the Moors of Morocco during the early part of the eighteenth century, their bloody wars and revolutions, the barbarous tyranny of their emperors, and the universal insignificance of human life, united with a nonchalant description of the personal adventures of the author through many years of captivity, make up a volume of genuine though by no means absorbing power.

"By Canoe and Dog-Train"† is an account of missionary labors among the Indians of the North-West territories and Canada. Although marred by a tiresome superabundance of detail and without literary style, the work is interesting as presenting practical and real experience in an important branch of philanthropic endeavor.

"Illustrated Rambles in Bible Lands"‡ may almost be considered as a long but interesting sermon, strikingly illustrated by the actual presence of Bible scenes and made so simple and clear that a little child might understand.

For Very Little Folks.

The children will clap their hands with delight when first they open "Another Brownie Book."‖ The pictures are funny and such as children love; but the rhymes are heavy and monotonous.——"In My Nursery"* is a charming book substantially gotten up. The easy words are adapted to little people and the sentiments to anybody eight or ten years old.——Sixteen children's stories of absorbing interest and exactly the right length are "Told by the Fireside,"† and illustrated in sixteen colored and eighty black and white pictures. No pains have been spared in the make-up of the book, and the language will prove a helpful factor in the education of youthful minds.——"Over the Sea"‡ is a pretty picture and story book. Australia is the favorite scene of the narratives, most of which are pathetic. The heroes and heroines are remarkably unfortunate, and one feels sorry that everybody is so poor.——Some of the entirely sweet and pure poems in our language have been bound together with appropriate pictures into "Hearts and Voices: Songs of the Better Land."‖ The illustrations, of themselves beautiful, cannot fail to deepen the impression of the songs.——"The Pansy"⁋ is just the thing to have on long winter evenings. It is especially suited to be read aloud, and will beguile the little folks into useful knowledge while it entertains the older ones. The editors' names insure the welcome of the book.——The bound volume of "Babyland"¶ for 1890 comes as a welcome visitor to a happy host of the wee people of the nursery. The volume is crowded with good things—little stories, rhymes and jingles, and a wealth of illustrations. The volume is dressed in an attractive cover.——"The Story Hour: A Book for the Home and the Kindergarten,"** is intended as a storehouse whence the friend of children is to get beautiful kernels of truth to sow in the young hearts. No hateful moral is appended, but the stories throughout appeal to the moral nature, are interesting, and such as children will listen to and ask for again and again.

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*The Adventures of Thomas Pellow, of Penryn, Mariner. Written by Himself, and edited with an introduction and notes by Dr. Robert Brown. New York: Macmillan & Co. Price, $1.50.

†By Canoe and Dog-Train Among the Cree and Salteaux Indians. By Egerton Ryerson Young (missionary). New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.25.

‡Illustrated Rambles in Bible Lands. By the Rev. Richard Newton, D.D. Philadelphia: American Sunday-School Union, 1122 Chestnut Street. New York: Nos. 8 and 10 Bible House, Astor Place. Price, $1.50; gilt, $1.75.

‖Another Brownie Book. By Palmer Cox. New York: The Century Co.

*In My Nursery. By Laura E. Richards. Boston: Roberts Brothers. Price, $1.25.

†Told by the Fireside. Philadelphia: J. B. Lippincott Company. Price, $2.00.

‡Over the Sea. Edited by A. Pachett Martin. Philadelphia: J. B. Lippincott Company. Price, $1.50.

‖Hearts and Voices. Philadelphia: J. B. Lippincott Company.

⁋The Pansy. Edited by Isabella M. Alden ("Pansy") and G. R. Alden. Boston: D. Lothrop Company. Price, cloth, $1.75; boards, $1.25.

¶Babyland for 1890. Boston: D. Lothrop Company. Cloth, $1.00; boards, 75 cents.

**The Story Hour. By Kate Douglas Wiggin and Nora A. Smith. Boston and New York: Houghton, Mifflin and Company. Price, $1.00.

Miscellaneous.

"Samantha Among the Brethren"* is characterized as ever by her never-failing supply of common sense,—that quality which men say is so refreshing in woman, and which, alas! as is usual when coming from that source, was unheeded by the brethren. The story would teach a sober-sides to laugh. Mrs. Allen tells every thing in her crisp, gossipy manner, and the sharp thrusts she gives, much to our enjoyment, to somebody else (?) leave a lasting impression on the mind. The publisher's appendix is valuable also. It gives six speeches, three for and three against the admission of women as delegates to the General Conference of the Methodist Episcopal Church,—the question of discussion in 1888.

The "Chautauqua Calandar, 1891,"† compiled by Miss May E. Duncan, is the calendar of all calendars for C. L. S. C. people. The Outline of the Readings for '90–91 and the dates of the Memorial Days make it especially useful to this class. For all classes are the International Sunday-school Outline, a Scripture text for each day, and a selection from some well-known author, the thought of which is in spirit with the Bible quotation. The excerpts are made with good taste and cover a wide range of topics.

An attractive and helpful little book is "Private Devotions."‡ For every morning and evening and special occasions are short prayers which breathe a spirit of devotion.

We wish all the boys just growing into manhood could have a copy of "Starting-Points,"‖ which has been specially prepared for them. "To make duty attractive, work pleasant, study and reading joyous, recreation helpful, friends precious, and God and the soul-life real and near" is its object.

The fourth volume of "The Century Dictionary"⁋ containing the letters *M* to *P* inclusive is just out. This volume is the largest of the series yet published; it has 1,323 pages and 1,500 cuts. New words defined, new light on old words, explanatory quotations, and attractive illustrations show strongly the value and magnitude of the work.

A selection of songs, both old and new, for use in the prayer-meeting, is presented in "*Laudes Domini.*"** The book is one of a series of four, the others being adapted to the use of the church and choir, the Sunday schools, and colleges and day schools. In this way a common source of instruction is afforded, and, the same tunes being used, the prayer-meeting will reap a large share of the benefit. A simple English title would have been much more appropriate for the work.——"Harmony in Praise"† is a well-selected and well-arranged collection of music for worship in the home and the school. ——The "People's Hymnal"‡ contains representatives of the several classes of hymns and tunes required in the different forms of worship, and is thus fitted to meet the musical requirements of all the departments of church work. Great care has been shown in the arrangement and selection.——A new work of sacred music, comprising over one hundred original compositions—among them several for the use of Sunday-schools and for anniversary and other special occasions,—is called "Showers of Blessing."‖ Besides this abundance of new material, a plentiful supply of familiar pieces is to be found.——To meet the demands of the great number of wide-awake and successful Sunday-schools there must be a large supply of new and attractive music. Two recent books, "Winnowed Hymns"⁋ and "The Bright Array"¶ are well fitted to answer this purpose.——A book arranged for song service and responsive Scripture readings in schools is "The Morning Hour."** The cheerful and inspiring exercises contained form a fine prelude for each day's work.

With a feeling of perfect satisfaction one places upon his book-shelves the fine Riverside edition of Lowell's Prose and Poetical Works.†† There are to be ten volumes containing all Mr. Lowell's published works. The prose which is not nearly so well known as his verse includes his discriminating literary criticisms and his

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*Samantha Among the Brethren. By "Josiah Allen's Wife" (Marietta Holley). With Illustrations. New York: Funk & Wagnalls.

†Chautauqua Calendar, 1891. Compiled by May E. Duncan. Syracuse, N. Y.: Geo. A. Mosher. Price, 25 cts.

‡A Pocket Book of Private Devotions. By the Rev. Hugh Hutton. Boston: Lee and Shepard.

‖Starting Points. How to Make a Good Beginning. Edited by Abbie H. Fairfield. Boston: D. Lothrop Company. Price, $1.00.

⁋The Century Dictionary. In 6 vols. New York: The Century Co.

*Laudes Domini. Edited by Charles Robinson, D.D., LL.D. New York: The Century Co.

†Harmony in Praise. By Miles Whittlesey and A. F. Jamieson. Boston: D. C. Heath & Co.

‡The People's Hymnal. Prepared by Edmund S. Lorenz. Dayton, Ohio: W. J. Shuey.

‖Showers of Blessing. By John R. Sweney and Wm. J. Kirkpatrick. Philadelphia: John J. Hood.

⁋Winnowed Hymns. By Ira D. Sankey, Chicago: Biglow & Main Co.

¶The Bright Array. By Robert Lowry and W. Howard Doane. Chicago: Biglow & Main Co.

**The Morning Hour. By Irving Emerson, O. B. Brown, and George E. Gay. Boston: Ginn & Company.

††Lowell's Works. In 10 vols. Boston: Houghton, Mifflin & Co. 1890. Price, $1.50 per volume.

political sketches, a series of great value and delight to all readers. Of the poetry, which will take four volumes of the edition, two are now ready. The same publishers issue a very pretty edition of "Sir Launfal" with sympathetic photogravure illustrations; also a neat edition of "A Fable for Critics."——The rare kindliness and deep tenderness, with that delicious touch of humor, which characterize Dr. John Brown's stories are prominent traits in his own character as brought out in a simple and loving outline sketch of him by one of his friends. This sketch, his well-known stories, "Dr. Chalmers," "My Father's Memoirs,"* are the contents of another book in those choice Riverside classics.

* Rab and His Friends, And Other Dogs and Men. By Dr. John Brown. With an Outline Sketch of the author by R. T. M'L. Price, $1.00. Boston and New York: Houghton, Mifflin and Company.

SUMMARY OF IMPORTANT NEWS FOR NOVEMBER, 1890.

HOME NEWS.—November 2. Dillon, O'Brien, and other Irish agitators arrive in New York City.——"The Angelus" is sold to French agents and will be taken back to Paris.

November 4. General State and Congressional elections result in a sweeping Democratic victory. Prohibition is lost in Nebraska.

November 10. At a reception in New York, given to the Irish members of Parliament, $37,000 is subscribed for the cause of Home Rule.

November 12. The General Committee on Missions of the Methodist Episcopal Church decides to appropriate $1,200,000 for home and foreign missions.

November 13. Death of Daniel Appleton of the publishing firm of D. Appleton & Co.

November 14. The annual convention of the National Woman's Christian Temperance Union opens in Atlanta, Georgia.

November 17. An uprising among the Sioux Indians is threatened. Secretary Proctor makes arrangements for its suppression.

November 21. The Indians continue dancing at various points in Dakota and threaten to resist any effort of the soldiers to stop them.

November 23. Death of the Right Rev. J. W. Beckwith, Protestant Episcopal Bishop of Georgia.

November 25. A committee appointed by the National W. C. T. U. Convention at Atlanta calls on the President and Secretary of War and urges them to issue an order forbidding the sale of beer and light wines at military garrisons.

November 26. Charles Francis Adams resigns the presidency of the Union Pacific Railroad, and Sidney Dillon is elected to succeed him.

FORRIGN NEWS.—November 9. Three thousand shoe workers are thrown out of employment at Erfurt, Prussia.

November 10. It is said that 300,000 Poles have recently emigrated to Brazil.

November 12. Professor Robert Koch, whose remedy for consumption is attracting wide attention, decides to found a hospital in Berlin; Emperor William has subscribed $250,000 to further his experiments.——The British torpedo cruiser, *Serpent*, is wrecked on the coast of Spain; two hundred and seventy lives are lost.

November 14. The murderer Birchall is hanged at Woodstock, Canada.

November 15. A disastrous panic in London is averted by the Bank of England, the Rothschilds and others guaranteeing £9,000,000 for the embarrassed firm of Baring Brothers.——The trial of the O'Shea divorce case begins in London; neither Mr. Parnell nor Mrs. O'Shea offers any defense.

November 16. Brazil celebrates her first anniversary as a republic.

November 17. Three Nihilists, one a woman, are sentenced to death in St. Petersburg.——Divorce is granted to Captain O'Shea.

November 19. The Irish leaders on trial at Clonmel for conspiracy are convicted and sentenced to six months in jail.——Marriage of Princess Victoria of Prussia and Prince Adolphus of Schaumburg-Lippe.

November 23. Death of the King of Holland.

November 24. Queen Regent Emma of Holland proclaims Princess Wilhelmina Queen of the Netherlands.

November 25. Mr. Gladstone announces that he will withdraw from the Home Rule fight if Mr. Parnell remains its leader; Mr. Parnell is unanimously re-elected leader by the Irish Nationalist members of Parliament.——Financial panic in Buenos Ayres.

November 26. Two thousand foreign doctors are in Berlin to study the Koch treatment.

THE CHAUTAUQUAN.

VOL. XII. FEBRUARY, 1891. No. 5.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

PRACTICAL TALKS ON WRITING ENGLISH.

BY PROFESSOR WILLIAM MINTO, M. A.

Of the University of Aberdeen, Scotland.

PART I.

THERE are many excellent people who think that all advice about composition is useless, that a man has only to know his subject thoroughly and the expression will come of itself.

An English Dissenting minister recently hit upon a very simple way of making a book. He wrote letters to some hundreds of English authors more or less recognized as competent practitioners of their art, saying that he had undertaken to give a series of lectures on composition to young men, and that he would be glad to have a few words of advice. Writers are as a rule a generous race and not unsusceptible of flattery, and so many of the eminent men answered the appeal of the ingenious applicant that he was able to make a very interesting book out of their replies. The remarkable thing was that many of them, even some of the most eminent, seemed to hold that the less people thought about the style of their writing the better they were likely to write.

There is a certain amount of truth in this; how much, I hope to make clearer before I have done. But there is also a large amount of error, a certain amount of absurdity, and perhaps not a little affectation and pretense. The successful practice of all arts must depend largely upon natural gifts. In writing, as in other arts, rules do not carry the practitioner far; rules must always be for the most part negative, and a man may have the completest knowledge how not to write and yet dip his pen and cudgel his brains in vain. None the less it is absurd to suppose that in writing, which is one of the most difficult of arts, a man has nothing to learn, nothing to gain by study, that he has only to know his subject and the words will come of themselves in the best possible choice and order to enlighten, impress, and persuade.

The obvious* truth is that a man who writes well must learn to do so by example, if not by precept. In any language that has been used for centuries as a literary instrument, the beginner cannot begin as if he were the first in the field. Whatever he proposes to write, be it essay or sermon or leading article, history or fiction, there are hundreds of things of the same kind in existence, some of which he must have read and cannot help taking more or less as patterns or models. The various forms or plans of composition of every kind have been gradually developed by the practice of successive generations. If a man writes effectively without giving a thought to the manner of his composition, it must be because he has chanced upon good models, and not merely because he knows his subject well or feels it deeply and has a natural gift for expression. He can spare himself the trouble

* In the way. "Obvious truth," truth that stands in the way, plain to be seen or understood. *Ob*, before, in front of, and *via*, way. There is a comparison implied in the use of the term which, filled out, would be, that the word which it describes is as plain to the understanding as any person or object that one meets before him in the way, is to the sight. Syn.: manifest, evident.

of thinking because his predecessors have thought for him; he is rich as being the possessor of inherited wealth.

Yes; but example and precept are different things. Everybody would admit that something is to be learned by the study of the masters in writing, as in other arts. The question is whether any general rules or principles can be laid down which may help the beginner in composition. When good examples abound, is it not enough to leave him to their influence? Is any thing to be gained by considering the principles of effective writing? Does the beginner not learn them best insensibly from studying the practice of effective writers?

I take it that the main use of rhetorical principles—if the word rhetoric* may be applied to the art of composition—is to quicken the beginner's natural judgment in his study of examples. He is placed in the midst of a host of writers, good and bad. The most effective writers naturally influence him most. He might learn from them as much as he wants of the art of composition without any guidance. He imitates what he admires, irrespective of all guidance. All of us acquire in this way the greater part of what skill we have. But while every great writer has his own inimitable charm, all effective writing is so in virtue of its compliance with certain general conditions. These general conditions the student may learn insensibly, but the most rudimentary of them admit of being stated, and the statement may stimulate and guide the student's own powers of observation and execution.

I have undertaken to give some hints to the beginner in composition, but, speaking candidly,† I believe it is easy to exaggerate the use of rhetorical principles. The author of Hudibras* probably erred on the other side when he said that

> All a rhetorician's rules
> Teach nothing but to name his tools.

This is true only when rhetoric becomes too minute and loses sight of practice in the mazes of fine distinctions and subdivisions. Still we must bear in mind that the writer's power is a growth from within, and that advice from without must always be preventive rather than impulsive. The writer acquires his vocabulary, his habits of arrangement, his turns of phrase and sentence, by a slow and gradual process day after day as he reads and feels and thinks. His habits of expression are interwoven with his habits of feeling and thinking; where the thoughts go often, the power of expression becomes rich and copious. This is the meaning of Buffon's aphorism† *Le style, c'est l'homme.* Advice about composition cannot give this richness and copiousness; that must follow the lines of the writer's own nature. What advice may do, is to help the beginner in the management of his resources.

The hints that I have to give in the following papers are very rudimentary and very general, and they bear almost exclusively upon compositions that are addressed to the understanding. On what conditions a writer may make himself easily and clearly understood—this is what I propose to consider.‡ How to be eloquent, persuasive, rousing, touching, entertaining, these things lie far beyond any suggestions that I would presume to give.

My first hint is that one object of language—perhaps we should not say *the* object of language—is the conveyance of ideas or feelings from one mind to another.

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*The Greek verb, I speak, is *ero* or *ereo*; from this came the word *retor*, a speaker, or—as modified in English—an orator. From the noun was formed the adjective *retorikos*; and the art of oratory was called *retorike*. The Latins modified the words into *rhetor*, and *rhetorica*, whence our word rhetoric. With us, in some way, its first meaning has come to be, the art of composition.

†If we place side by side the two words candid and candidate the impression of similarity in form will not be stronger than that of dissimilarity in meaning in the common use of the words—a candid candidate being looked upon as something of an anomaly. And yet the two words are the noun and adjective from the same root. The Latin *candidus* means white. "In Rome the aspirant to a public office had to wear a white robe, hence he was called *candidatus*, dressed in white. The robe was then symbolical of the stainless life required of the aspirant."

*The book was written by Samuel Butler. See "From Chaucer to Tennyson," page 122.

†[Aph'o-rism.] A short, pithy sentence, a precept given in few words. A Greek derivative. The translation of the French aphorism referred to, is, "The style is the man."

‡From the Latin verb *considero* which has the same meaning, and which can be separated into *con* and *sider*, the latter formed from *sidus*, a star. Dr. Garlanda says, "What connection can there be between the *stars* and 'consideration?' A very open and easily intelligible connection, if we bear in mind the low state of civilization in which this old word must have been formed. In the remote past, when the Latins were no more advanced in civilization than those barbarians whom they were destined to conquer, the superstitious people, before undertaking any thing, before making any decision, used to consult the stars. So, in those times the man who said he wanted to consider, meant really that he wanted to look at the stars and see whether they were propitious or not."

It is sometimes said that the object of language is to express thought. This is a misleading description for the student of composition. We want not merely to express, but to impress or communicate, which is not quite the same thing. In using language we have to consider not merely the putting of our thoughts into words, the utterance or expression of what is in our minds; we have to consider also how to get our thoughts into the minds of others. Utterance might be comparatively easy, but the utterance must be such as to find an entrance elsewhere. We have not merely to pour the water out of the bottle. If this were all, we might trickle gently or gurgle and splutter convulsively as we pleased with much the same result. We have to pour out in such a way that every drop may if possible be got into another bottle.

This is the first thing to be borne in mind—that the use of language is to serve as a medium of intercourse between mind and mind. Like all simple, rudimentary truths, it is apt to be forgotten. In speaking or writing we must try to put ourselves in the position of the hearer or reader. It is his ease, his convenience, that we have to consult. Our problem is how to get the easiest, readiest admission to his mind for what is in ours, how to effect the transference most expeditiously and clearly and completely.

The prime difficulty of the process lies in this. What has to be transferred is often voluminous and complicated, while the conduit-pipe* of language is small and narrow and allows the passage of only a very little at a time. Suppose you wish to give your opinions on any question, or to describe a place or an institution, or to relate the chief events of a few days or years, you cannot transplant your subject bodily into another mind; you must dismember it, and dole it out point by point, fact by fact, incident by incident. You can utter, and the person addressed can take in, only one word at a time. The words must follow one another in a series; they must trickle in a thin stream; two cannot march abreast. It is like filing a battalion out of an inclosure through a narrow gate that allows only one man at a time to pass, and your reader as he receives them has to reform or reconstruct. No matter how large or how involved the subject, it can be communicated only in this way. Your hearer has to give admission to this narrow series of words, this thin stream of ideas, and piece them together in his mind.

In this process of gradual serial transmission, is one order better than another, easier, that is to say, for the reader, and less confusing as he receives piecemeal and tries to reconstruct what was in your mind? Does it matter where you begin and how you proceed? That is the main problem that rhetoric tries to solve. If one order is better than another, I do not think any man of commonsense would say that one is likely to hit upon the best order without giving some thought to the subject.

I doubt whether any abstract hard and fast rules can be laid down, but some general considerations may help to set the beginner thinking for himself.

THE STARTING-POINT.

One main thing to be borne in mind as regards the starting-point is that the best starting-point is so relatively to the persons addressed.

Before you begin to write on a subject, you have a certain collection of ideas in your head. But it is not always best to start from the point you have reached in your deliberations on the subject. Your natural tendency is to begin by setting down what strikes you as most important and interesting. But this may not be the easiest beginning for the reader, if you have been thinking over the subject for some time. If it is the easiest also for him, this can only be because your knowledge and interests happen to coincide with his. It is his knowledge and interests that you have to consider if you have any thing to communicate to him. "Proceed from the known to the unknown," is a rhetorical rule; the known from which you proceed is what is known to your reader. You must connect the subject somehow with what is already known to him and what already interests him if you wish to catch his ear and obtain ready admission to his mind. Thus it is sometimes not a bad plan to remember what first interested you in the subject, and by what steps your knowledge of it grew, and to follow in the order of your exposition what may be called the order of discovery or attainment for yourself. If your subject is at all new or unfamiliar, and its importance has been forced

*[Con'dit.] That which conducts or conveys.

upon you gradually, this is likely to be the best order for the comprehension of your reader, who may be presumed to be in much the same attitude that you were in before you began to think attentively. What interested you first, stands a good chance of interesting him.

Of this, however, the individual must judge for himself in the particular circumstances. It is there that his native tact will serve him. The important thing is that he should at starting ask himself the question, How is my subject regarded by the people whom I am addressing? What do they know about it? How do they feel about it? No rhetorical rules can help the writer to answer the question; it is an affair of natural gift or trained sagacity. Writers with a happy instinct for popular exposition hardly need to ask the question; they adapt themselves to their audience insensibly.

The difficulty of starting intelligibly is hardly felt when you are writing about a subject that has what newspaper writers call "actuality," some topic of great and general interest at the moment. You are then in the position as it were of intervening in a debate. Your main concern is to get the point that you wish specially to urge, well to the front with as little preamble* as possible. Native tact is shown in connecting your point with what is most prominent in the minds of your audience. Study any really impressive leading article that has caught your attention at once and you will find that the writer conscientiously has obeyed this principle; and the same with a really impressive speech, or even a letter. "Cut it short: come to the point," is the golden rule when you have to deal with an alert and impatient audience.

It is not so easy when the readers or hearers at whom you aim have not your own interest in your subject and the desire to read or hear has to be kindled. The reason why profound specialists are often dull writers for the majority is that they have traveled too far away from their reader and are incapable of coming back to take him by the hand. The greater disparity there is between yourself and your audience, the more difficult it is to make an effective start. One of the most masterly of popular expositors is Professor Huxley. He tells us that he has written some passages seven or eight times over before he was satisfied. We may be sure that he would not have had the same difficulty with a paper for the Royal Society.

"Start from your audience," is a safe precept. Is there any other principle to regulate the exordium?*

As a general rule it is well as soon as possible to put your reader in possession of the general drift of what you have to say. I assume that you have something to say, that you have a subject, that you are not simply in the position of having to fill a certain amount of space or time with words. If you are in this predicament,† begin anywhere.

Spur boldly on, and dash through thick and thin
Through sense and nonsense, never out nor in.

Such writing is often very entertaining, much more entertaining than regular composition. But if you have a subject, it is advisable as a rule to give a general idea of it at starting.

Of course this may be done in many ways besides by a formal proposition such as usually introduced sermons of the old type. If you study the opening moves of various writers, in essays or sermons or leading articles, you will find that those from whom you carry most away do begin by striking a sort of key-note for what is to follow. But unless in a purely didactic‡ treatise, to which the reader comes with a determined appetite for the dry skeleton of knowledge, or in a discourse on a subject of urgent interest, the opening is seldom a plain formal statement of the writer's intention. The topic being indicated by a heading or title of some kind, he may begin with a reference to an established opinion, a general reflection, a fact in nature or history, a fable, an anecdote, from which the reader catches his drift. There are hundreds of ways of beginning so that the reader

*An introduction, a preface; especially the introductory part of a resolution. The word comes from the Latin *ambulare*, to walk, and *prae*, before.

*[Ex-or'di-um.] To lay the warp, to begin a web, is expressed in the Latin verb *ordiri* or *exordiri*. (In this case the prefix *ex* has no special force, as happens occasionally with prefixes in English, as in the words ravel and unravel.) The fitness of the word exordium for the name of the introductory part of a discourse, that part which makes ready for the main subject, is at once evident.

†From the Latin *praedicare*, to publish, to proclaim, to declare. It "signifies the committing one's self by an assertion; and, when applied to circumstances it expresses a temporary embarrassed situation occasioned by an act of one's own: hence we always speak of bringing ourselves into a predicament."

‡[Di-dac'tic.] Fitted to teach; said of any thing intended to be instructive. It is derived from the Greek *didaskein*, to teach.

may have the pleasure of discovering your general intention for himself. To give illustrations would carry me beyond my limits. I wish only to suggest that it is worth while to study how effective writers begin their discourse, and that you will find they generally open in such a way as to indicate the line they mean to take.

THE BODY OF THE COMPOSITION AND THE METHOD OF PROCEDURE.

That order is the best which best helps to make what you have to say easy to understand and to remember. Recognize this, and the order best suited to the particular circumstances probably will emerge as you consider them in this light.

In my next paper I shall examine some principles applicable to the structure of sentences and paragraphs; meantime I would offer one or two practical counsels.

1. Avoid crowding too much into your composition. Any subject in the world has a multiplicity of relations; you must select what you think your reader is likely to be able to carry away. Every composition is done under limits of time and space; it is better to handle a few points lucidly than to pile up more than the memory can retain.

To convince yourself of the wisdom of this precept, think of the many discourses you have heard and read from which you have carried nothing away. In nine cases out of ten this was because the writer had not tried to impress a few points upon you, but had labored to disburden himself of every idea that his topic had suggested.

2. When you have chosen your points, arrange them in some sort of rational sequence. You need not lay them out in formal heads, first place, second place, and so on; but see that they have some coherence founded on their natural affinities. Do not jump from point to point. Try to be consecutive. Ideas always will occur to you as you write, however carefully you have considered your subject beforehand. I do not say that you should reject them unless they fit in with your preconceived plan, because this might unduly impoverish and attenuate your composition; but it is a safe rule—for your reader's convenience—not to introduce any idea that you cannot connect with what has gone before.

3. Beware of digressions. Digressions are often ornamental, and serve besides to relieve the strain of a logical method, but they are always confusing unless they are clearly marked as digressions. You should know clearly yourself and you should somehow help your reader to know when you leave your main purpose and when you come back.

I am aware that these counsels are counsels of perfection. I should not like my own writing to be tried by them as critical rules. They assume that we have all our materials perfectly mobilized in our minds before we begin to write, and can shape and order them with free power. Most of us too often find that we are the slaves rather than the masters of thought; that the ideas that occur to us on any topic are too heterogeneous* and headstrong to be combined on any rational or artistic plan. They must be humored.

Still, to have an ideal of the best order as the most lucid and simple for the reader should help us to catch and fix our thoughts on any subject as they start up and float before the mind. Even if we leave the details to shape themselves as we proceed, something is gained by trying to keep in close touch with the reader's intelligence.

All this, of course, is assuming that the reader desires his understanding to be informed, that he reads for instruction. This is as much as to say that our precepts have a comparatively narrow and humble scope. Genius whether sublime or sportive in its aspirations, need pay no heed to them, and the penny-a-liner does well to hold them in contempt. Except in avowedly didactic treatises, the endeavor to be lucid and simple is thankless labor. The majority of readers read for entertainment, not for information. It must be admitted besides that too much care to be intelligible is often fatal to lightness of touch. The writer who keeps trying for aphorisms and epigrams, and jots down his good things as they come, without troubling himself about order, has an advantage in respect of brilliancy. To make too much use of the formalities of exposition when your subject is simple is an insult to the intelligence of your readers. It is only fair also to warn the beginner that if he writes lucidly many honest folk will set him down as a shallow thinker. Intricacy of exposition often gets a man credit for profundity if his ideas are sufficiently commonplace. We believe that he agrees with us and fancy that he sees grounds too deep to be expressed.

*[Het-er-o-ge'ne-ous.] Differing in kind. From the Greek words *genein* to beget, and *heteros*, others.

BRITISH INDIA.

BY R. S. DIX.

ABOUT in the center of the Eastern Hemisphere, sheltered from the north winds by the lofty Himalaya* Mountains, surrounded on the east, the west, and the south by the Bay of Bengal, the Arabian Sea, and the Indian Ocean, drained and fertilized by some of the grandest rivers in the world, reaching from China on the one hand to Afghanistan on the other, and embracing a climate ranging from the heat of a torrid zone in the south to the chill of eternal snows in the Himalayas, lies the land of caste and prejudice, of sahibs† and salams, of turbaned heads and naked bodies; the land of ignorance and education, of high and low, of rich and poor, of bond and free, of beauty and misery, of civilization and barbarism, of cultivation and degradation, of peace and discontent, of plenty and famine, of mighty cities and trackless forests, of fertile fields and sterile deserts, of many races and many tongues; the land of Mohammedan and Jain,‡ of Buddhist and the Sikh, of Jew and Gentile, the home of the brown-skinned Hindu—England's India.

In 1600, Britain reached forth her mighty arm and laid a greedy hand upon the heart of this great nation. Firmer and firmer grew her hold, until now this land, which stretches nineteen hundred miles from east to west and two thousand miles from north to south, which covers fifteen hundred thousand square miles and nurtures two hundred and sixty million inhabitants, which imports to the value of eight hundred and thirty million rupees and exports to the value of nine hundred and eighty-five million rupees‖ per annum, which has seventeen thousand five hundred miles of railroad and seven hundred and forty-five telegraph offices, which has eighteen cities of more than a hundred thousand inhabitants and four thousand miles of sea coast, which includes the Andaman and Nicobar Islands in the Bay of Bengal, the Laccadive Islands in the Arabian Sea, and Aden at the mouth of the Red Sea, which in 1886 extended her boundaries to include two hundred and seventy thousand square miles in Farther India—this mighty empire bows her head in subjection to England's Queen—Empress of India.

The traveler approaching Bombay from the Arabian Sea is struck with the peculiarity of the Indian coast. A low-lying narrow strip of shore rises abruptly in great steps to meet the Ghauts [gats]*—a range of mountains which looms up just behind, setting the city in bold relief, and cutting off the view of the remarkable plains beyond, known as the Deccan. They are situated from two to three thousand feet above the level of the sea, and are interlined throughout as with the veins of a leaf by the mighty rivers, which, rising in the Western Ghauts, flow eastward over the sloping table-lands, through the Eastern Ghauts, and across the narrow fertile strip on the eastern shore, to pour their waters into the Bay of Bengal. They stretch away thus, east to Calcutta, and south to Cape Comorin, dotted here and there with mountains which spring suddenly out of the plains like defacing excrescences† upon the surface of a leaf; while in the north, they are cut off from the valleys beyond by the Vindhya [vind'-ya] Mountains, which run east and west across the center of the country. Literally surrounded thus by three ranges of mountains, this Deccan presents one of the most peculiar geographical formations in the world.

But before we cross these plains we will look upon Bombay, the second largest city in the British Empire.‡ Here are endless

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*Whenever the Hindus use this word, which belongs to their language, they simply say the abode of the snow, *hima*, meaning snow, and *ālaya*, abode.

†A respectful title given by the Hindus to Europeans of rank. Salām is the name of their ceremonious salutation.

‡[Jine.] A religious sect whose doctrines in many points agree with the Buddhists. They deny the divine origin of the Vedas, the sacred book of the Hindus.

‖ A rupee, the unit of Indian money, is nominally two shillings.—*R. S. D.*

*Meaning steps—hence the name Ghauts.—*R. S. D.*

†Latin, *crescere*, to grow, *ex*, out, from. An unnatural growth upon any thing.

‡Bombay has more than 625,000 inhabitants, Calcutta more than 750,000, and Madras more than 405,000. The two former are larger than any city in Great Britain save London.—*R. S. D.*

streets, bordered with palm and banyan tree. Here are beautiful homes, erected by Englishman and Native. Here are markets and bazars,* and here are horse-cars (introduced by an American) and well-paved, well-policed, well-lighted thoroughfares; a post-office, a telegraph building, a university—in short a veritable London set down in this tropical country, but apparently inhabited entirely by half-naked Hindus. Most noticeable among the natives are the Parsees, found only in Bombay. They are descendants of the Persians, who were driven into India by the Mohammedans centuries ago, and, having intermarried, have preserved their ancient characteristics. They are educated, intelligent, and refined to a degree superior to the Hindus, are prosperous and wealthy, and are fire-worshipers.

Bombay is an imposing city, as well as a remarkable one, and might well take all our time in India. But we must leave it, with its pagan temples, and their hideous gods, its sacred baths, its tropical beauties, its charming suburbs, its busy wharves and crowded harbor, its hum and stir, so like the land of the white man and the Christian, and with a jump of two thousand miles find ourselves in Calcutta† (the City of Palaces) —the heart of India's prosperity.

It is a beautiful city, with its magnificent public halls, its sumptuous residences, its hotels, its parks, its military quarter, its club houses, its soft greens and brilliant reds blooming under th shade of tropical trees,—a beautiful city, built in the midst of a great flat formed through the ages from the silt of mighty rivers; and it throbs and pulses with the busy life which quickens Hindu-Land from north to south, from east to west, and brings her whatever of good or ill may be her lot. Here is the seat of her government; here are her open marts; and here we may study her institutions. If the reader will take a map of India he will note how effectually the Himalayas cut it off from Central Asia, and how the rivers Indus, Brahmaputra, and Ganges drain from the mountains to the lowlands.* The Indus and Brahmaputra drain the northern slope of the mountains, both rising at the western end —the one to flow south through the western gap into the Arabian Sea, the other to flow due east, until it reaches the gap at the eastern end of the range, and thence west and south into the river Ganges. The Ganges rises upon, and drains, the southern slope of the mountains and flows through its many mouths—which form the famous Delta of the Ganges—into the Bay of Bengal. The lowlands through which these rivers flow, are called "The Plains of the Indus and Ganges," and are separated by the Aravulli Mountains, between which and the river Indus lies the Thur—the great Indian Desert.

In 1858 after the mutiny,† the present form of government was established. All territories formerly under the control of the East India Company were then vested in Queen Victoria, and all taxes are now received in her name, and reserved for the sole use of the Indian government. The Secretary of State for India in England is—subject to the supremacy of parliament—law-giver for British India, and is assisted by a council of fifteen members, called the Indian council. The supreme *executive* authority is vested in the Viceroy,‡ or Governor-General,‖ of India. This Viceroy, living at the capital Calcutta, has a legislative council called The Council of the Governor-General, consisting of six ordinary members (appointed by the Crown) and a Commander-in-Chief. He is also assisted by the Governors of Madras and Bombay (appointed by the Crown), by the Lieutenant-Governors of Bengal, North-West Provinces, and Punjab, and the Chief Commissioners of Oudh, Assam, Central Provinces, and Burmah (appointed by the Viceroy), who are in turn assisted by Commissioners. The Governors of Bombay and Madras have two legislative councils, and the Lieutenant-Governor of Bengal has one; but the other Lieutenant-Governors and Commissioners have no councils and no legislative powers. For convenience to the government, India is

* The word is transplanted from the Persian language, and means market. A place of exchange, or of display of goods; a fair.

† Calcutta—Kali Ghatta, the ghaut (step) or dwelling place of the goddess Kali. This goddess was the wife of Siva, the destroyer, one of the Hindu trinity of gods. A celebrated temple is erected to her just south of the city, which, at the time of the annual worship, is crowded with devotees from all parts of the country.

* The Himalayas lie in two ranges, the Upper and Lower Himalayas, and form a wall absolutely impregnable.—*R. S. D.*

† See "Outline History of England," p. 301.

‡ The word is formed from *vice*, Latin instead of, and *roi*, the French word for king.

‖ Present Governor-General, Marquis of Lansdowne, G. C. M. G.—*R. S. D.*

divided into British and Native States—the former including Bengal, North-West Provinces, Oudh, Punjab, Central Provinces, Burmah, Upper Burmah, Assam, Madras, and Bombay; the latter including Baroda, Central India, Hy-der-a-bad′, Mysore, Raj-putä′na, and parts of Bengal, North-West Provinces, Punjab, Central Provinces, Madras, and Bombay. The British States are governed directly by the British, and the Native States by native princes aided by the advice and counsel of an English Agent, or Resident, placed at each court by the Viceroy. The power of these native princes is, perhaps, merely nominal, but the administration has found it wisest thus to consider the prejudices of the people.*

So much has been said for and against the English policy in this country, that it is needless to discuss the question in so brief an article; but careful study of her policy in later years, would seem to show an earnest desire on her part to do wisely for these subjects. If, in her desire for justice, she has given them home rule so rapidly as to have overshot her mark, and done them harm rather than good, by forcing her brown-skinned sons into positions they were totally unable to fill—if she has so done she has thus brought to her own attention the wrongs permitted in the past, and driven herself into greater efforts for the education and elevation of one-seventh of the population of the entire globe. The government, with the important aid of missionaries, has established three universities (in Calcutta, Bombay, and Madras respectively) and colleges and schools in almost every district. It was, and is, almost impossible to reach the native girls with educational advantages, for Hindu prejudice is strong against the education of women, but in a few districts where the influence of the missionaries is very great, girls' schools have been established. The missionaries always have been the prime movers in educational matters, and it was by them that the first printing in the native tongues was done, and the Baptist Mission issued the first vernacular* newspaper, in 1835. For many years the press continued purely religious, but within the last twenty-five years there have also developed secular sheets.

The Brahmans, or high priests, have however kept alive through all ages oral traditions of the Hindu race, and the Mohammedans introduced the custom of historical records, so that a certain amount of learning has always prevailed among all classes. These Brahmans have ever been the controlling influence in Hindustan, and all efforts to overthrow their power seem almost useless.† That the Christians have made long strides in indirectly influencing the barbaric customs, is, however, unquestionable. Horrible religious usages have been abolished, such as the burning of widows, suicide from religious fanaticism, human sacrifice, the drowning of babies and burying alive of lepers, but more—far more—remains to be done. The girls still marry when mere infants, and are mothers before they are twelve years old. They consequently bear children that are weak in body and brain, and thus rob India of her greatest chance for improvement. The widows, be they one year old or fifty years old, can never marry again, can never be received as equals, and must live the life of slaves to their own flesh and blood, or the life of prostitutes. Thus suicide is far preferable to many an unfortunate than such a life of misery or shame. The crying evil of Brahmanism, which lifts its wail to heaven for remedy, is the slavery of its women.

The Brahmans pervade India in all districts in the proportion of fourteen out of every twenty, the other four being Mohammedans, who are confined mostly to Punjab and the North-West Provinces, hovering lovingly about their holy city Delhi, where once reigned the Great Mogul. They are a disturbing element in the British system, for, in contradistinction to the Hindus,

* Upper Burmah was annexed in 1886. Burmah consists of Aracan, Pegu, Irrawaddy, and Tenasserim. The Native States pay an annual tribute to Great Britain and support an army of 350,000 men, while the English army is only 210,000 men, European and Native combined. The states of Berar, Manipur, Kashmir, Baluchistan, and Sikkim are provisionally under British control. The French break the unity of the British possessions by holding Pondicherry, Karikal, and Yanaon on the eastern Malabar coast, Mahé on the western Malabar coast, also Chandernagar on the Ganges just above Calcutta; and the Portuguese hold Goa and a small country thereabouts on the western Malabar coast.—*R. S. D.*

* A slave born in his master's house was called by the Romans *verna*. From this they formed their adjective *vernaculus*, belonging to home-born slaves. We have borrowed the word, which with us means belonging to the country of one's birth—as vernacular language.

† Out of the total, Christianity can claim but 47 per cent of one per cent, while Brahmanism has 73.307 per cent, and Mohammedanism has 21.45 per cent.—*R. S. D.*

who have been conquered for ages, and are consequently as contented as ever under the present rule, the Mohammedans have been conquerors, and their sense of humiliation, added to their religious detestation of a "Dog of a Christian," makes them discontented and dangerous subjects. England has by her educational methods given the better class of Mohammedan or Brahman opportunities to absorb a knowledge of customs and theories which are the result of ages of evolution and experience. She has suddenly lifted them from the position of indifferent recipients of the ills or blessings of life into an attitude of familiarity with the most advanced modes of thought, promising them that, when they have fitted themselves for positions of power, they shall hold them. And now she is confronted with the fact that her word has been heard and remembered; and to-day her empire is divided into two great classes. On the one hand, the educated few, who demand their promised rights; on the other, the masses, indifferent with the absolute indifference of the East, who neither understand nor care for the questions at issue, and only know they do not trust the native official. And her great dilemma at present is how best to affiliate these two classes with each other and each with herself; for the Hindu's principal characteristic is his hatred of all families, castes, tribes, or sects other than his own; hence he is always suspicious of, and at variance with, the native element in the English government.

In considering the occupations of this people, we are brought face to face with the problems which have agitated the whole civilized world for more than a century. Has England done her best for India? If not, how can she improve upon her present system? It is not the object of this article, however, to discuss these problems, but to state clearly the existing circumstances, and let the reader draw his own conclusions.

Agriculture is, relatively, the sole occupation of the Hindu. Therefore the land tax is the principal source of revenue to Great Britain (more than one-third of the total). This system of taxation is called "Land Settlement," and is, in the main, a modification of the system in vogue in India for centuries, the principle of which is that the revenue is not due from individuals, but from communities. The aggregate harvest is thrown into a common fund and, before division, the state's share is set aside by the headman, or overseer, of each community, who has, withal, no personal control over the individual farmer, save in the collection of tax. Thus this system resembles a sort of "subletting" which is often very hard on the poor, but is not directly the fault of the government. The government makes a survey of each village, or estate, or field, as the case may be, and taxes it in accordance with its value and state of cultivation. In Madras, each individual grower is under contract with the government, and is held by it personally responsible for the tax upon the land he cultivates. The great complaint against England in this matter is, that whereas in the days of Native rule the tax could be paid either all, or part, in products, under English rule it must be paid entirely in cash, with no allowance made for poor years.

The country is by climate divided into districts peculiarly adapted to the growth of certain crops. Thus, rice is grown mostly in Burmah, Bengal, and the lowlands of Madras; wheat in Punjab, Bombay, and North-West Provinces; millet in Madras, Bombay, and Punjab; sugar in North-West Provinces; cotton in Bombay and the Deccan; jute* in northern and eastern Bengal; indigo in Bengal and Madras; coffee in the south; vegetables, fruits, tobacco, oil-seeds, and tea generally over the country; and opium, under the supervision and restriction of the government, only in the country about Putna and Beneres (the Holy City of the Hindus) and in the fertile Deccan. Opium is the great government monopoly, and it can be sold only to the government, at a price set upon it by the government; and the farmers within this district are required to plant all, or a part, of their land with poppy, as the government may dictate. All opium is purified and packed at the government factories at Putna and Ghazipore, and then brought to Calcutta, where it is sold by the government at auction in open market. Thus England taxes the native peasant for the raising of a drug, the sale of which produces a large proportion of her revenue from the empire; an income which, the Hindu claims, is forever lost to him and his country. Of the uses which Great Britain makes of this money for his benefit, we shall learn later.

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*A substance resembling hemp, being the fiber of a plant of the same name.

Salt, made by the evaporation of sea-water and also found in solid salt-hills in the north-east of Punjab, the extent and purity of which are unrivaled, is the third great source of income from India. As salt is absolutely necessary to this grain-eating people (they eat no meat) this tax, which is levied upon each individual, falls very heavily upon the poor (about seven-pence a head per annum) and represents an enormous profit to Great Britain. It is estimated that fifty shillings, at the outside, is the average income of the Hindu, thus the complaint against this tax, which is so high that many of the poor are entirely deprived of salt, which lays them open to disease, is, probably, the best founded of all the numerous charges against the administration. The tax upon the distillation of liquor* is yet another source of revenue. This branch of the excise† is farmed upon the same principle as the other branches, and is under restrictions as strong as those about opium. Great is the cry against this tax; and it is claimed that, in order to increase her treasure, Britain levies a tax upon the Hindu people for a product which, when sold to them again, brings death and disaster in its wake. The stamp tax, levied upon judicial and commercial documents, is the last of the great causes of contention between political factions, for it is claimed that this is a tax even upon justice itself in a conquered land. The same general system runs through all Indian industries, and tax is levied upon manufactures as well.

In no sense a manufacturing country, India can still claim not a little commerce in that line. Her manufacture of cotton goods has been on the increase for many years, until now it is the principal industry of the Island of Bombay, and these goods in the form of yarn or cloth, are becoming one of the principal exports of the country, as well as supplying native demand. But as yet it can bear no comparison with the import trade of cotton goods, which amounts to one-third of the total importation from Great Britain per annum. Grain, raw cotton, opium, seeds, raw jute, and tea take precedence in export; but in the days before the British conquest cotton manufacture was the principal industry. Unfortunately, until lately, it has been almost entirely crushed out of existence by the hand of the master, in order to leave the market open for English goods. The jute mills are clustered about Calcutta, and are the second important Indian manufactories. The native arts, such as silk-weaving, pottery, embroidery, rug-weaving, goldsmith, brass, and copper work, wood-carving, and cutlery, are still encouraged, and England reaps her harvest of duty from them also. The mining industries have a wide field for operation here; and in turn bring their share of profit to the state.

These goods are exported under four heads, so to speak: the foreign, the coasting, the frontier, and the internal trade; and represent 988,446,200 rupees per annum. The import trade amounts to 832,826,780 rupees per annum—mostly from Great Britain—and consists of cotton goods, silver (money), iron, railway stock, sugar, woolen goods, coal, and liquor.* The currency of the country is generally silver, though since 1861, paper currency, issued by the government, has been in circulation.

Standing thus at Calcutta and looking out mentally over this glorious country, realizing in one glance, as it were, its richness and beauty, its misery and destitution, we are almost stunned with the thought of what its possession must mean to Great Britain; how much of importance in finance; how much of responsibility in conscience; representing such an enormous income, what wonder she is dear to the heart of the Englishman and that he holds her with a tenacious grip. She mourns under the heel of an oppressor; but if he absorbs many million rupees of her products per annum, he nourishes her in the days of famine. If he has quadrupled her army since the Mutiny of 1857, he has built railroads and canals from shore line to shore line, from mountain to cape, to open her inland centers. If he has robbed the native prince of his birthright, he has given to the people peace and order. If he has abolished many sacred but barbaric rites, he has contributed moneys to uphold the religion dear to her. If he has taxed her

*Distilled from rice, and called arrack.—*R. S. D.*

†Excise taxes are those placed upon articles of home manufacture, or domestic articles, in distinction from customs, which are taxes placed upon exported or imported goods. The Latin *excisus* means cut off; and it was chosen as the name of this tax, probably, to indicate that a slice was cut off the money value of the articles so taxed, for the public purse. "To farm taxes" was to let out, to lease, taxes for a stated rental.

*Calcutta, Bombay, Karachee, and Rangoon are the four principal ports of India, and there is not one safe port on the whole eastern Malabar coast.—*R. S. D.*

pitilessly and needlessly, he has endeavored to educate and uplift her; and if he has erred from first to last, he has erred in his endeavor to deal wisely, and erred no more than others err, if victors.

There are wrongs that must be righted. There are injustices so flagrant as to wring the heart of man. There are miseries beyond the power of pen to picture; but there are remedies. Time, so short to the reformer, so long to the sufferer, is the first. Patience, with the clumsiness of the master, with the stupidity of the slave, is the second. Sincerity, in the effort to help, in the endeavor to learn, is the third; and these are not the result of legislation altogether, nor of the Church altogether, but of Humanity.

The Brahman is unhappy, yet indolent; and sobs and cries beneath his burden of tax and subjugation. With neither intellect nor force enough to rebel, he cringes and whimpers beneath the rod of the master. But let Western capital and Western will strike first at the very root of Indian evils, and prepare a day when the Hindu shall lift his head in equality and content; rear strong women that they may bear strong sons; teach the son to esteem his mother as an equal, and a free woman, and not as a household necessity to be hidden from the light of progress and education; teach him to honor her, a widow as a wife, and not to treat her as a menial with no choice left save between slavery and shame; teach him to care for his baby daughter in tenderness and love, until she is a woman grown, and not to marry her for custom's sake to an infant husband, while yet she can scarcely speak; teach him, that he may teach his sons, and his sons their sons; lift the curse of their wifehood and widowhood from the Indian women and then shall gleam the first faint ray of that light which betokens the dawn of a day when India shall bring forth children mentally and physically strong. Then shall her sons be capable as well as brave, united as well as faithful. Then shall the native take his just place in the administration, and, in the might of right, put a curb upon rapacity and greed. Then shall he walk proudly in the land of his forefathers, and walk in full understanding of his Western brother's ways. And then, and not until then, will the Hindu cry, We forgive the Englishman.

THE RELIGIOUS HISTORY OF ENGLAND.

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III. TO PRESENT TIME.—CONTINUED.

AFTER the Reformation for a long time in England the debates concerning religion were among professing Christians who differed from one another on the interpretation of Christianity and the way in which the church should be governed. But in the course of the seventeenth century a new phenomenon appeared. There arose a movement in opposition to them all,—a movement hostile to revealed religion itself. This was English Deism,* which gradually spread in the latter part of the seventeenth century, and in the eighteenth century acquired an increased strength and prevalence. No doubt one cause which serves to account for this species of disbelief was the weariness occasioned by the long and bitter conflicts in theology which had raged since the beginning of the Protestant Reformation.

There were some who imagined that underneath all the conflicting religious parties, ancient and modern, which had filled the world with the sound of their disputes, there was a substratum* of belief held by all in common. This comprised, they professed to think, all that is essential in religious truth. What is beyond it, they thought, is either non-essential, or—what is more likely—a growth of superstition. A great deal of this overgrowth they fancied to be the result of cunning priesthoods, which for selfish pur-

*From the Latin *deus*, god. "Deism is a belief in natural religion only, or those truths, in doctrine and practice, which man is to discover by the light of reason, independent and exclusive of any revelation from God." It is opposed to atheism, a denial of God; and to Christianity, "which adds a belief in a historical manifestation of God."

*[Sub-strā'tum.] A word transplanted from the Latin tongue into English; *substratus* being the past participle of the verb meaning to strew under; that which is spread under.

poses had corrupted pure doctrine and misled the world. The founder of English Deism is considered to be Lord Herbert, of Cherbury. His life belongs in the first half of the seventeenth century. He was a soldier and a diplomatist. He filled for a time the office of English Ambassador at Paris. In his writings he reduced religious truth to five cardinal* points. He believed in God, in the duty of serving Him, in prayer, in repentance for sin, and in the future life of rewards and punishments. After Lord Herbert there appeared a series of Deistical writers, who sought, without directly denying the truth of Christianity, to undermine its evidences, and covertly, if not openly, to disparage its distinguishing doctrines. Among them were authors who wrote on philosophy and morals. The most conspicuous and influential of these was Thomas Hobbes (1588–1679). In his book called "Leviathan," he put forward a theoretical defense of absolutism in government. This treatise was framed to uphold the highest pretensions of the Stuart kings. In it no such thing as justice prior to the organization of society is recognized. His work produced a lasting effect and called out numerous writers in defense of the foundations of morality. In the Deistic controversy, John Locke was one of the writers on the Christian side. David Hume by his skeptical writings produced an effect greater, perhaps, than was produced by Hobbes, although in a different way. His speculations tended to destroy confidence in the reality of human knowledge. In his Essay on Miracles and in other writings, he struck a blow indirectly at the proofs of Revelation.

Unbelief in various forms was widely current in the eighteenth century, and was for a long time fashionable in the upper classes of English society. Bishop Butler, on the whole the ablest of the defenders of religion, in the preface to his "Analogy," which was written in 1736, remarked, "It is come, I know not how, to be taken for granted by many persons, that Christianity is not so much as a subject of inquiry; but that it is now at length discovered to be fictitious." The Deistic creed in its most plausible form remained the same as it was when described by Dryden in his "Religio Laici":

The Deist thinks he stands on firmer ground,
Cries eureka, the mighty secret's found:
God is that spring of good, supreme, and best,
We made to serve, and in that service blest;
If so, some rules of worship must be given,
Distributed alike to all by Heaven;
Else God were partial, and to some denied
The means His justice should for all provide.
This general worship is to PRAISE and PRAY;
One part to borrow blessings, one to pay;
And when frail nature slides into offense,
The sacrifice for crimes is penitence.
Yet since the effects of Providence, we find,
Are variously dispensed to human kind;
That vice triumphs and virtue suffers here,
(A brand that sovereign justice cannot bear:)
Our Reason prompts us to a future state,
The last appeal from Fortune and from Fate,
Where God's all-righteous ways will be declared,
The bad meet punishment, the good reward.

Unhappily the majority of Deists in the last century failed to live up to their creed. Immorality among all classes kept pace with irreligion. In the churches, piety was at a low ebb. Writers who took the part of opponents of vice and advocates of virtue, like Johnson and Addison, lacked in a perceptible degree the warmth of evangelical piety.

England owes an incalculable debt to the Methodist movement. Its principal authors were John Wesley and George Whitefield; but the existence of Methodism as a permanent and influential movement is due mostly to the apostolic zeal, unconquerable will, and organizing ability of Wesley. The movement, which started in a group of students at Oxford, who because they lived by rule were nicknamed Methodists, was destined to expand and to grow in power and to assume the dimensions of a great religious reformation.

Of this group of young men, one of the latest biographers of John Wesley thus writes: "Every night they met together to review what each had done during the day, and to consult what should be done the day following; their meetings always commencing with prayer, and ending with a frugal supper. Their plans of action were various. Some conversed with young students, and endeavored to rescue them from evil company, and to encourage them in a

*The hinge of a door, the Romans called *cardo*. In a figurative sense they used the adjective derived from it, *cardinalis*, to describe that on which any thing turns, or depends. Syn.: chief, principal.

sober and studious life. Others undertook the relief of impoverished families; others the charge of some particular school; and others of the parish workhouse." They visited prisoners, raised funds to procure for them books, medicines, and other necessities. These prisoners were often persons incarcerated for debt. Wesley and his companions followed Christ in extending their ministering aid to the bodies as well as the souls of the distressed.

When the Methodist reformation had fairly begun, Wesley, Whitefield, and their associates preached to the common people. They preached to great multitudes in the open air. By the establishment of religious societies and the whole system of training and watching over his converts, which Wesley instituted, the fruits of his labors and of the labors of his companions and successors, were gathered up and saved, and the movement that he originated constantly gathered new momentum* and force. Whitefield in his own way did very much to promote the growth and influence of the Evangelical School in the Established Church; a school which counts among its members persons like John Newton, the pastor of Olney, Cowper the poet, Thomas Scott the commentator, and Hannah More. Wilberforce, the orator and statesman, was one of the eminent laymen who belonged to the same class. The Nonconforming bodies, as well as the Church of England, were awakened to a new life by the Methodist revival. The names of Watts and Doddridge in the Independent body suggest the renovation of piety which bore good fruits in the ranks of the Dissenters.

In the history of English theology during the present century the most important event is the rise of the Tractarian† School, or the Puseyites, as they are commonly designated. It was a reaction against the growing liberalism in politics and the spread of Latitudinarian opinions. It evinced a deep dissatisfaction with that subjection of the church to the state, and domination of the political power in the affairs of religion, which characterized the English system. It involved the revival of what is termed the Anglo-Catholic ideas—including apostolic succession, sacramental grace, and kindred opinions. It sought for a middle path between the Church of Rome and ordinary Protestantism. It regarded as highly desirable the reunion of the prelatical bodies—the Churches of Rome, of the East, and of England.

Among the leaders of the Oxford movement the ablest was John Henry Newman, who with others went over to Rome and was a cardinal in the Papal Church at the time of his death, August 11, 1890. The Tractarian School was reinforced by a revived sympathy with the life of the Middle Ages, and an increased interest in the study of that historical period. This spirit had been stimulated by various agencies, one of which was the fascinating romances of Sir Walter Scott. Whatever dangers were involved in the movement which derived its cognomen from Pusey (1800–1882), and whatever harm may have resulted from it, it is undeniable that in certain directions its influence was wholesome. It incited to a more appreciative study and estimate of the past ages of the church. It quickened in many minds the spirit of devotion. Its effect was healthful in the improvement of church architecture and of the order and attractiveness of public worship. At the opposite extreme from the conservative ecclesiastical character of the Oxford party, belong various types of rationalistic* thought which have made themselves manifest in England, not only in persons and parties outside of the organized churches, but sometimes within their pale.

Turning away from theology and theological parties we may glance for a moment at religion in England in its more directly practical aspects. The Evangelical Revival was one of the main causes which ushered in a new era of missionary activity. Under the auspices of the Baptist Missionary Society, William Carey sailed for India in 1793. He lived to see forty different Oriental dialects become the channels of transmission for Christianity to as many tribes. His labors were not less various than they were effective. The London Missionary Society was organized in 1795, and four years later the Church Missionary Society was established. Morrison was sent out to China in 1807. From this time down to the period of the noble labors

*The word in its native home, the Latin language, means a movement, a motion, a particle sufficient to turn the scales, a point; applied to time we call it moment. In mechanics, the quantity of motion of a body, the moving force, is called momentum.

†This name was given to the school from the fact that their belief and principles were published in a series of tracts called "The Tracts for the Times."

*[Rash'un-al-is-tic.] In accordance with a system of belief based upon reason.

and martyrdom of John Coleridge Patteson* (1827–1871), and since his death, British missionaries have been active and successful in various portions of the globe.

Equally interesting with the awakening of a new missionary activity among Christian people is the brilliant progress of philanthropic reform. One of the objects of Christian effort has been the mitigation of the sufferings of war. As one illustration we may mention the great service rendered to the cause of humanity by Florence Nightingale,† both by her personal labors and her example. Another fact deserving attention is the striking improvement in the mode of structure and the general management of hospitals for the relief of many different forms of distress. Reform of criminal law in England by which the barbarities of the old legal system have been to so large an extent abolished, is a genuine fruit of Christian sentiment. Another example of noble and successful Christian philanthropy is found in the reform of prison discipline. Since John Howard (1726–1790) began his labors in this direction the whole character of prison life has been altered for the better. Among those who have distinguished themselves by the promotion of this reform, members of the Society of Friends have an honored place. Of these, one of the most useful was Elizabeth Fry (1780–1845). By her personal influence she effected an almost miraculous transformation of character and conduct among the female convicts in Newgate Prison. In the prosecution of her Christ-like undertaking she visited many countries, carrying with her a blessing wherever she went. English legislation for the protection of laborers from the hardship and exactions to which they had been subject, and especially for the relief of women and children from the burdens of excessive labor, are to be reckoned among the distinct and most praiseworthy operations of Christianity.

Another characteristic of English Christianity in these later days has been a greatly increased interest in public education. In this brief sketch of modern progress in Christian and humane services, we must not fail to mention the modern institution of Sunday-schools. One of the leaders in establishing it was Robert Raikes (1735–1811), of Gloucester, an intelligent printer and the publisher of a newspaper. He gathered poor and neglected children from the streets, and procured teachers for them. The experiment was successful, and the news of it spread abroad. Raikes' school was for the poor alone; but in later days, children of all classes became recipients of instruction in the Sunday-schools of Great Britain and America.

(*The end.*)

* He went first in 1854 as missionary to New Zealand where he remained until 1861, when he was sent to the Melanesian Islands, in the Pacific Ocean. He devoted his life to the bettering of the condition of the natives and to the suppression of kidnaping them to send as laborers to Queensland. In an attempt to land one day at Santa Cruz his boat was fired upon by the natives and he was killed.

† Having fitted herself for a nurse in the training school which forms part of the school of deaconesses at Kaiserwerth, Germany, she went as the leader of a band of voluntary nurses to the Crimean War. In the hospitals they devoted themselves to the care of the sick and wounded soldiers and did much toward the relief of their sufferings.

ENGLAND AFTER THE NORMAN CONQUEST.

BY SARAH ORNE JEWETT.

PART II.

IN picturing the state of England after the Conquest it is impossible not to let it be dominated constantly by the great figure of William of Normandy, which stands like a rock in a stormy sea. To quote the eloquent and just words of Freeman, "As far as mortal man can guide the course of things when he is gone, the course of our national history since William's day has been the result of William's character and of William's acts. Well may we restore to him the surname* that men gave him in his own day. He may worthily take his place as William the Great alongside of Alexander, Constantine, and Charles. They may have wrought in some sort a greater work because

* The Latin prefix *sur* is, in English, over, and gives to this word the meaning of a name in addition to, or over and above, the Christian name; the family name. Originally surnames came from the occupation, the home, or some event relating to the person.

they had a wider stage to work it on. But no man ever wrought a greater and more abiding work on the stage that fortune gave him than he *qui dux Normannis, qui Cæsar praefuit Anglis.**

"Stranger and conqueror, his deeds won him a right to a place on the roll of English statesmen, and no man that came after him has won a right to a higher place."

The condition of the country was so directly at its king's disposal, and was so changed in its ordering, so subjected to his will and decisions, that after the first few weeks of the Conqueror's presence we have to consider him almost altogether as governor and the people of England as his subjects under government. There was continual opposition between the Normans and the English, and it is necessary to make constant distinction between what William himself did and ordered and what was done under cover of his name by his underlings and those self-seeking officers in petty and great places who could not be held to strict account. For *the king* took land or seized money, we may often read, *the king's rapacious ministers of church and state.* William was defeated in some of his best plans by the covetousness and rapacity† of his own followers, and their determination enrich themselves at the expense of a conquered territory. Their leader was avaricious too, but he was a king and had pride in his kingship and in the outcome of his laws. Many of his followers were untrustworthy, for the best of the Normans, those who were men of position and property at home, naturally would stay there and mind their own responsibilities, but England was the prey of a great horde of Norman adventurers, and worse still, of army hirelings who had less conscience even than they. Taxation for public expenses, however, was as deeply resented as private thievery. No nation has ever been better pleased than England to have its kings keep kingly state or to have them generous toward their subjects in the matter of pensions and bounties, yet taxation for public needs is looked upon with grief and dismay, and it must be confessed that the complaints of the English of that early age have a curiously modern tone.

We do not need to be told that there were plunderers and jobbers in high positions then, since we know only too well that the nineteenth century is often mindful of such thefts. It must be the people's money that is flung to the people in purses of silver and gold, or in parks and public buildings, but a tax seems an injustice. To be a king was to be strong enough to take what one chose, to have a right to do what one pleased; the common people existed for the satisfaction and service of those in high places, but seldom had the poor man fared harder or been more degraded than William of Normandy found him at his coming into England. Yet after doing so much in the early part of his reign to advance prosperity the great king seems in his latest years to have done much to hinder it, as if he had lived out his years of true life and growth and then fell back spent and disheartened into the common schemes of self-aggrandizement and sordid luxury and avarice and cruelty at England's expense.

In these earlier years which concern us now, his ambitions and powers were at their highest; while his adviser and friend, Lanfranc the great prelate, and Matilda of Flanders, the wise, large-hearted woman who was England's queen, both stood by his side. Their dignity and ability upheld and ministered to his own, and through their influence, no doubt, some of the great reforms of the reign were set on foot.

One of the most interesting points in the study of this age is the change and expansion of the English language, wrought by the presence of the Normans. At first there was constant injustice and misapprehension because the great body of the conquered and their conquerors could not understand one another's speech. The farmer spoke his native tongue, that wonderfully expressive mingling of Celtic, Roman, and Danish words with the Teutonic inheritance which we call Anglo-Saxon; the courtier spoke Norman-French, just as French is the polite language in Russia to-day. Then, gradually, the number increased of those who were able to speak both tongues, and as time went on, the simple, straightforward English speech held its own as the common speech of England, but had become immensely enriched by the addition of many French words. These relate themselves usually to the general ad-

* Who was the leader of the Normans, the Cæsar of the Angles.

† The name for beasts of prey in Latin is *rapax*; the verb meaning to seize, to carry off, in the same language is *rapere*. The derived English word rapacity, denotes the quality which disposes to plunder, to seize for one's self, greediness of gain.

vance in English life and thought, but for a long time the distance between the Normans and English was widened and embittered by constant misunderstandings that arose from the presence of two spoken languages in the already vexed and troubled country. King William never tried to discourage the speaking of English and certainly never attempted to put French in its place in legal or state documents. Latin always had been used more or less in the more important records and it seemed now slowly to take the place of English though the great charters and proclamations of this time are English, and Henry Beauclerc, born on English soil, was taught English by the king's command.

The chief examples of the Conqueror's so-called malicious tyranny that come first to mind are these three: the ringing of the curfew bell,* the making of deer forests, the driving of the peasantry out of the rural districts to the neighborhood of the English towns. We might add to these three, the confiscation of English lands by Norman usurpers, but that was the fortune of war; England was a conquered country, and occupation by the conquerors her necessary fate.

William held to the assertion that England was his rightful inheritance from the Confessor, and that he had been driven against his will to force of arms, and he governed England from that point of view. If there were revolts they were by no means unwelcome,—by that means English lands came into Norman hands the faster, but in the meantime, William kept the letter of Edward's laws as he had promised at his coronation; giving them sometimes unexpected, special interpretation, although he grounded and settled them for all time. The time-honored laws of England might have faded out, to judge by the tendency of affairs before his coming, if it had not been for his strong will and stronger sword.

We might use the figure here of the physician and his patient to represent a certain aspect of the Conqueror and his island kingdom. "The main point," says Dr. Chambers, "for the physician's consideration in disease is the deficiency of vital action, and that all successful medical treatment is a renewal of that vital action." Every one of these early reforms or seemingly harsh laws was really for the well-being of the lower classes of England, "in the serf's" interest and, most of all, in the interest of the defenseless. It startles us to find an anticipation of modern philanthropy* in William's early legislation, a desire to bring the lowest level of humanity under law and to put it on the road to civilization.

When we learn from William of Malmesbury that eating and drinking were carried to a point of shocking greediness and made the chief delight of a great part of the population, that feasts began as early as possible in the day and lasted late, that lawlessness and robbery were the rule by night, we no longer can wonder that the famous curfew bell was turned to as a wise police regulation. The king simply reflected upon a similar state of things in Normandy in his early days, where he had brought about necessary law and order by the same determination that every household fire and light should be put out at eight o'clock in winter and sunset in summer and every man must be at home under grave penalties. He had seen the excellent effect of this ringing of the curfew bell, he did not make it out of hand to shame and oppress his new subjects, but for their needed safety and the country's good. But to the freedom-loving Saxon heart, England seemed to be turned by reason of it into a great prison.

Then it was harder still to bear a command that those who lived in the greenwood, in poor hovels of the fens, in outlying districts distant from any neighbors, should go to live in the towns. The folk-land which had held a scattered population was claimed by the king and called *Terra Regis*†; the peasants' hovels were swept away, and the small holdings of farmers, even larger properties, all were laid waste to make the king new hunting-grounds. Edward the Confessor was a famous huntsman, it was one of his few manly traits, and he had left sixty-eight royal forests behind him, which nobody seems to have grudged, but the forests that William took were grudged most bitterly. The confiscation of the Hampshire lands was the last stroke that could be borne, and they were promptly dowered with a curse by those who so unwillingly gave them up. The New

* To cover (extinguish) the fire is expressed in French by the words *couvre feu*, which were soon modified into he English curfew.

*Man in the Greek language was called *anthropos*; friend, *philos*. The latter word as an adjective means beloved, dear. Hence the Anglicized word, philanthropy, the love of mankind, readiness to do good to all men.

†Latin for land of the king.

Forest was dangerous ground for the household of the Conqueror; there was a long-lived and well-founded superstition* that it was a fatal place for men of the Conqueror's time to take their pleasure in.

We can understand now that great tracts of these English fens and forests were far from being fit for human habitations, and that wide stretches of remote parts of the inland country were only lived in by people who were hardly better than wild animals. The liberty upon which William infringed was often the liberty of the lawless and untamed who in their scattered dens came within no opportunities† of uplifting or enlightenment. They certainly needed to be brought into closer relationship with decent society; there were reasons enough why some of the folkland should be given up to the hares and deer. "William loved the high deer as if he were their father," says the old Anglo-Saxon Chronicle, but we know besides that he was not unmindful of his people. We find him trying to learn English and succeeding in so far that he could understand what was said. We are told that he was indulgent to those of his own household, "mild to the good men that loved God, but stark‡ to those who withsaid His will." A man of great austerity and power of self-control, he always had respect for law and religion even though he could sometimes turn them to suit his own ends. Even the lawless William Rufus, who feared neither God nor man, revered his father, the great king, and respected his memory.

As one reads the story of the Conqueror's great labors and detailed plans of government it is impossible to believe that he was looking upon England merely as so much territory to be added to his duchy of Normandy. We forget as we read this page of English history that William ruled Normandy too and was carrying on at the same time his great Norman government. It seems as if he had entirely recognized the noble possibilities, indeed the great future, of England, and was setting himself with devoted industry and patience to make it orderly and to give it its proper place among those nations of Europe which it had lagged behind. Not even the strong hand and busy brain of William of Normandy could make England other than England, but his natural conservatism,* his respect for the English laws, and his wonderful understanding of the national lines of growth are indeed surprising. He was too great a statesman not to recognize that his opportunity lay in developing England, not transforming her. He seemed to his indignant and unwilling subjects only a plunderer and oppressor, but England always fared hardest when he was out of it; he was a check upon smaller oppressors, and there were always men who were able to recognize that it was better to have a sovereign like theirs, able to lead and able to discern, than to have sectional jealousies tear England asunder for the glory of petty chiefs.

Although the interlopers† from across the Channel had pulled down English houses they built England's great cathedrals‡ and the people who flocked to the towns came under law and built new houses and lived in them more like Christians. The Church became significant and enlarged her dominion. So much was asked of the people that they developed new energy in every direction, but in Edward's time a bishop held his great revenues and might live where he chose; under William a bishop swore fealty to the king like other men and must live in the chief city of his own diocese. This meant that the least of the parishes must be better taught and served. There was oppression and cruelty enough in those days, beggary and destitution, and all the sorrows of a conquered people. Many of the Englishmen who were needed at home were forced to become outlaws and exiles, they could not yield, they would not serve nor do homage to the

*When one is astonished or amazed over anything the natural tendency is to stand perfectly still; and this is just what superstition means; Latin *stare*, to stand, to stand still; *super*, over. A standing still over something wonderful; an excessive reverence or fear for something mysterious.

†The literal meaning of the word is, at or before the port (Latin *ob* and *portus*). Lying in port a ship's crew has release from many ordinary duties and has comparative leisure. Hence the name is applied to a suitable occasion, a fit time.

‡Stiff, unbending, severe, stern.

*Opposition to change. Latin *servare* to guard, *con* against.

†The Dutch name for a coaster, a smuggling vessel ("one that runs in and out along the coast") is *enterlooper*, a word compounded of the French *entre*, between and the Dutch *looper* a runner, a leaper. Interlopers, those who thrust themselves where they have no claim or right.

‡The relation between a cathedral and a chair is not evident at first sight. The Latin word for chair is *cathedra*, the Greek *kathedra*. The word chair is often used to designate a seat of authority, as a bishop's chair, the chair of a judge. So *cathedra* meant the seat or throne of a bishop. Hence cathedral, a church containing a bishop's chair.

Norman King. There is no more touching page in literature than the scene in Kingsley's story of "Hereward the Wake,"* where the brave young Hereward comes home after long absence and steals into the old manor-house where his mother sits, a widow and childless, plundered and bereft, and then lifts her bent and hooded head to see his face which she had thought never to see again. The soil of England had to be forced into loyalty acre by acre. At last the officers of state and church were Normans almost to a man. They had taken the places of Englishmen not always by force or the King's favor, but sometimes by skill and the right of fitness. Not all those whose names we find, had come over with William but some were men and sons of men who had settled themselves in England years before in the Confessor's time. They could read and keep accounts, they knew the ways of the world, they lived frugally and not greedily, and knowledge always has the advantage of ignorance. England had gone down in the days of her material prosperity and now the world was to see what adversity could do for her. In many respects the Anglo-Saxon race possesses great qualities; stability, perseverance, self-government, industry, are Saxon traits. But the Normans could add to these, imagination and a genius for great enterprises, ideality and a love of fitness and elegance in the arts and in social life. "Without them England would have been mechanical, not artistic; brave, not chivalrous; the home of learning, not of thought."

*Both Bulwer's story of "Harold" and Kingsley's "Hereward" give most vivid pictures of this time, the one of the time immediately before William's coming and the other of his reign itself.—*S. O. J.*

THE ENGLISH TOWNS.*

BY AUGUSTUS I. JESSOPP, D. D.

II. THEIR GROWTH.

WHEN we begin to look into the history of the English Towns we are very apt to be led astray by assuming that the later more modern word *town* means the same, or pretty nearly the same thing, as the more ancient name which historians now sometimes spell as *tun*. In the period preceding the Norman Conquest it may be accepted as a statement conveniently near the truth, that England was divided into some thousands of geographical areas—very unequal in extent, which were occupied by communities whose members were united by very intimate relations—which were governed each by its own unwritten code of "customs," possessed a certain constitution, and to a very great extent were self-supporting. The boundaries within which these communities lived were jealously guarded from encroachment on the part of any neighboring tillers of the soil and in many cases were clearly marked by rude inclosures which served at once as boundaries and as defenses against trespassers.

The lands included within these limits were defined as the *tun*; and the community as an aggregate* of people having a common interest in making the most of the land and in preserving its own unity and independence was called a *tunship*. So long as the community contented itself with living on what its land could produce, and one generation only trod in the steps of the preceding one, there was no great difficulty in keeping up the *status quo ante*.† The moment however that the produce of the land was in excess of the wants of the community, and it became a question how to dispose of the surplus commodities, that moment trade and commerce began, and with the beginning of commerce new complications were inevitable. The old "customs" and old methods for settling disputes were found to be unfitted for the new conditions that had arisen, and the machinery which sufficed for the regulation of the earlier *tunship* tended to break down. The more trade and commerce increased in any general area,

*Special English Course for C. L. S. C. Graduates.

*A mass, an assembly. Does not the word at once call up the picture of a flock or herd, and so almost reflect its own history? For it comes from the Latin word for flock, *grex*, or more directly from the allied Latin verb, *gregare*, and the prefix *ad*, to collect into a flock.

†The state in which [it was] before. The former condition.

the more necessary it became that the contiguous *tunships* should come to some agreement whereby a Court of Appeal might be provided; and thus it would happen that a number of *tunships* would gradually form themselves into a union which should in many important matters supersede the union of the smaller *tunships*. This union was a union for mutual self-defense, for co-operation, and for affording some assurance of justice and right in questions between man and man, such as had never emerged in the narrower life of the earlier *tunship*. This is what is meant when it is said that "London was only a bundle of communities, townships, parishes,* and lordships, of which each had its own constitution."

What was true of London was true also of other *towns*. It was especially observable at Lincoln and perhaps as true of each of the Five Boroughs of the Midlands, which, moreover, appear in the early days to have been united in a league, or *hansa*, possibly an anticipation of the great league of the Baltic cities,—and possibly, too, it may have suggested that other powerful league of the Cinque Ports† on the southeastern coast of England,—Hastings, Sandwich, Dover, Romney, and Hythe.

It must be borne in mind that when the Norman Conquest took place, and during the century that followed, there was strictly no such judicial machinery as we now understand when we talk of the "law courts" and "the law." When the *towns* grew into important communities and aimed at "freedom," the liberty that they strove for was first an immunity from appearing before the Court of Appeal, where the king's officer presided and levied his fees; and, secondly, an immunity from personal taxation exacted by the officers of the Royal Exchequer.‡ To get rid of these burdens they asked for the privilege of choosing their own portreeve who should preside in the town court and set them free from the necessity of appearing at the Court of the Hundred, and they asked too for the liberty of taxing themselves and compounding for the capricious* and arbitrary exactions of the officers of the Exchequer by the payment of a lump sum, or annual rent, to the king, such annual rent being called the *firma burgi*.

When a town had obtained for itself these liberties or privileges, it had passed out of the larger class of merely agricultural communities or *tunships*, and it had passed into the smaller, but higher class, of trading communities. It became a chartered town. That is, it had obtained from the sovereign freedom from the exactions of the sheriff, to try its own prisoners, to settle its own trade disputes, and to raise such taxes as it needed for its own wants; much in the same way as borough rates are levied now. But the town was not free from contributing its share to the national taxation. The charter was purchased for gold from the king, or from the great lords who held the several boroughs under the king. In the latter case the charter held good, because the rights of the lord extended over the hundred in which the town happened to lie; and it excluded also the interference of the sheriff or other similar intrusion of the king's officer.

But there were other towns that grew up rather as aggregates of traders which had not yet acquired any cohesion as organized communities; and these towns were the mere market towns, which still exist up and down England in large numbers. It is difficult for us to realize the fact that there was a time, and a long time, too, in England, when a man could not buy and sell where and when and with whom he pleased. Yet it is certain that within the limits of the ancient *tunships*, exclusive dealing was the rule, and trade with the outside world was regarded with suspicion; the trader being supposed to be seeking to enrich himself by parting with that in which the community had some interest. Hence, when the instincts of trade had proved too strong for

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*Away back to the old Greek times we must go for the history of this word. A house, the Greeks called *oikos;* beside, was *para;* joining them they had *paroikia*, which the Latins transformed into *parochia*, and the French then made *paroisse*, and finally in English we have parish. The word is used mostly to designate the precinct in which the members of the same church live.

†The five ports.

‡In early modern English a checker-board was called an exchecker-board. Then any material laid off in squares like the board was called checkered. It became customary to calculate accounts by means of counters in such material. As a checkered cover was spread for this purpose, over the table in the room where this court met, the court itself came to be called the exchequer.

*Marked by sudden changes of opinion. Imagination saw in this trait a likeness to the antics of a goat—to "goat-leaps"; and from the Roman name for goat, *caper*, the word was built up. (Some of the later lexicographers, however, claim that there is lack of evidence of this derivation, but they give no other in its place.)

the jealous restrictions which the petty *tunships* were inclined to put upon it, and it became apparent that people who wanted certain commodities *would* buy and sell them however much you might try to prevent them, the next step was to legalize trade in a given area, and to provide that it should be carried on under some sort of police supervision and control. People were not to be allowed to sell when and where they liked; they were only allowed to buy and sell at certain centers and at certain specified intervals* of times. The inhabitants of this or that conveniently situated locality were allowed to hold a market once a week, or it might be oftener; bargains were to be carried on in public, rents were to be paid for stallage, dues were to be levied upon sales. The village grew into a town, and the townsman prospered. But such towns need not necessarily pass out of the rank of market towns, and in point of fact very few of them did. Thus of the hundred and twenty towns to which King John granted market rights during the seventeen years of his reign (A. D. 1199–1216), scarcely more than half a dozen ever rose to the rank of chartered boroughs and some are now obscure villages where even the weekly market has dwindled to nothing.

If, however, the town which may have begun to be a center of trade, outgrew that condition of affairs which the mere right of holding a weekly market sufficed for; that is, if the petty dealings which were confined to a limited area developed into the larger transactions of a widening commerce, then the town sooner or later won its charter, paying for it the purchase money in the first instance, as has been said, and obtaining for itself some form of self-government; it became a chartered town. But the charters granted by successive kings were by no means identical in form. The privileges purchased and bestowed varied greatly from time to time. To begin with, the buyers of the charter in one place might be the few or the many; and they who had advanced money for the acquisition of certain privileges or advantages were not likely to allow others to share in the boon obtained without securing to themselves something like a higher status in the newly recognized town. There were some of these dwellers in the towns who were free by birth; there were some who were not; just as in America a generation back, there were masters and slaves. In America the broad distinction between the two classes was sharply marked by difference of color. In early England there was indeed the same difference between Jew and Gentile which was easily discernible by the eye, but between the *politically* free and bond there was no such physical mark of distinction. The Jews who were to be found in considerable numbers in some of the English towns were never *freemen* of the boroughs, they lived apart in a quarter of their own, called the *Jewry;* they were there on sufferance.

There were however others, Christian and English born, who because they were "bondmen by blood," could not be admitted as burgesses of the borough till they had somehow worked out their freedom. It was the interest of the old burgesses to assert themselves as against the new men and to keep in their own hands the good things, whatever they were, which their charter secured to them. It looks as if they who were the children of bondsmen in one generation had some difficulty in obtaining for themselves recognition as freemen in the next. It seems too that in many cases the only means whereby they could secure such recognition was to get themselves first admitted as members of the gilds of which we have heard before.

The increase in the number of these gilds was looked upon with some suspicion and dislike by the powers that be. They threatened to become very dangerous associations whose interests were antagonistic to the interests of the king and his officers in one direction, and a check upon encroachment on the part of the richer burgesses in the other. As early as 1180 Henry II. forbade the formation of new gilds without royal license; and as many as eighteen *adulterine* gilds* were fined during this reign on the ground, presumably, that such unions aimed in one way or another at interfering with the king's prerogative in the several towns in which they had been organized. For, in theory, the burgesses of a chartered town were the resident householders who paid *scot* and bore *lot*—

*Latin *inter*, between, *vallum*, wall; the united word, *intervallum*, the space within the breastwork of a camp, or, the space between two palisades. Hence the general meaning of space between, applied to distance or to time.

*Gilds springing from adulterous trade, illegal.

which, being translated into modern language, meant those who paid rates and were liable to be elected to serve certain offices in the town, which were more or less burdensome. In the first instance only the burgesses had the liberty to buy and sell within the limits of the borough; but as the trade of any town increased, it would happen that the burgesses would perforce extend their operations with outsiders whose capital was embarked in the trade and who might or might not be residents. Thereupon it would become necessary to provide security for such outsider that his share of profits should be assured to him. Neither he nor his agent or factor could become a burgess without some difficulty, but if an association were formed among the merchants, which afforded a certain guarantee to all its members that the interests of each and all would be protected, a merchant or his agent, though a non-resident or an alien, might still safely embark in the trade of the town, even though he were no burgess—that is he might be elected a member of the merchant gild and enjoy all the advantages which he cared to enjoy though never a burgess.

The same might happen and would happen in the case of the gilds of craftsmen. These craftsmen gilds were intended to keep up a monopoly* of the manufacture of certain articles. The saddlers, the girdlers, the glovers, and fifty other "city companies" or gilds, still exist in the city of London and are the survivals of the old state of affairs when it was practically impossible for such an establishment as we now understand by a dry goods store to sell a waistband, a pair of gloves, a glass bottle, and a horse-collar at the same counter. If you wanted any one of these articles you had to buy it of the maker, nor indeed could you always buy it safely of him unless he were a brother of the gild associated for the protection of the interests of the craftsmen who kept the manufacture of such articles in their own hands.

Here again it is obvious that occasions would arise when the makers of this or that article would find it prudent to admit sometimes an intelligent capitalist into the brotherhood and sometimes a pushing inventor who, though a non-resident in the borough, might be willing enough to employ the craftsmen if they would manufacture some improved article to his order; and as in the former case, so in this, such employer of labor might be admitted to the gild, though he were no burgess of the borough. Gradually the power and influence of the gilds in the boroughs would become more and more potent and the tendency would increase for all members of the gilds to be accounted, and to become also burgesses, and for every burgess on the other hand to be enrolled as a brother of some one of the gilds.

The next stage in the development of the boroughs was reached when the richer and more energetic of the burgesses had acquired so dominant an influence that they began to get the government of the boroughs into their hands, and when an oligarchy,* which appropriated to itself a name that anciently had a very different meaning—under the designation of a "common council"—arrogated to itself the right to initiate any measures which were carried out, and assumed to itself also the exclusive right of admitting new burgesses. When this stage was reached, the next object of the boroughs was to obtain a new charter of incorporation† whereby the status of the oligarchy was recognized and its functions and supremacy were legally established. These charters of incorporation began in the reign of Henry VI., and the first incorporation of a municipal body was granted to Kingston-upon-Hull‡ in the year 1439. The incorporation of boroughs continued steadily after this, and the effect of such incorporation, as has been stated, was to throw all administrative power in the boroughs more and more into the hands of a few, while the great body of the inhabitants had less and less voice, and only a small privileged class was permitted to give its votes even for the very men who were elected to be the representatives of the borough in Parliament.

A single instance will suffice by way of illustration. In the year 1585 the little town of Helston in Cornwall obtained one of these charters of incorporation. By virtue of this charter the mayor and commonalty with the

*Greek, *monos*, alone, sole; *polein*, to sell, to barter.

*That form of government in which the ruling power is placed in the hands of a few. Note the difference between the concise definition of the word in itself in its original language—Greek *oligos*, few, and *archein*, to rule—and the circumlocution needed to define it in English.

†The forming into a legal or political body. *Corpus*, Latin for body.

‡The town is now usually spoken of as Hull.—*A. J. J.*

four aldermen of the borough were allowed from time to time to admit any "honest" inhabitants to be freemen of the borough, and the new corporation (which had the power of adding to itself new members, or refraining from doing so, according to its pleasure), was privileged to send two burgesses to represent the borough in the House of Commons. In the year 1774, less than two centuries after the granting of the charter, there was a parliamentary election at Helston. It then appeared that, in consequence of the obstinate refusal of the oligarchy to admit any of the inhabitants to the freedom of the borough, the corporation had dwindled down to six, and these six men actually elected two members to the House of Commons; and in those critical years in the world's history which followed 1774, those two members took their seats and recorded their votes on those momentous questions with which every patriotic American is or ought to be abundantly familiar.

From what has been said it will have been made clear that during the four centuries after the Norman Conquest the growth of the English towns did not mean so much their growth in wealth or prosperity, but meant very much more their growth in a certain sort of political power. They grew not so much in size or population (for in these respects the towns increased so slowly, so imperceptibly, as almost to perplex the student of history by their apparent stagnation). They grew in the sense that there were more of them—they grew in numbers—that they should do so was almost inevitable; for each town as it won its charter pursued a policy of the most jealous protection of its supposed interests and privileges. Exclusion of any foreigners was the one object which the burgesses kept before their minds. If the trade of a town increased beyond the powers of the townsmen to deal with it, they never thought of extending the limits of the borough and *including* within the new limits an increased population which would bring wealth to the original community. So far from this, they fiercely *excluded* all aliens,* and aimed much more at keeping their towns to themselves and monopolizing their privileges, than at throwing open their gates and widening their operations. Hence it was inevitable that the surplus trade was forced to find a new home for itself, and one market town after another obtained its charter of incorporation only to find itself sooner or later pursuing the same blind and selfish policy,—only to find that it, too, in its turn, had outgrown its power of dealing with its increasing commerce or manufactures. The towns multiplied, they did not grow to greatness.

When the Flemings, whom the detestable persecution of the Spaniards in the sixteenth century forced to take refuge in the eastern counties of England, were graciously permitted to settle in Norwich in 1568, the city was swarming with beggars and scores of houses were in ruins, for the trade of the town had been of late seriously declining. Nevertheless the Norwich citizens were immensely indignant that the foreigners should be allowed to settle among them and revenged themselves upon the new-comers by making their lot as hard as they could. It was the way everywhere. Thus it came to pass that even so late as the seventeenth century when the Pilgrim Fathers made their grand start to find better homes in the New World, there was not a town in England except London that could boast of thirty thousand inhabitants and not five towns that could boast of twenty thousand. Yet the towns were strong in their numbers and the comparative wealth of their inhabitants. The sympathies and instincts of the townsmen were indeed in favor of a certain sort of progress, in favor too of a certain limited freedom of opinion, and opposed to the domination and intolerance of the church on the one hand, or the tyranny of the courtiers and nobles on the other.

It is worth note that when the great upheaval in religious matters, which we call the Reformation, came, the townsmen almost everywhere were strong and bigoted Protestants. When the other upheaval which we call the Great Rebellion came, they were as a rule bitter Roundheads. And when the time came for that remodeling of our constitutional machinery which we are wont to associate with the Reform bill of 1832, again the townsmen were for progress, and that, not only in the great aggregates of population, which had no representatives in the legislation and no political status, because they had no charters and no corporate existence, but in the smaller and insignificant boroughs too, for there too the inhabitants

* Foreigners; others besides the native people—*alius* being the Latin word for another.

had their grievances and the oligarchs had not gained the love or confidence of their fellow townsmen. Before this crisis arrived, however, there were towns that were springing up, there were towns that had sprung up, which had indeed grown in wealth and influence and prosperity, towns which seemed doubtless to the ancient boroughs to be huge and monstrous exaggerations of the reasonable proportions which a self-respecting corporate borough or chartered town ought to content itself with maintaining. But of these growths it will be my duty to speak in my next paper.

A PEASANT STRIKER OF THE FOURTEENTH CENTURY.

BY CHARLES M. ANDREWS.

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THE manor and the parish have been until comparatively recent times the narrow world wherein the large majority of the English peasantry have played their parts. This is increasingly true as we follow the centuries backward and note as we withdraw into the past the great isolation of one manor from another, the dangers and difficulties of communication, and the oppressive bonds which fastened the tenantry to the soil. In form the manor differed little from the tenth century to the seventeenth. In its internal life, its customs and laws, there has been a constant and progressive change. The peasant striker of the fourteenth century was beginning to enjoy some of the benefits of this amelioration, * and it was this prosperity, as true of strikers to-day as then, that led him to protest in that movement known as the peasant revolt.

In the fourteenth century the peasant lived in a village not dissimilar to the older villages of New England. There was the one street, the separated houses, the arable, and meadow stretching away on all sides until it reached the waste and the forest. In the village the peasant had his house with its croft or yard around it. But the house was ill-made, of the coarsest material, though varying according to the position of the peasant. Were he a freeholder his house might be a frame joined with lath and covered with clay; were he a copyholder, it would probably be joined with wattles, strengthened with mud or moss. On some estates there might be nothing better than straw or stubble to cover the few boards. All houses were thatched with heather or reeds, though there was neither floor nor ceiling and rarely a chimney. One room sufficed for all his needs.

The land within which the village stood was but a part of the whole manor; it was that part given up to the tenants and was usually the poorest and least fertile of the little world. This portion was parceled out to the peasantry according to a time-honored system. Imagine all the fences removed from the land immediately adjoining the New England village, thus making a great open field. Divide this into three parts. Within each part there would be allotted to the peasant a certain number of acres, but not in one piece. Instead of one great lot of plow land his parcel was divided into half-acres scattered in all parts of the field, with some regularity however, as each half-acre generally would be bounded by the half-acres of the same neighbors. Between these strips, which in shape were long and narrow, were ridges of turf called balks, and it was the first sign not much later of the breaking up of this system, when these balks began to disappear and the strips to be merged together. The Puritan settlers showed clearly their familiarity with what was the same system in its decay in their divisions of land on this side of the water. The parceling was not so minute but there was the same open field without fences.

But the open field was not the only scene of the peasant's labor. He was under obligation as well to work for his lord on that other portion of the estate which was cultivated for the lord. This comprised from one-third to one-half the best of the arable and pasture and was under the charge of the lord or, more often, of his bailiff. Here stood at the head of the village the manor house, not a

* The Latin adjective for good, like the English, is very irregular in its comparison, running, *bonus, melior, optimus*. From all three forms English words have been built up, one of which is ameliorate, to better.

very pretentious dwelling, built of wood or stone, often of only one room, but generally of three. Here lived the lord or bailiff and here were summoned the villagers to do their homage to the lord or to be present at the courts which were held in the manor hall.

The life of the peasant was mainly agricultural. Rising in the early morning from his bed, a bundle of fern or straw, he had no need to dress for he had made no change of clothes on lying down the night before. Of the morning bath he knew nothing; his toilet was a speedy one. Perhaps his first work of the day would be to drive the cow or the sheep, the pig or the chickens, out from the hurdled corner in the same room, to their day's munching or picking or masting. For his own breakfast, salt meat, fish, or vegetables sufficed, often poor and stale, with water, perhaps ale; tea and coffee were unknown to him; then he went forth to the main work of the day. With the rest of the villagers, with hoe, mattock, or rake, according to the season, he began the cultivation of his narrow strip. Three days of the week were his own, and three days he worked for his lord. The year began with Michaelmas* and the winter was the most forlorn season of the year; he dreaded the cold and welcomed the warmth of spring. The year's work was begun with the winter's plowing, at which he probably assisted, and one of the fields, not plowed as a whole but each strip by itself, was made ready for the winter's wheat. The peasant then sowed his half-acres with wheat if in autumn or with peas, oats, or barley if in spring, while his wife might assist him at dibbling† beans. There was little attempt at manuring; the animals had been turned loose into the stubble, and generally there was thrown on the field a sprinkling of lime or marl, or a little stall manure. The latter, however, was scarce, and it often happened that nothing was used or at best the decaying straw, ferns, and rushes from the floors of churches and cottages. This want was compensated by that bane of English agriculture, the system of fallows, by which one of the three fields would lie untilled for a season. Weeds were a prodigious ‡ nuisance, but the grain was cropped high and the nuisance was not so greatly felt. In autumn all turned to harvest together, as they had plowed together, and a successful harvest made the peasant's heart glad, while a feast generally followed the capping of the lord's rick, the result of those days of labor which he had spent plowing, mowing, and harvesting upon his lord's acres.

Thus the peasant's day was full of work and he came back at night tired and weary to a cheerless, unhealthy house and a poor fire. Dinner and supper were like the breakfast: no potatoes, no carrots or parsnips, only cabbages and onions, no sugar or very rarely, and no spices except pepper and salt, with which he covered his stale fish to disguise its flavor. No wonder he sought the ale-houses, of which each village contained many. Here he, and his wife too, drank ale and beer and spent the long evening in gossip, * though the ale was basely adulterated, notwithstanding the village ale-taster, and the gossip was coarse. But the peasant's social life was very monotonous; no books, no artificial light except the greased rush made at home, no company except his fellows and the village priest, often as unkempt and sometimes as unlettered as himself. His cares were many, though they may not have weighed heavily; his animals were constantly becoming diseased; his chickens, geese, and ducks were carried off by rats and foxes; his garden seeds picked out by his lord's pigeons. He was obliged to have all his corn ground at the mill on the manor, and all his malt made at the lord's oast.† Should his daughter desire to marry, should he desire to send his children to school, or his son to a monastery, he was obliged to pay a fine to the lord. But there were some pleasures besides the ale-house. He could attend the fair held three times a year in the village, to sell his produce and to learn from the traveling merchant or itinerary ‡ friar the news of the year. He went

*[Mick'el-mas.] The feast of St. Michael celebrated September 29.

† Planting with a dibble, a small, pointed garden tool for making holes for the seeds.

‡ The adjective is formed from prodigy, which comes from *prodicare*, to predict, to foretell. As the power to prophesy was something extraordinary, so prodigy was applied to any thing unusual. Syn.: wonderful, astonishing, enormous.

* A word which has sadly degenerated in its meaning. Its original form was God-sib (*sib*, a Saxon word meaning kin) and it was the name of a sponsor at baptism. See Shakespere's use of the word in "Two Gentlemen of Verona," III. 1. "'Tis not a maid, for she hath had gossips."

† A kiln for drying hops or malt.

‡ Wandering. A going to a distant place, a journey, the Romans called, *iter*, which in the genitive case (the case expressed in English by prefixing the word of to the noun) changes to *itineris*. An itinerant is one who passes from place to place.

at Christmas and Easter and often at harvest to the great hall where he could feast to his heart's content, and on Sunday and the festal days he was free from all demands; and the mediæval church with its lights and incense must have been a source of at least sensual pleasure in contrast to his own dark, glassless hut.

But our peasant had to pay a rent for the land which he held, and it was upon this very matter of rent that the future prosperity of the peasantry depended. In this period of the fourteenth century there were two classes of tenants who had been there year after year, from father to son, but whose relations to the lord were gradually changing. These were the freeman and the villein, or as we may now call them, the freeholder and the copyholder. The difference between them was this. Were our peasant a freeholder he would probably occupy a somewhat better cottage, he would know definitely what rent, either in money, labor, kind, or all three, he owed, and so long as he paid that and did not violate his oath of fealty to his lord he could not be forced to do additional labor nor have his land taken away from him. He also had the right to form one of the Court Baron, which was the judicial court of the manor, tried offenders and imposed fines. But it is more likely that our peasant was a copyholder, a villein holding by base tenure, for the majority of those who rose in revolt in 1381 were copyholders. In Anglo-Norman times there were three or four classes of tenants, who later became commingled into one. Originally this class was so far unfree that they were subject almost wholly to the lord's will, could be evicted from house and land, and had no legal remedy against such action. The lord could exact more than the accustomed rental, if he chose, and there was no escape. The first step toward security was therefore the defining of these duties. Custom became the powerful force which fixed the rights of the lord and the amount of service to be rendered. Even though in law he still held his land "at the will of the lord," yet at the beginning of the fourteenth century so firmly had he become established that no lord would have ventured to break in upon these customary rights. These rights had been enrolled on the rolls of the court, and it was this evidence which gave the name of copyholder, *i. e.* holder according to the copy of the court roll, to the villein, and which served as security from ejectment.

The next step was even more important and momentous in the history of the peasantry. Under the old system a villein holding twenty acres would have given to his lord—to take a well preserved example—as follows: a quarter of seed wheat at Michaelmas, a peck of wheat, four bushels of oats, three hens at Martinmas, a cock, two hens, two pennyworth of bread at Christmas. For labor he plowed and reaped a quarter of an acre; he carted, reaped, and mowed when commanded by the bailiff and he provided two mowers in autumn for two days. He could not sell an ox, cow, cock, or hen, nor cut an oak or ash without his lord's consent. But fortunately a change had taken place. Instead of labor rents, money compensation was accepted. This made matters easier for both. For the lord it meant in the majority of cases the dismissal of the bailiff, whose chief duty was the persuading unwilling laborers to perform their part of the labor rent. Labor could now be hired and became more secure and reliable. The work would be better done and the economy of the estate be increased. On the side of the copyholder it was a great relief. He could devote all his time to his own holding; he became more independent, more of a man. His position approached that of the freeholder, the status of the bondsman was forgotten. Prosperity naturally ensued; the new arrangements enrolled on the court roll became fixed; and since such commutations were made at an earlier date when money was more valuable the peasant was decidedly the one benefited by the change.

With this change in his relations to his lord came increased opportunities for his own betterment. He could lay up money and this became the means for the improvement of himself and his family. By paying a reasonable fine to the lord he could himself leave the manor or could place his sons where chances of promotion would be possible. Did he send a son to the monastery to study for orders there was no bar to his attaining ecclesiastical preferment, as did Robert Grostête*; did he send him to school he could be a lawyer or judge like William Paston or a writer like Robert Langland or better still Ben Jonson; did he show military sagacity he could rise as did Sir Robert Sale to be a

*[Gro-tate.] Translated, the name would be Greathead. (1175-1253.) A celebrated British theologian.

captain-general and a knight. All these were sons of serfs. Even with less ambition the thrifty peasant could improve his home and his land, could increase his comforts and his pleasures. Those deadening obligations, the compulsory and formerly unlimited work for the lord and the inability to leave the manor, were fast loosening, and the first rays of a new light were beginning to find their way into the dark hut of the peasant, when there took place that event which marks a crisis in economic* history, the Black Death.

It is not necessary to expand here on the influence of the plague. Half of the population of England perished, and we can imagine only too clearly the character of its ravages in the unclean houses of the badly fed peasantry. Where scrofula and leprosy were all too common, there the Black Death could do its work. Remembering the position which the peasant was fast acquiring, his independence of the lord so long as he paid the rent and the fact that with the money payments the lord could depend on hired labor, we are able to understand the situation.

With each reappearance of the plague the source of supply became scarcer. Available material for the lord's use was not to be had; his fields went untilled, his harvests ungathered. On the other hand the peasant's position steadily improved; labor was scarce but that did not concern him, he tilled his own fields. If hard pressed his wife and children aided him or he could increase his earnings by hiring out the latter. Wages rose, the peasant was benefited; his rent was fixed on the court rolls, he paid no more, while his lord could hire less. The situation was not that of laborers seeking a lord, but the lord was seeking laborers. At this juncture two steps were taken which precipitated the crisis. The peasant found his rents raised to an amount equivalent† to that which the lord had to pay for hired labor and he saw himself in danger, on account of the great scarcity hired labor, of being forced once more to labor for his lord, as in the days before commutation began.

But this homely cultivator of Norfolk, Suffolk, and Essex could have done but little to save himself from villeinage had not some other factor interposed. The isolation of the manor practically made the lord's will law thereon and the difficulties of communication made organization impossible. While thus fearful and wrathful and dreading the future, the peasant chanced to hear in the open square of the village one of the poor priests of Wiclif, haranguing his fellow peasants with bitter denunciations. There clad in his garb of undyed wool, barefooted and bareheaded, the priest preached a new doctrine to the amazed peasant. For the first time he heard of equality, of the rightfulness of contempt for authority, and the injustice of the present grievance, clothed in the most violent language, in a manner, which from very homeliness and coarseness attracted the peasant. But the mere tone did not suffice; the fiery orator drawing his material from the Bible taught the peasant socialism,* and union and resistance became the watchwords. The poor priest traveling from shire to shire stimulated the peasantry to organization. The ale-house was put to a new purpose, the open field became the arena for discussion. The peasant put all the money that he had into the hands of the priests, awaiting the signal when he could co-operate with those of other manors, copyholders like himself, with whom, save for the intervention of the priests he could have had little or no communication. He kept his peace and nursed his wrath in secret until the signal came.

Wiclif's teaching in the hands of his active and often debased priests, over whom he had little control, was a political doctrine leading to a social revolution. A spark was needed to ignite this inflammable material. In 1381 came a new tax to aid in the war in Brittany; a severe tax, three groats (20 shillings) from every one in the kingdom. It was the needed spark. Grudging and cursing were followed by open resistance to the tax-collector. The intensity of feeling increased as this officer entered the poor huts demanding the three groats.

Copyholder or freeholder, whatever his station or trade, whether slater or tiler, thatcher or thresher, looked with angry

*Greek *oikos*, house, *nomos*, law; economy, the law of the house, domestic management; then, broadening in its usage, the systematic management of any undertaking or corporation. "Economic history," the history of economics, or political economy.

†[E-quiv'a-lent.] Compounded of the Latin *aequus*, equal, and *valere*, to be worth, to be strong. Of equal value, of equal power.

*"The doctrine that society ought to be reorganised on more harmonious and equitable principles. Communism [the doctrine of holding all goods in common] and co-operation are its principal divisions."

eye upon the official intruder and remembered the words of the itinerant priests. Soon came to him the rumor of the imprisonment of John Ball at Maidstone, the slaying of the tax-collector at Dartford, the sympathetic rising of the freeholders of Kent. His hand tightened about his mattock or flail as he listened and he soon found himself hurried along with his fellows, leaving hut and acre-strip, ale-house and village church, across the borders of the manor into a world of which he knew nothing. Our peasant has become a revolutionist against the Crown; his campaign cries are, "Down with villeinage," "Four pence an hour our limit," "No labor rents," "No corn ground at the lord's mill." And as he marched up from Essex toward London he saw the men of Kent as they marched on the south side of the river.

But the struggle then begun was quickly ended. For the moment the revolution was a failure; plunder and riot blinded men's minds to the justness of the cause of the serfs. But in the end it was not a failure. The back of the old agricultural servitude was broken. Parliament recognized the graveness of the crisis, and by its statutes of laborers made it impossible hereafter that the labor of the peasant should ever again be at the disposal of the lord.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*February* 1.]

YOUTH AND ITS HOPE OF PROGRESS.

(CONTINUED.)

Lo I am with you to the end of the world.

SOME ask, why God did not get rid of evils by an exercise of omnipotence. It is a foolish question. There is only one way in which man can get rid of an evil, and that is by exhausting it. We cannot get the answer to our question, "What is right?" till we have held fast and battled with the Proteus* of evil through every alteration of his form. We must work through all possible errors before we find the perfect good. But we should exhaust them much sooner if we held fast to the primary ideas which Christ gave to men. I do not think that any one can now deny that the ruin of such ideas as the divine right of kings, privileged classes, imperialism, dogmatism and its child intolerance, the tyranny of priesthoods over the souls of men, papal infallibility, the godhead of capital, is logically contained in the doctrines of the universal Fatherhood of God and the universal brotherhood of man. There is no need of peculiarly sharp eyes to see that these have been perishing, and one of the things we have to look forward to with joy and triumph in the coming year is new blows being dealt upon them—honest, downright, and, I hope, merciless blows. Imperialism is becoming weaker and weaker, and with its fall "divine right" will receive a deadlier stroke than we may at first imagine. There is less dogmatism and intolerance in religious circles, and they are trying now to find a home in irreligious circles. Few things are worse than the dogmatism of those who boast of being undogmatic and the intolerance of those who want to make everybody tolerant by violence of words and bitterness of satire. The way in which young atheism speaks of the "old religions" has a delicious twang of Pharisaism about it and a *naïveté** of intolerance which is irresistibly humorous. But I hope that by falling back on Christianity we may work out of society the intolerance of pretentious tolerance and the dogmatism of infidel circles of thought. This ought to be the work of the liberal church school.

Priest power over the souls of men never reached in England the same height that it has done abroad. The disease came sooner to the surface on the Continent, and in Germany, Austria, Italy, and Spain, its race seems to be run. Here, not having exhausted all its forms so rapidly, it has suffered a galvanic resurrection; but as soon as we have absorbed into society the good elements in its evil, it will go back to its grave and lie there undisturbed. In Ireland it is worse than ever, but the worse it grows the nearer

*[Pro'te-us.] A sea god who had the power of assuming various shapes.

*[Nä-ēv-tā.] A French word meaning native simplicity.

draws its end. All tyranny is doomed by its very nature to become more tyrannical, and in that lies latent its destruction. Mankind, like God, is very long-suffering, but when a certain point is reached, it rises and casts the devil out of its body. When priestly power in Ireland meddles with education and limits its further growth, the Irish, who have a passion for education, will at last arise and do as Austria has done.* It may take ten, twenty, or thirty years, but who cannot foresee the end?

Papal infallibility will receive its deathblow on the day that it is proclaimed, and I hope it may be proclaimed. There are some victories which are irremediable ruin.

Privileged classes, whose claims are so tenacious of life abroad, but which were always healthily opposed here, and many of which are now being heartily surrendered, will less and less press their demands and throw themselves on an equal footing with other classes into the arena of life. And this will be their wisdom, for the history of privilege is the history of the destruction of those who claimed it. There is one privilege, however, as rampant as ever. It is the privilege some assume to themselves of living a life of mere amusement, while the rest of the world is working. They lounge, they visit one another, they gossip, they drift uselessly about, they claim the right of being served and not serving, of taking and not contributing. They are the worst thieves the world has, and the worst tyrants. For they rob the world of the leisure which would be saved were they to do their work, and of the capital which might be made productive did they not squander it, and theirs is the true maxim of all tyrants: "The world was made for us, and not we for the world."

It is their lives which give sharpness and poison to all the bitter feelings which the poorer have against the richer classes.

Against all these things the first principles of Christ are contending; and they shall conquer, for He is with mankind, even to the end.

This is the progress we look forward to, and when men begin to understand that this is the work of Christ's thought, they will turn to Him not only as Master of souls, but as King of nations.

*In 1868 Austria transferred the direction of the entire department of education to the government.

[*February 8.*]

It is useless to object that Christianity has been the hireling of these retrograde and deathful things. Every one knows the uses to which priests and kings and mobs have put Christianity; but they were obliged to travesty* it first, and it is gross injustice to call these travesties Christianity. It marks that unfairness of intellect which is the characteristic note of intolerance. Truth is a good thing, but if a man of ill-temper sets himself to tell every one truly what he thinks of him, to expose all his failures, to lay bare all his wounds, that sort of truth is a hateful thing. But we do not cease for all that to reverence truth, because this persecuting person has caricatured it. And when we have got to think for ourselves, and ceased to put our religion into the hands of persons whom we get to make it up for us into a system which we swallow whole, we may have the common sense and the fairness to say, "I want to find out for myself what Christ really did say. I will listen no more to the scholars and their Christianities which they set up to fight with one another. I will go and listen to the Master Himself, and 'learn of Him, for He is meek and lowly of heart, and I shall find rest to my soul.'" Why, is it not wonderful how a single text like that—falling like dew upon the land of the heart, swept dry and tearless by the bitter winds of controversy—disposes at once of all the attacks made upon Christianity, by proving that these haughty and tyrannical Christianities were not Christianity at all? When were they meek and lowly of heart?—when did they ever give rest to the soul?

And it is a proof of the intense vitality of the true Christianity that it has survived all these false images of it, that in the midst of systems diametrically contradictory of the idea of its Founder, thousands lived divinely and died bravely by the faith they had in Christ. In the midst of difficulties such as no other religion had to contend with, difficulties which came from monstrous and misshapen changelings which claimed to be the true children of Christ's teaching, it produced such a band of holy and human men that, with every thing apparently against it, it has advanced, and in it the world. It presses still forward, clothed with many of

*Latin *trans*, across, over, and *vestire*, to dress. To disguise by dress. To give such a version to any thing as to make it ridiculous.

the rags with which men have insisted on disguising its perfect form, and the dogs still bay around it and tear at the ragged drapery, but the time will come when we shall see it undisguised, clothed only in the light of God, in perfect beauty; and "at the name of Jesus every knee shall bow."

What are all these particular religions to its vast universality? What are these laborious and subtile systems to its profound simplicity? What are all theories of government of the people to its divine Humanity, which embraces every man, without respect of persons, in the limitless love of God the Father, and knits each man to his neighbor in the universal brotherhood of Christ, and passes on to say, with an onward look to something not realized as yet, that a national God exists no longer, but a universal God? The true progress of the race is hidden in the thoughts of Christ.

[*February 15.*]

We look forward, then, upon this "bank and shoal of time," to the destruction of all false conceptions of the relations of God to man and of man to man; to the hail which will sweep away the lingering remnants of every idea which limits, isolates, and tyrannizes over men. For the Redeemer is with us always—even to the end of the world.

But we must not expect that this will be done quickly or easily. In the midst of evolution catastrophes will occur—are, in fact, part of progress, inasmuch as they turn up to the surface new and needful elements. Sometimes, when the evil is deep and long-continued, and especially when it is painted by hypocrisy to look like good, the forward step cannot be made without the sun being turned into darkness. We have learned from France last century, and from America in this, that "without shedding of blood there is no remission of sin." We are ourselves learning in Ireland that we cannot reverse the injustice and oppression of centuries—with the best intentions in the world—in forty or fifty years; that the attempt to heal aggravates for a time the evil, and produces a period of partial catastrophe. But, whatever happens, we must not be fearful and unbelieving, and turn round upon our principles because their result has surprised some of us. We have but two things to live by, if we are to be true to Christ—that God is the Father of all men, and that men are brothers in Christ; and our work, to which we are bound to be faithful unto death, is to carry these out as logically as we can—consistently with the necessary gradualness of progress—in national government and in international politics as well as in the inner kingdom of the soul. We may be obliged to stay our hand, but never to retreat from our position. We have precedent for the one—"I have many things to say to you, but ye cannot bear them now"—but there is no precedent for the other. No matter how loud the storm, or the confusion, we must not give back through a shameful fear of catastrophe. The disturbance we dread may be the very thing required to bring to the surface the elements needed to regenerate the country.

The same things are true in the case of the religious ferment in the seething midst of which we live. Look boldly into it, and you will see that it tends to two things especially,—the claiming by men of their personal rights as sons of God and brothers one of another, independent of all religious systems which assert a divine right to peculiar privileges; the claiming by men of their duty to pursue after truth whithersoever it may lead them, without any limitation being fixed on the work of their intellect and conscience except that which is supplied, not from without by command of a church or a sect, but from within, by the intuition and feelings of their spirit.

But he who makes these claims must expect to get into troubled water. It is a very different thing to seek after God for yourself, and to take your God upon authority. You may have a comfortable life of it, though a degrading one, with the latter; you will have a very hard life of it with the other, but it will be the ennobling life of a warrior. And if you choose the noble life, there ought to be no continued complaining. Moments of depression there must be, moments when the noise of the contest and the confusion of doubtful thoughts bring with a sense of despair a passionate cry for rest, but we must not loiter long in that sickly state. If we have chosen to be free, we must act like freemen; we must not be slaves to our fear of catastrophe, or slaves to our spiritual sloth. We must go forward into the strife, uplifting our souls to God in prayer, trusting in the promise that though the stress is hard, He is with us always.

[*February 22.*]

Let no one think, who is still young, on whom the necessary calm of age has not fallen, that he will have a quiet life, if he is in earnest, for many years to come, either in the world without or in the world within him. Development must have its rude shocks, evolution its transient earthquakes, progress its backslidings. Accept the necessity, count the cost, make ready to take your part in the things which are coming on the earth. Be true to the vast Christian principles of the Fatherhood of God and the brotherhood of man; steadily go to war with every opinion and system which tends to limit them and to enslave men. But in fighting against systems and opinions, do not be betrayed yourselves into intolerance of men, into inability to see the good in the evil, into any statement or action which may practically deny that the men whose views you oppose are children of God and your brethren in Christ. Constantly keep your temper in the battle; guard jealously your power of looking on all sides of questions; watch over yourself that you may be, above all things, just to men and their opinions. Clear your minds from narrowness—the narrowness of religion, the narrowness of scepticism, the narrowness of intellectual vanity; keep yourself apart from particular sets of men and opinion. They tend to fix you down, to limit your life, to fetter your thought, to make you wise in your own conceits. See that you mix with men your brothers, with those who differ from you, who oppose and contradict you. Do not ride at anchor in a safe and landlocked bay, in cultured comfort of thought, having put aside all troublesome questions of the unknown. You cannot quench the spirit within you, without making the intellect one-sided and the conscience intolerant or dull. Rather tempt the ocean paths and sail on to a boundless horizon, gaining strength from trial of your skill, wisdom from the storms of life, tenderness from its sorrows, love from assisting others, and faith in the final issue from the clear inward consciousness that you are growing up into all that is best in human nature, into all that is of Christ. Progress is the law of the world, it is the law which ought to rule our lives. See that you are an active part of the great evolution of the race. What matters after all—the catastrophes, the convulsions of heart and intellect which you must suffer, the shattered sail, the midnight watch in the hurricane, the loneliness of the mid-ocean? It is life at least, it is more, it is moving with the movement of the world, and the world is moving in Christ.

We look forward, then, with a joy which trembles at itself and with a hope which is inexhaustible for man. The proper Man is with us; the ideal Mankind walks hand in hand with the imperfect mankind. The spirit of universal freedom and truth and justice is moving in the ages. He moves the world on slowly—slowly to us; but what are a thousand years to Him?—and consider, He has to save not a sect, or a church, or a few favorites, but all mankind.

The wider your view of Christ's salvation, the more reconciled you will be to the slowness of progress; the slower you see progress to be, the more rational becomes your hope that all are to be made perfect, even as their Father.

Therefore, because the future is—though mysterious—full of divine will toward good, go forward with a cheerful countenance. God keep us faithful to Him, true to one another, and universal in spirit, in the time to come.

Take these thoughts with you for the year; go down into the valley with your brothers, and work them out in life. We cannot tell our fate, but our fate matters but little if Man be going on to good. The mist sleeps over the valley beneath, but it is transparent to the eye of faith, and through it we see the river of progress

Roll o'er Elysian fields its amber stream,

and the notes of a great harmony fall upon our ears, sweet and world-compelling as the voice of Christ, when He said, "Lo, I am with you alway, even unto the end of the world."—*From the Rev. Stopford A. Brooke's "Christ in Modern Life."*

THE CONSTITUTION OF JAPAN.

BY WILLIAM ELLIOT GRIFFIS.

BEFORE the end of the year of our Lord 1890, and "of the Japanese empire the 2551st," the Imperial Diet of Japan met, organized, and entered upon the work of sharing with the Mikado* the government of the forty millions of people in the empire. The electoral lists, begun April 1st, were posted for public scrutiny and correction during the fifteen days from May 5 to May 20, were settled June 15, and on Tuesday July 1, the national election took place. Contrary to the expectations of some, the actual process was one of quiet and decorum, though of great public interest. The freedom from disorder was such as to furnish a happy augury for the success of representative government in Japan. As the privilege of voting for members of the House of Representatives is restricted to those only who pay fifteen dollars annually in national taxes, the electorate is not large, numbering probably not more than one million voters. Nevertheless of those eligible to vote, in Tokio [to'ki-o], at least, eighty-three per cent availed themselves of the electoral franchise; while for each seat there was an average of nearly eight candidates. In eighty districts outside of Tokio there were two hundred and twenty-one candidates.

A native newspaper classifies the three hundred members of the Lower House as "speculative" men, such as lawyers, journalists, teachers, authors, physicians, officials, or miscellaneous; and as "practical" men, meaning farmers, business men (including bankers), and manufacturers or industrial men. Of the former, or "speculative" class, there are one hundred and thirty-eight, and of the latter, or "practical" class, there are one hundred and sixty-two. In other words, practical industries are represented by fifty-four per cent of the members, a larger proportion than in the French Chamber or the American Congress, though not equal to the proportion in the British House of Commons. In the House of Peers, so-called, are nine members of the Imperial family, ten princes, twenty-one marquises, one hundred and thirty-three counts, barons, or viscounts, forty-five members chosen by restricted suffrage (one noble, eleven gentlemen, and thirty-three commoners) a number (probably seventy-five) of men nominated by the emperor. The total of nominated and elected members in the Upper House is equal to that of members holding titles of nobility, the complement being about three hundred.

By a decree of the Mikado dated July 10, 1890, the administration of the two houses is organized by the appointment of a chief secretary, ten secretaries, two probationers, and twenty subordinates for each branch of the Diet. The buildings in which this national assembly met were erected in Tokio, and the proceedings were opened with great ceremony by the Emperor himself. Mutsŭhito [mut-sŭ-hi'(ee)to] the one hundred and twenty-third Mikado of Japan was born November 3, 1852, on the very day that Commodore M. C. Perry stood on the deck of the United States steam frigate *Mississippi*, ready to sail for Japan.* The nation that had lived longest under a written constitution was that selected by Divine Providence to set in motion the train of events which culminated in the constitution of February 11, 1889, and the parliament of 1890.

How has it come to pass that within thirty-six years after the rounding of Uraga Point in the bay of Yedo by the *Susquehanna*,† Japan having cast off feudalism, has also begun the process of outgrowing absolutism? In other words, what grounds have we, or

*[MI-kă'do.] The hereditary ruler of Japan.

*"The United States government in consequence of complaints made to it that American sailors wrecked on the coast of Japan had been harshly treated by the authorities of that country, dispatched an expedition under the command of Commodore M. C. Perry, who was instructed to demand protection for American seamen wrecked on the coast, and if possible to effect a treaty by which American vessels should be allowed to enter one or more ports to obtain supplies and for purposes of trade. . . . The proceedings of Commodore Perry were characterized throughout the difficult task of dealing properly with the Japanese by consummate tact and diplomatic skill, and were finally crowned with success."

†Just before reaching Japan the Commodore's flag was transferred from the *Mississippi* to the *Susquehanna*, another vessel of the fleet of seven war ships which accompanied him.

the Japanese, for believing in the solidity and permanence of representative political institutions in an Asiatic nation? To answer these questions, let us glance at the history of Dai Nippon.*

The story of the Japanese begins with "the foundation of the empire," B. C. 660. Their actual history, however, begins about 400 A. D. Then we see a war-like tribe from the Man-chu'ri-an plateau subduing the hunters and fishermen of the islands of the Sunrise, and imposing upon them a rudimentary feudal system. Later, borrowing the model of centralized power from the Chinese emperors, the Yamato house, or tribe, compels all the inhabitants from Yezo to Satsuma to come into closer relations to the Mikado, who then governs the empire by means of boards of administration in Kioto and by governors sent to rule the provinces.

After the brilliant military campaigns of the imperial vassals in the two clans of Taira and Minamoto have resulted in the submission of the whole archipelago to the throne, these two rival families come to blows, and a civil war, of red and white flags, desolates the land. The Minamoto are victorious, and after annihilating their enemies, find themselves able to cloak their ambitious designs beneath the appearance of law. Yoritomo in 1192 practically divided the functions of government into those of the camp and the throne. The throne was the fountain of honor, the camp of power. Kioto and the Mikado were at one end of the empire. Kama-ku'ra (twelve miles from Yo-ko-ha'ma) and the "Tycoon" were at the other. This dual system lasted until 1868.

Japan always has suffered from having no external enemies or forces compelling national cohesion. In the long course of centuries, with authority weak at the centers, titles being a mere sham and farce, while actual power was wielded by able men in lower ranks and offices, the people looked to the local rulers as their real masters. Public opinion, so far as it existed, was entirely a matter of the clan and the province. Society was split up into eight or more grades from gods to pariahs,† and the country into three hundred feudal fractions or clans. National unity, except as the military despotism first of Kamakura and then of Yedo made it, was a dream.

This calm of despotism, this agglomerate of fragments held in the clamps of military force, might have lasted for many centuries had not the scholar from within awakened reflection, and the shadows of the foreigner's "black ships" compelled searchings of heart. Practical men pointed out the danger of invasion and conquest.

Historical research and the fear of subjugation by foreign nations were the real progenitors of the new thing in Japan—public opinion. The Yedo giant tried to throttle the babe, but it grew to Titanic strength. It became the conviction of thousands of earnest men that the dual system of Tycoon and Mikado, if not indeed the entire feudal framework of society, must be destroyed. Japan must become a unit, or go the way of India. In government, all intermediaries between the throne and the people must be removed in order to have equality with the powerful nations of the West.

Without Perry or the treaties, Japan would soon have come to some sort of revolution. The American naval expedition of 1853 simply precipitated a long-approaching crisis.

How?

In this, that whereas the Tycoon's government in Yedo, hitherto a military despotism that never consulted but commanded, now actually asked the opinion of the clans. In other words, to meet this new problem, the Bakufu, or Yedo government, called the first, though informal, Japanese parliament. Unable to say "no" to Commodore Perry, the Tycoon was obliged to say "yes."

The chain of events from 1853 to 1890, forms a thrilling narrative of startling events, but briefly told it is the story of *the movement of public opinion*. Dualism went down with a crash, and after two years feudalism followed. In Kioto in 1868 the first act of the new government, which made of Japan a nation with the Mikado as sole ruler, was to arrange for a permanent national parliament. The brave leaders of the revolution and restoration brought the boy Mikado, then sixteen years old, to take oath before gods and men that he would call a deliberative assembly and be guided in all affairs of state by public opinion. This charter oath of five articles formed the basis of New Japan.

The congress was called, the apportion-

* The name given by the natives to Japan.

†[Pa'ri-ahs.] The name means mountaineers and was applied to the lowest class of people because the primitive inhabitants, conquered and degraded by the Sanskrit tribes, were driven to the mountains.

ment of members from the clans being, from the largest, three; from the medium, two; and from the smallest, one, respectively. This assembly met once in Kioto and once in Tokio, but strange to say was too conservative for the men who held the reins of government, and was allowed to lapse into nothingness.

Various substitutes for a parliament were proposed, and the temporary political edifices had their day during the next decade and a half. Constant agitation was kept up by those who clamored for the fullest interpretation and illustration of the imperial oath of 1868. Meantime, while the Senate, the meeting of the provincial governors held annually in Tokio, and the formation of a Supreme Court were preparing the way for the complete separation of the executive, legislative, and judicial functions of the national government, provision was made, in 1878, for the education of the people in their new political duties. Local assemblies were formed in the provinces in which revenue and expenditure for the counties, boroughs, and villages were discussed and fixed. For ten years, nearly a million and a half of qualified voters have been directly exercised in local politics. The number of persons paying a land tax of more than five dollars is 1,581,726; of whom 1,488,700 being males, have the right of voting; and of whom 802,975, paying more than ten dollars in taxes, may be elected members of these local legislatures.

From 1876 to 1881 the agitation in behalf of a national parliament was increasing, and took a marvelous variety of forms. The gentry, numbering more than a million, became one great debating society. The newspaper press was constantly active. A snow-storm of petitions and memorials fell upon the government, and it is said that in one year, 1880, the hotels in Tokio increased nearly fourfold, owing to the presence of petitioners in the capital. Finally on the 12th of October (auspicious day to Americans) the new continent of liberty was sighted, the decree of the Mikado, promising to limit the imperial prerogative and call a parliament, was issued, and the date fixed for 1890.

The constitutions of the various modern states of Europe and America were examined and digested, and in 1884 a radical step was taken by removing several intermediaries between the Emperor and his people, and by simplifying the administration. In April, 1888, a new Privy Council was formed, and debate upon the final form of the constitution of 1890 began. This continued until February, 1889, when on the eleventh day of that month, on the anniversary of "the ascent of the throne," B. C. 660, by the mythical Jimmu Tenno, the first Mikado, and exactly thirty-five years after Perry's enlarged treaty fleet hove in sight of Yedo Bay, the august document was formally delivered and published. The day in the capital and provinces was one of unprecedented public rejoicings. The city which but twenty-one years before had been the military center of feudalism, never in all its history saw such a display of arches, lanterns, flags, and decorative designs. By telegraph to the distant parts of the empire, the Mikado's subjects were made at once acquainted with the main features of the new Magna Charta of their liberties, while the printing press and postal system enabled every one to study it in detail within two or three days after promulgation.

The constitution proper consists of seventy-six articles in seven chapters, which treat respectively of the Emperor, Rights and Duties of Subjects, the Imperial Diet, the Ministers of State and the Privy Council, the Judicature, Finance, and Supplementary Rules. In addition there were also promulgated on the same day the imperial ordinance concerning the House of Peers; the Law of the Houses, which treats of convocation, organization, and opening of the Diet, and various details of order and discipline, in ninety-nine sections; the Law of Election for members of the House of Representatives, in one hundred and eleven sections; and the Law of Finance in thirty-two sections.

The Upper House, or House of Peers so-called, is a very mixed body and contains in its formation features unknown to Europe. The members who sit by hereditary right are members of the imperial family, princes and marquises who sit for life; the former class on attaining majority, the other on reaching the age of twenty-five. The counts, viscounts, and barons elected by members of their respective orders, serve for seven years. From each of the imperial cities and the prefectures a member elected by the fifteen highest taxpayers may serve for seven years, and members thus elected may be nobles, gentlemen, or commoners. Several score of men notable for their ability or learning, nominated by

the emperor, hold their seats during life. It thus will be seen that the House of Peers contains members in large representation from the three estates of the realm, and that the *hêi-min*, or commoner, sits in dignity with the potential heirs to the throne of Everlasting Great Japan.

The model of the Japanese constitution approaches more closely that of Germany than of Great Britain. The ministers are responsible to the emperor, and not to the Diet. "The government" consists of the Mikado and his ministry to whom is reserved a specified amount of financial and other power, so that a hostile majority in the Diet cannot withhold supplies, nor quickly compel compliance to legislative demand. Nevertheless, to the student of Japanese politics, the limitation of imperial prerogative is surprising in extent, while the rights granted to subjects place the Japanese on a level of freedom far beyond that enjoyed in some parts of Europe. Further, all indications point to the probability that in the coming years, the progressives will not only demand but gradually obtain larger legislative powers, a broader electorate, and increased control of the national treasury. Already the first national election shows a majority of representatives who may be classed as liberals. Doubtless as in the political history of the United States, party lines will be formed on the close construction and the broad construction of the constitution.

As for the issue of representative government in Japan, the writer trusts that he may not be set down as an unreasonable and incorrigible optimist, when he declares his belief in the wisdom of the experiment, and his faith in its happy issue. Having lived and talked with the noble leaders who wrought the revolution of 1868, having been co-worker with those who nobly laid the foundations broad and deep of popular education, having for twenty-two years closely watched each step of progress, and believing in a Divine Providence in Japan as well in the United States, he sees prospects of success as good for the Japanese as for the French; while he hopes the success attained will be as grand as in England, certain it is that no people more than those who began national life and have dwelt longest under a written constitution—the Americans—will watch with more sympathy and hope, this august attempt to elevate forty millions of souls to a higher humanity. Two happy auguries may be noted in the election of at least twelve pronounced Christian men to the House of Representatives, and in that the democratic-religious idea is firmly planted in the land of the Rising Sun.

In an analysis of the constitution we find in Chapter I., in seventeen articles, an echo of all Japanese history. There is no revolution, but reaffirmation in this: "The Empire of Japan shall be reigned over and governed by a line of emperors unbroken for ages eternal. The Mikado's person is sacred and inviolable. He combines in himself the rights of sovereignty, and exercises them according to the provisions of the present constitution."

Though in the list of occupants of the throne of Japan there are nine names of females, yet hereafter "the imperial throne shall be succeeded to by imperial male descendants according to the provisions of the present constitution." Nevertheless, as an augury of the higher estate to which women are to rise in Japan, the Emperor rode side by side in public with the empress—a new thing in Dai Nippon.

In times of urgent necessity, to avert public calamity or to maintain public safety when the Diet is not sitting, the Mikado issues imperial ordinances in place of law; but these ordinances are to be laid before the Diet at its next session, and when the Diet does not approve the said ordinances, the government shall declare them invalid for the future. No ordinance can in any way alter any of the existing laws. The emperor determines the organization of the different branches of the administration and the salaries of all civil and military officers, and appoints and dismisses the same. He has supreme command of the army and navy, and determines the peace standing of each. He declares war, makes peace, and confers titles of nobility, amnesty, commutation of punishment and rehabilitation. In conformity with the provisions of the Imperial House Law, a regency shall be instituted when necessary, the regent exercising laws appertaining to the Mikado in his name.

In all this there is nothing new. The seventeen articles of the first chapter asserting, and limiting also, the imperial prerogative, are so many massive stones to form an impregnable dike against ultra-democracy. The ancient government of Japan, which ex-

isted from the fifth to the twelfth century, and which was restored in 1868, is the basis of constitutional Japan, except that the foundations are broadened by sharing with the people legislative functions and establishing a judicature based on written laws.

Most important to humanity, and of immediate interest to the thirty-eight millions of *hêi-min*, or common people, in the empire are the thirty-two articles of Chapter II., which acknowledge, guarantee, and define the rights and duties of subjects. This is a new thing in Japan, for hitherto the masses have been, politically, ciphers. Their only business has been to obey, pay taxes, and hold their tongues. They existed for the benefit of the nobles and gentry, and in the eye of the Japanese law had little, if any, right which the sword-wearers were bound to respect. Now, the status of every subject is to be determined by law. Within the limits of law he has the liberty of abode and the right of changing the same. He cannot be arrested, detained, tried, punished, or deprived of his right of trial, except legally. His house is his castle, his right of property is sure, he enjoys the freedom of religious belief; and the liberty of speech. All this seems very wonderful to one who knows the history of Japan. Hitherto public opinion has been confined to the *samurai*, or gentry, and to the nobles.

From the twenty-one articles of Chapter III., which treats of the Imperial Diet, we find that the national legislature is to be convoked every year, and to be opened, closed, prorogued, and dissolved by the Mikado. Both Houses may initiate projects of law and receive petitions from subjects when written in the form of a prayer, but not suggestions for amendments to the constitution, the initiative of which belongs to the emperor. Deliberations are to be public, and votes are to be by absolute majority. The rights of the members are defined and guarded. The ministers of state and the delegates of the government at any time may take seats and speak in either House. In this, we see the British and general European precedent followed.

Chapter IV. in two articles provides that the ministers of state shall give advice to the emperor, and be held responsible (to him, not to the Houses) for the same. The Privy Council is to deliberate upon important matters of state when it has been consulted by the emperor. The Judicature, set forth in five articles in Chapter V., is to be exercised by the courts of law according to law in the name of the emperor. The judges shall be appointed from among those who possess proper qualifications, and none of the judges may be deprived of position except for offense. Trials and judgments are to be public. A special court of administrative litigation is provided for the consideration of cases arising from alleged illegal executive measures.

We may add here, that modern Japanese law is based on that of France, the codes having been formed after years of study by native and foreign experts who have made comparison of European and Asiatic systems with a view especially to secure the recognition of Japan as an equal by the treaty powers. The Civil Code, the Code of Civil Procedure, and the Commercial Code have been published, the former going into operation January 1, 1893, the two others January 1, 1891, while the Criminal Code and the code of Criminal Procedure, published in 1880, came into force in 1882. The judiciary consists of local courts, district or provincial courts, court of appeal, and one supreme court, all of which have jurisdiction both in civil and criminal suits. Judges are appointed for life. The jurisprudence of old Japan was based on that of China and was barbarous; in New Japan it is based on that of Christendom.

The eleven articles of Chapter VI. relate to finance. The expenses and revenue of the state require the consent of the Diet by means of an annual budget, which is to be first laid before the House of Representatives. "The expenses of the Imperial House shall be defrayed every year out of the national treasury according to the present fixed amount for the same, and shall not require the consent thereto of the Imperial Diet, except in case an increase thereof is found necessary." The fixed expenditures based by the constitution upon the powers appertaining to the emperor, and such expenditures as may have arisen by effect of law, or that relate to the legal obligations of the government, shall neither be rejected nor reduced by the Diet without the concurrence of the government. In case of urgent necessity, when the Diet cannot be convoked, the government may take all necessary finan-

cial measures by means of an imperial ordinance, which must, however, be submitted to the Diet at its next session and its approval obtained. When the Diet has voted no budget, or none has been prepared, the government carries out the budget of the previous year.

The final chapter consists of four articles or supplementary rules. The constitution may be amended when a project to that effect has been submitted to the Diet by imperial order. Two-thirds of the members of either house in which debate is opened, must be present, and a two-thirds vote is necessary on an amendment. No modification of the Imperial House Law need be submitted to the Diet, and on the other hand no provision of the constitution can be modified by the Imperial House Law, and no modification of either instrument can be made during a regency.

Interesting and full of detail as are the other documents solemnly handed from the throne to the chief minister of state on that memorable day, they are but enlargements of the fundamental principle. The House of Representatives consists of about three hundred members at least thirty years of age, chosen to serve four years. Electors must be twenty-five years old and pay national taxes to the amount of fifteen dollars. The ratio of representation is one member to about every 133,000 persons. The average number of representatives to each prefecture is six, though the most populous ones have from ten to thirteen. The three imperial cities send twelve, ten, and seven representatives respectively.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

IV. THE EARTH AND THE MOON.

THE EARTH.

AS the sun is for us the typical star so the earth is the typical planet. The earth revolves around the sun in a period of 365¼ days (365 days, 6 hours, 9 minutes, 8.97 seconds, sidereal time) at a mean distance of 92,890,000 miles, with a mean velocity of 18½ miles in a second. Since the orbit of the earth is not a circle but an ellipse, its distance from the sun is not the same at all times of the year. When the earth is farthest from the sun the distance is 94,447,000 miles, and when it is nearest to the sun the distance is only 91,332,000 miles. The mean diameter of the earth is 7,918 miles. It is not a true sphere but an oblate spheroid, flattened slightly at the poles and bulging proportionately at the equator, so that the diameter from pole to pole is only 7,904½ miles, while the diameter through the equator is 7,931½ miles. The oblateness of the earth is the effect of its rotation on its axis when it was in a plastic condition, the centrifugal force having caused the globe to bulge out at the equator where the motion was most rapid. The weight of the earth is about 6,000,000,000,000,000,000,000 (six sextillions) of tons. The energy of this enormous mass flying through space at the rate of 18½ miles in a second is something so stupendous that the imagination cannot embrace it. Yet the attraction of the far mightier sun curbs the earth in its course, and compels it to travel with unvarying regularity in its elliptical orbit. How much coercive force must the sun put forth in order thus to govern the movement of the earth? The answer is well calculated to stagger belief. Let us put it in the striking form given by Mr. C. B. Warring in a computation published some years ago, and say that the pull of the sun upon the earth is equal to the strength of 15,000,000 bars of solid steel, each bar being one mile square!

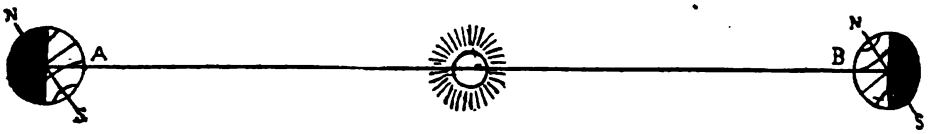


FIG. 1.

The earth's equator is inclined to the plane of its orbit at an angle of 23° 27′ 12″. It is of the first importance that the reader should

have a clear conception of what this inclination means, since the chief differences of the seasons depend upon it. In Fig. 1 let the line A B represent the plane of the earth's orbit seen edgewise, and let N be the north pole and S the south pole of the earth. Now as the earth moves round the sun it keeps its poles always pointing in the same direction, so that if we suppose the earth to be at the point A, in winter, its south pole, as the figure shows, will be inclined toward the sun while the north pole leans away from it, and at B, the opposite point of its orbit, in summer, it is the north pole that inclines toward the sun. Half way between these points, of autumn, the autumnal equinox. The vernal equinox occurs on March 21st, and the autumnal equinox on September 23d. Midway between the equinoxes are the solstitial points, or solstices (Latin, *sol*, the sun, *sisto*, I make to stand), which are the points where the sun attains its greatest distance from the equator on either side. The summer solstice which occurs when the sun is north of the equator, falls on the 21st or 22d of June, and the winter solstice, when the sun is south of the equator, on the 22d of December. Of course in the southern hemisphere these dates would be reversed.

A further illustration will make it clear

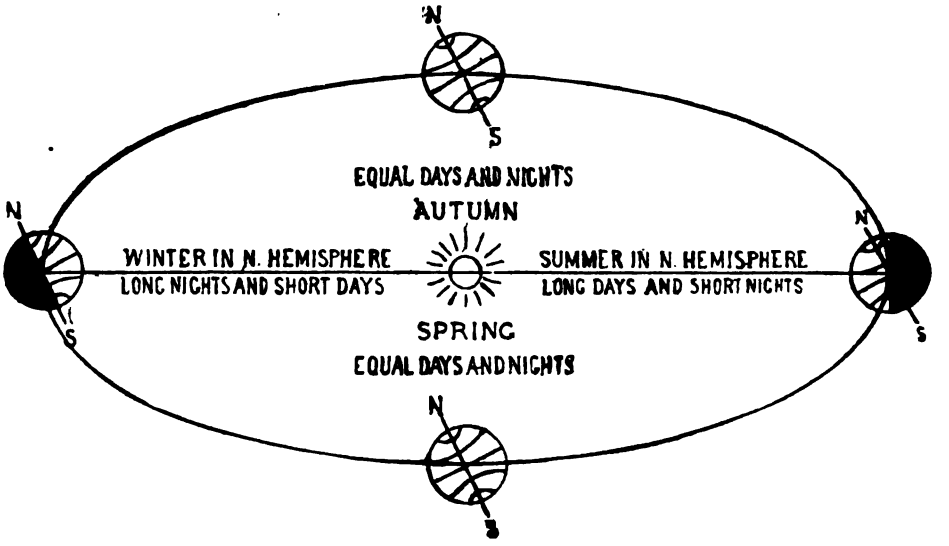


FIG. 2.

that is to say in spring and autumn, neither pole leans toward the sun and the days and nights are of equal length all over the earth. This can be better understood from Fig. 2, in which the plane of the earth's orbit is supposed to be tipped a little to the line of sight.

It will be observed that the days and nights are equal twice in a year, in spring and in autumn, and these points in the earth's annual journey are called the equinoxes (Latin *aequus* equal, *nox* night). At each equinox, as a careful inspection of Fig. 2 will show, the sun is perpendicular over the equator and the sunlight reaches both poles of the earth at the same time. The reader will readily perceive that, at such a time, equality in the length of day and night is a necessary consequence of the position of the sun with reference to the earth's axis. The equinox of spring is called the vernal equinox, and that why the tipping of the earth's axis either to or from the sun increases or decreases the amount of heat received at the earth's surface. In Fig. 3 suppose we consider that zone of the earth's surface which is included between the equator and 50° of north latitude. First let it be summer in the northern hemisphere, which condition of things is illustrated by the left hand part of the figure. The portion of the earth that we are considering is then warmed by all the rays from the sun included in the shaft A B. Now let it be winter in the northern hemisphere, as shown by the right hand side of the figure; the same portion of the earth's surface is then warmed by the rays included in the shaft C D. The difference in the diameter of the shafts of sunshine in the two cases indicates the difference in the amount of heat that falls upon the same region of the earth.

So great, in fact, is the effect of the inclination of the earth's axis to the plane of its orbit that we should never have believed if astronomers had not proved it to be a fact that the earth is really more than three million miles nearer the sun in winter (of our hemisphere) than in summer.* In the southern hemisphere, on the contrary, summer occurs when the earth is at its least distance from the sun, and as a consequence the southern summer is hotter than ours. But a beautiful compensation of nature here comes into play. When the earth is nearest the sun it travels the fastest in its orbit, according to the law of gravitation, and so it results that the summer of the southern hemisphere is seven days shorter than the northern summer, and this difference is about sufficient to counterbalance the greater intensity of the sun's heat, so that upon the whole the southern hemisphere gets no greater quantity of heat in summer than the northern hemisphere does. Inasmuch as the southern winter occurs when the earth is at its greatest distance from the sun, it is colder than our northern winter as well as longer, but here again there is compensation provided, for the southern hemisphere, as every student of geography knows, is the "water hemisphere," three-quarters of the land of the globe lying north of the equator, and the effect of the preponderance of water surface in the south is a tendency toward the equalization of temperature there.

Owing to the attractions of the other planets the earth's orbit is undergoing slow changes which in the course of 10,500 years will completely reverse the conditions described above, so that the winter of the northern hemisphere will occur when the earth is farthest from the sun, and the summer when it is nearest to the sun.

The phenomena of day and night arise from the earth's rotation on its axis. This rotation is performed in a uniform period of 24 hours as measured by the position of the sun, or in a period of 23 hours, 56 minutes, 4.09 seconds if reckoned by the position of a star. The first period is called a solar day, and the second a sidereal day. The reason of their inequality is illustrated by Fig. 4. Let S be the place of the sun, and O O′ a part of the earth's orbit. The small arrows indicate the direction in which the earth rotates on its axis. Suppose an observer on the earth at N notes the time when the sun is exactly on the meridian at noon. Let another observer at M on the other side of the earth note the time when a star A is exactly on the meridian at midnight. Now, while the earth is making a rotation on its axis it is also moving forward in its orbit. Suppose that the distance it thus moves during one complete rotation is sufficient to bring it to its second position nearer O′, as shown in the figure. Then the observer at M, having been carried once around by the rotation will see the star crossing the meridian again, M A and M A′ being sensibly parallel, on account of the almost infinite distance of the stars, as was shown in Part I. (See THE CHAUTAUQUAN for October.) But the observer at N, although he has made a complete rotation, finds that the sun has not yet reached the meridian, and will not do so until the earth has turned through the additional arc N N′, or in other words has made more than a rotation by the amount of that arc. This arc thus measures the difference between the sidereal day and the solar day, which expressed in time is, as

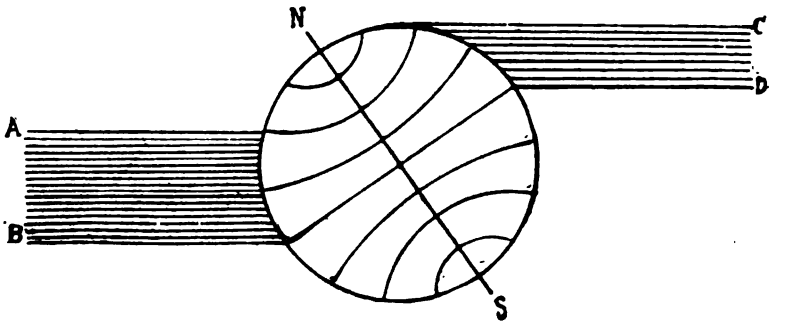


FIG. 3.

* The earth is nearest to the sun, or, as it is called, in perihelion (Greek *peri* about, *helios* the sun) about Jan. 1, and farthest from the sun, or in aphelion (Greek *apo* from, *helios* the sun) about July 2.—*G. P. S.*

we have seen above, about 3 minutes and 56 seconds. Manifestly the true period of the earth's rotation is that measured by the star, and not that measured by the sun, although the latter period is the one commonly used in our reckoning of time.

But the solar day is not of uniform length throughout the year on account of the eccentricity of the earth's orbit. The earth moves faster when near the sun and slower when at a greater distance. The effect of this variability of the earth's orbital velocity becomes apparent upon a careful consideration of the condition of things represented in Fig. 4. Suppose that the earth being at, or near, its greatest distance from the sun moves with less than its average velocity, and that, in

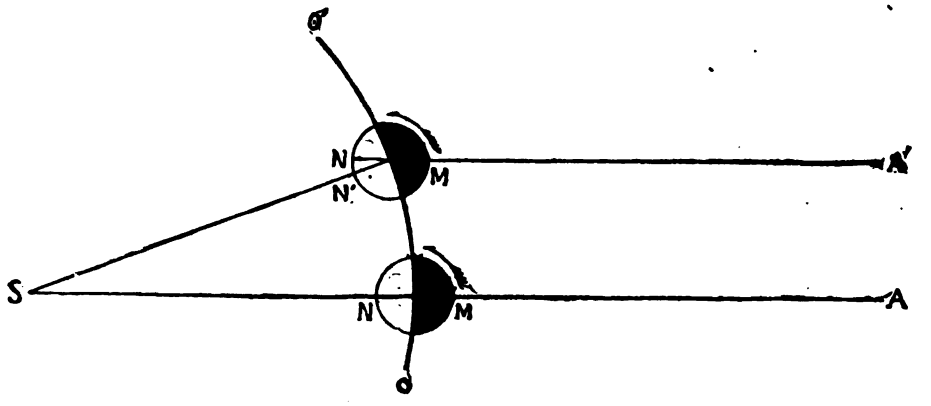


FIG. 4.

consequence, during the course of one rotation on its axis it does not go quite so far as its second position in the figure. Then it is clear the arc N N′ will be shorter, or in other words the difference between the sidereal and the solar day will be lessened. Next suppose the earth, being near the sun, moves faster than the average, and in the course of a rotation passes beyond the second position in the figure, then the arc N N′ will be longer, or the difference of the sidereal and the solar day will be lengthened. But the sidereal day is invariable, since the direction of the star is not changed by the earth's motion, therefore the variation noticed must be solely owing to changes in the length of the solar day. But the eccentricity of the earth's orbit is not the only cause of variation in the length of the solar day. The inclination of the earth's equator to the plane of its orbit amounts, as we have said, to 23° 27′ 12″ and this also causes a variation in the length of the day as measured by the sun. It is difficult to illustrate this without the use of a celestial globe, but perhaps it can be understood by the aid of Fig. 5. The line marked "equator" indicates the plane of the earth's equator imagined as extending to the heavens. The line marked "ecliptic" indicates the plane of the earth's orbit inclined to the plane of the equator. The north pole shown in the figure is the pole of the heavens imagined directly over the pole of the earth. The lines drawn from the pole to the points A, B, C, D on the equator, correspond to the meridians of longitude on the earth, as described in the geographies. The ecliptic (Greek *ek* out, *leipo* I leave), may be described as the apparent path which the sun follows in the heavens as the earth moves around it. Let A be the vernal equinox, G the summer solstice, and H the autumnal equinox. The distances A E, E F, and F G mark off equal divisions of the ecliptic. Since both the equator and the ecliptic are great circles of the same sphere, the arcs A D H and A G H are equal, and their halves A D and A G are also equal. Since A E B is a right-angled triangle (the meridians meeting the equator at right angles) the side A E, according to trigonometry, is greater than the side A B. So also A F is greater than A C. But A G, as we have seen, is equal to A D; and therefore, A E, E F, and F G being equal to one another, A B, B C, and C D are not equal to one another. But the points E and B, and F and C, lie in the same meridians. Now imagine that while the real sun is moving in the ecliptic a fictitious sun is moving at precisely the same rate along the equator, and let them start together from A at noon. When the real sun has arrived at E and marked noon there, the fictitious sun will have arrived at B.

But A B is less than A E, consequently since they move at the same rate, the fictitious sun has not yet indicated noon and will not do so until it reaches B′. The same thing happens at F and C, and so we see that in going from A to G, or from the vernal equinox to the summer solstice the real sun's time is in advance of that indicated by the fictitious sun. But the difference between them becomes less as they approach G and D and they finally reach those points simultaneously, and there their time agrees once more as it did at the start. Having passed that line the conditions are reversed, and the fictitious sun comes to the meridian in advance of the real sun until they reach H, when they are once more in accord. Between A and H half a year elapses. In the other half of the year the two suns

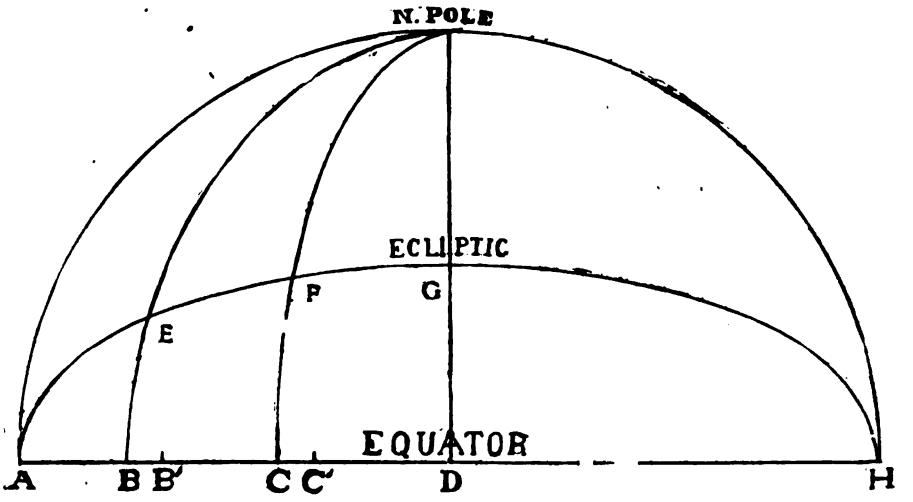


FIG. 5.

will behave in precisely the same manner, so that in the course of the year they will exactly agree in time only at four points, namely the equinoxes and the solstices. The correction which is required on account of these sources of variability, and others of less importance, in order to obtain a regular flow of time which is called mean time, and which will at once agree, in the long run, with solar time, and keep pace with the time shown by an invariable chronometer, or clock, is known as the equation of time. When both of the causes of error that we have explained above, are allowed for, it is found that the dates when the sun and the clock (or the real sun and the fictitious sun) agree are about April 15th, June 14th, August 31st, and December 24th. On February 10th the sun is about fifteen minutes slow; on May 14th four minutes fast; on July 25th six minutes slow; and on November 2d sixteen minutes fast. The differences for every day in the year are given in the almanacs.

One of the most interesting questions relating to the earth considered as a planet is that of its interior constitution. Observations made in deep mines and borings indicate that the temperature increases as we go downward at the average rate of one degree Fahrenheit for every 55 feet of descent, so that if this rate of increase continued, the temperature at the depth of a mile would be more than 100° higher than at the surface, and at the depth of 40 miles would be so high that every thing, including the metals, would be in a fluid condition. This view of the condition of the earth's interior has been adopted by many, who hold that the crust of the earth on which we dwell is like a shell surrounding the molten interior. But calculations based upon the tidal effects that the attraction of the sun and moon would have upon a globe with a liquid interior have led Sir William Thompson and others to assert that such a condition is impossible, and that the interior of the earth must be solid and exceedingly rigid to its very center. To the objection that the phenomena of volcanoes contradict the assumption of a solid interior it is replied that unquestionably the heat is very great deep beneath the surface, and that reservoirs of molten rock exist under volcanic districts, but that taking the earth's interior as a whole the pressure is so great that the

tendency to liquefaction caused by the heat is overbalanced thereby. The whole question however is yet an open one.

According to the Nebular Hypothesis, which assumes that the bodies of the Solar System once existed in a nebulous* form and by gradual condensation and loss of heat have attained their present condition, it is probable that the earth is still slowly cooling off, and that, as we see it, it represents an intermediate stage between the hot and vaporous globe of a planet like Jupiter and the cold and barren moon. If we accept this theory—and it is yearly gaining strength—then the habitable period in the earth's career appears to be but one chapter in its varied history. When it was yet molten and vaporous it could not support life, but it shed light like a star. Now it possesses a cool and solid crust on which innumerable tribes and species of animal and vegetable life swarm and flourish. Anon it will become cold and inert, its waters and its atmosphere retreating into its interior, and with them the life that depends upon their presence will disappear. This possible cause of the cessation of the life-supporting energies of the earth, it will be observed, is independent of the withdrawal of the light and heat of the sun, an ultimate catastrophe to which we have heretofore referred.

*[Neb'u-lous.] Mist-like. The word is from the Latin *nebul*, the name for mist, vapor, which is closely allied to *nubes*, cloud.

End of Required Reading for February.

SCHUBERT'S UNFINISHED SYMPHONY.

(SECOND MOVEMENT.)

BY LUCY C. BULL.

"This movement is the spiritual culmination of music."

Tears are almost too rude
A testimony of delight in these
Pathetic modulations, these subdued
And delicate passages
Wherewith the murmurous movement overflows,
Far downward floating to a pensive close.

As when the sun is strained
Through melting clouds, mark how these tender chords,
That from the violins are softly rained,
Give glimpses beyond words
Of a sweet nature, earnest and profound,
Breathing its very life away in sound.

THE NATIONAL ACADEMY OF SCIENCES.

BY MARCUS BENJAMIN, PH.D.

THE idea of an academy of sciences in this country with unlocalized membership, holding advisory relations to the general government, goes back to the beginning of the United States. As early as 1775 the founding of a national university in the capital directly under the auspices of the government was distinctly encouraged by George Washington. Adams, Jefferson, Madison, and other leaders of the time were strongly in favor of the founding of a central institution of learning in Washington.

In Joel Barlow's "Prospectus of a National Institution," issued in 1806, soon after his return from France, where he had been the United States minister, it says: "It is proposed as already observed, that this Institution should combine the two great objects, *research* and *instruction*. It is expected from every member that he will employ his talent gratuitously in contributing to the *first* of these objects"; also "the members of the National Institution shall be elected from citizens of the United States, eminent in any

of the liberal sciences, whether physical, normal, political, or economical; in literature, arts, agriculture; in mechanical, nautical, or geographical discoveries. The number of members shall at no time exceed the decuple of the number of states, composing the confederation of the United States."

Notwithstanding the development of the great national scientific bureaus, such as the Coast Survey and the Smithsonian Institution, and notwithstanding the various geological and geographical explorations, the organization of an academy of sciences was long delayed. In 1851 Alexander Dallas Bache, then superintendent of the United States Coast Survey, in his presidential address before the American Association for the Advancement of Science used these words: "Suppose an institute of which the members belong in turn to each of our widely scattered states, working at their places of residence, and reporting their results; meeting only at particular times and for special purposes; engaged in researches self-directed, or desired by the body, called for by congress or by the executive, who furnish means for the inquiries," and "the public treasury would be saved many times the support of such a council by the sound advice which it would give in regard to the various projects which are constantly forced upon their notice, and in regard to which they are now compelled to decide without the knowledge which alone can insure a wise conclusion."

But the government was slow to act. The advent of the Civil War made it more than ever apparent that such a body as described by Professor Bache would be able to render valuable aid to the government. The condition of affairs at that time is described in the memoirs of Joseph Henry, Secretary of the Smithsonian Institution, as follows: "The Departments of War, of the Navy, and of the Treasury were besieged by projectors with every imaginable and possible scheme for saving the country and demolishing the enemy. Torpedo balloons, electric-light balloons; wonderful compounds destined to supersede gunpowder and revolutionize the art of war; cheap methods for the manufacture of government bonds and paper money; multitudinous expedients for the prevention of counterfeiting, by devices in the engraving, by secret markings, by anti-photographic inks, by peculiar textures of paper (applicable to coupons, to circulating notes and revenue stamps) each warranted to be infallible—such were among the agencies by which the patriotic and adroit adventurers were willing to serve their country and reap their reward by the moderate royalty or percentage due to the magnificence of the public benefit."

Much of the time of Professor Henry and of Professor Bache was devoted to the examination of such proposals, and the former distinctly stated that "the opinions advanced in many of these reports not only cost much valuable time but also involved grave responsibilities." It was doubtless, largely in consideration of these circumstances that on February 20, 1863, Senator Henry Wilson of Massachusetts introduced the bill creating the National Academy of Sciences. It failed to receive any adverse criticism and after its passage through the House, where it was cared for by Benjamin F. Thomas of Massachusetts, it duly passed the Senate on March 3, 1863, and was at once made a law by the signature of Abraham Lincoln.

Its membership, according to the original act, was to "consist of not more than fifty members," "who must be citizens of the United States." Subsequently this limitation was removed so far as numbers were concerned, and the membership increased nominally to one hundred. Only once since its existence has a full membership existed. According to the act of incorporation "the Academy shall receive no compensation whatever for any services to the Government of the United States," but the actual expenses of any work for a report are paid from appropriations which must be made for that purpose.

A meeting for organization was held in New York City, beginning on April 22, 1863, and on calling the members to order, Senator Wilson said, "Such an institution has been for years in the thought and on the tongue of the devotees of science, but its attainment seemed far in the future. Now it is an achieved fact. Our country has spoken it into being, in this 'dark and troubled night' of its history and commissioned you, gentlemen, to mold and fashion its organization, to infuse into it that vital and animating spirit that shall win in the boundless domains of science the glittering prizes of achievement that will gleam forever on the brow of the nation."

The organization was effected by the election of Alexander Dallas Bache as president,

James Dwight Dana of Yale College as vice-president, Louis Agassiz of Harvard College as foreign secretary, Wolcott Gibbs of Harvard College as home secretary, and Fairman Rogers of the University of Pennsylvania as treasurer. A constitution and by-laws were adopted and the members renewed by their loyal oath their obligations "to serve their country and its constituted authorities to the best of their abilities and knowledge on such subjects as were embraced in their charter and upon which they might be consulted."

The first subject upon which the Academy was requested to express an opinion was concerning the "uniformity of weights, measures, and coins, considered in relation to domestic and internal commerce." It was obvious that the only method of considering such topics was by means of committees and twelve members were appointed to report on that subject. They were Joseph Henry, chairman, and John H. Alexander, Fairman Rogers, Wolcott Gibbs, Arnold Guyot, Benjamin Silliman, Jr., William Chauvenet, John Torrey, Alexander D. Bache, John Rodgers, and Lewis M. Rutherford.

For several years this committee continued its investigations, and finally in January, 1866, reported "in favor of adopting, ultimately, a decimal system; and, in their opinion, the metrical system of weights and measures, though not without defects, is, all things considered, the best in use"; also, they recommended "that provision be made by law for the immediate manufacture and distribution to the custom-houses and states of metrical standards and measures; to introduce the system into the post-offices by making a single letter weigh 15 grams instead of 14.17 grams, or half an ounce; and to cause the new cent and two-cent pieces to be so coined that they shall weigh respectively 5 and 10 grams." A great mass of collected material accompanied this report.

From the Navy Department, two practical questions were submitted. The first as to a means for the protection of the bottoms of iron vessels from corrosion by sea-water, and from fouling, and the second was concerning the correction of the compasses of naval vessels, especially of iron vessels and of iron-clads. It is impossible to summarize the reports submitted on these two questions, for in the first instance, the literature of the subject was considered, showing the causes of the trouble, followed by the proposed remedies with comments on their value. The report of the compass committee covered nearly seventy-five octavo pages and detailed experiments conducted on various iron-clads under the direction of the committee.

During the first year the Treasury Department sought the advice of the Academy as to suitable methods of protecting the national currency from being counterfeited. For obvious reasons the report on this subject was submitted confidentially to the Secretary of the Treasury.

Early in 1864 at the request of the acting Surgeon-General a committee to report on tests for the purity of whiskey employed for medicinal purposes was appointed with Benjamin Silliman, Jr., as its chairman. An appropriation of $3,500 was obtained to meet the expenses of the investigation, and a year later the committee was discharged after making its report to the Surgeon-General. The Secretary of the Navy invited the appointment of a committee of three to act jointly with other committees from other scientfic institutions to "conduct, witness, and report upon experiments which may be agreed upon by the Commission on the Expansion of Steam." Later, during 1864, a committee was named at the request of the Secretary of the Treasury to examine and report upon aluminium bronze and other materials for the manufacture of cent coins.

It is entirely beyond the scope of a brief magazine article to consider in detail the many subjects that have been submitted to the Academy during its twenty-seven years of existence. The foregoing are typical illustrations of the work that it has been called upon to do. Still, many of the subjects are of such popular interest that a few of them selected at random are inserted to show what has been done as demonstrating the efficiency and value of the services of the Academy.

Soon after the close of the Civil War, Mr. Stanton, the Secretary of War, sought information as to what action would be caused by the union of zinc and iron in the head blocks of soldiers' graves. In acknowledging the receipt of the information he asked further, "whether there is any thing known to the Academy of a nature which would be more suitable on account of its durability, and at the same time not so expensive as to forbid its use for the purpose." The committee apparently reported directly to the War Department.

The Academy early began to appoint committees to consider important astronomical events, and at the August meeting in 1868 a committee on the eclipse of August, 1869, was duly selected. A year later a committee on measures to secure the successful observation of the next Transit of Venus was named. Like committees still continue and of such a character are those "on questions of meteorological science and its applications," "on reserving public lands on and near Mount Whitney, California, for scientific purposes," "on the astronomical day, eclipse of 1886, and a new observatory," and others which have for their distinct purposes the advancement of scientific work in this country.

During 1870 specimens of proposed Internal Revenue stamps were submitted to the Academy for examination and a report called for with reference to their sensitiveness to chemical agencies applied for the purpose of removing ink, cancellation marks and their durability under usage. At the same time the subject of silk culture in the United States was made the consideration of an exhaustive report. The effect of mineral poisons on food plants was a subject on which experiments were conducted and a report made to the Academy.

A process of water-proofing the fractional currency in order to increase its durability under ordinary wear was the subject of a report submitted to the Secretary of the Treasury in 1876. But perhaps the most interesting of all the reports ever made by the Academy was that on the practicability of restoring the faded writing of the original manuscript of the Declaration of Independence. The committee deemed it not expedient "to attempt to restore the manuscript by chemical means, partly because such methods of restoration are at best imperfect and uncertain in their results, and partly because the committee believes that the injury to the document in question is due, not merely to the fading of the ink employed, but also and in a large measure to the fact that press copies have been taken from the original, so that a part of the ink has been removed from the parchment." They recommended "that it will be best, either to cover the present receptacle of the manuscript with an opaque lid or to remove the manuscript from its frame and place it in a portfolio, where it may be protected from the action of the light."

One of the most important subjects ever considered by the Academy was the consolidation of the National Geological Surveys. In 1878 there were four surveys in existence, under the respective control of Dr. Ferdinand V. Hayden, Clarence King, Lieutenant George M. Wheeler, and Major John W. Powell, each of which reported to a separate bureau; and as their work covered the same territory, results differed and jealousies ensued. Congress had repeatedly tried to settle the matter, but too much influence was brought to bear to prevent the abolition of any single survey. Finally the Congressional Committee on Scientific Surveys of the Territories of the United States called upon the Academy to consider the subject. A report forcing the consolidation of the surveys and the appointment of a director to be responsible to the Secretary of the Interior was made. This was the first instance in which the advice of the Academy was asked by direct act of Congress and it is interesting to add, that the entire plan of the Academy was embodied in a bill which soon became a law. Clarence King was appointed director of the consolidated United States Geological Survey, and under his charge and that of his successor, Major John W. Powell, the present incumbent, the Survey has grown into the greatest geological survey that the world has ever known.

The National Board of Health came into existence in March, 1878, and the Academy was requested and directed to co-operate with that Board and report to Congress. A committee was duly appointed with Dr. S. Weir Mitchell as its chairman, and continued in active service until 1886 when it was discharged.

It was at the session in April, 1879, that a new determination of the velocity of light by the method proposed by Albert A. Michelson was decided upon and an appropriation of $5,000 secured for that purpose.

In recent years the reports have included an investigation of the question whether methyl, or wood spirits, may be entirely or approximately separated from ethyl alcohol, or spirits of wine, concerning which the experiments made, showed the impossibility of purifying a mixture containing wood-naptha sufficiently to make it palatable without distillation. An investigation of the composition, nature, and properties of the article commercially known as glucose, or grape sugar, resulted in a report the es-

sential features of which were that starch sugar as found in commerce "is of exceptional purity and uniformity of composition, and contains no injurious substances," also, that "starch sugar is in no way inferior to cane sugar in healthfulness." For customs purposes it became necessary to ascertain whether a certain sample of wool, imported into this country through New York, had been scoured or simply washed.

A committee reported that the classification of wools for tariff as "washed" or "scoured" was purely arbitrary and unsatisfactory and recommended a classification that admitted of positive demonstration by chemical methods of analysis. Another customs report was one concerning the chemical nature of a sample of prepared opium that had been seized under the supposition that it had been smuggled.

This completes the record down to the year 1887, since when no reports of interest have been submitted to the different departments. With the growth of scientific bureaus connected with the different government departments there has naturally been a diminishing call upon the Academy for special investigations, its services being sought only in cases where the expert of the department had reasonable doubts as to his conclusions.

The Academy does not confine itself entirely to the work of preparing reports. It holds two meetings each year, of which the first beginning on the third Tuesday in April and known as the "stated session" is always called in Washington, while the other known as the "scientific session" is held at such time and place as the council shall direct. In the first years of its existence the Academy frequently called its scientific session during August but in recent years November has been the usual time.

At the meetings papers relating to such investigations or researches on which the members may have been at work during the year, with discussion thereon, form the principal order of business. Not only the results of original work carried on during the year are presented but frequently the papers are reports of scientific progress such as the following: "The Lunar Eclipse, July 22, 1888," and "Some Scientific Results of the Albatross Expedition from Washington to San Francisco," both of which were presented at the Scientific Session in November, 1888. According to the rules of the Academy a notification of a proposed paper must be first sent to the secretary and then the Academy holds itself responsible for the propriety of the paper, but not for the facts or opinions expressed by the author. It is also permitted to members to present communications from scientists who are not connected with the Academy, in which case the member vouches for the paper. In this way the younger men are enabled to present their claims before the Academy and it often happens that an election follows the presentation of an able paper.

At the first regular meeting held in Washington during January, 1864, sixteen papers were read, and in the Annual Report of 1883, a total list of the titles of 777 papers was given, ending with those read at the meeting in November, 1883. Since that time, at least fifty papers have been submitted each year; bringing the grand total to upward of a thousand papers that have been brought before the Academy since its inception in 1863.

The publications of the Academy are annual reports, memoirs, and biographical memoirs. The first of these contains the proceedings of the meetings held during the year, a list of the papers read, and an appendix containing the special reports of the committees appointed to consider the subjects referred to the Academy by the various departments. These are transmitted to the President of the Senate and are published as octavo pamphlets, usually about a year behind time, as that for the year 1888 has but just appeared. The memoirs form a series of quarto volumes and contain such papers read before the Academy as are considered sufficiently valuable to be preserved in printed form. Three complete volumes have been issued and a fourth is now in progress of publication. According to the rules of the Academy, "the death of members shall be announced on the last day of any session, when a member shall be selected by the president to furnish a biographical notice of the deceased at the next stated session." Two volumes of these "Biographical Memoirs" have been issued and parts of a third have been distributed.

From the foregoing some idea of the work of the National Academy of Sciences may be gained. It is proper to add, in concluding, that it ranks with the French Academy and the Royal Society as one of the very foremost bodies of scientific men in the world.

RISE AND FALL OF BOULANGER.

BY T. F. DE GOURNAY.

THE pyrotechnic extravaganza of Boulangism, ending in so complete a fizzle, has left many minds in a state of confusion. When a sky-rocket is fired there is, at first, a hissing sound which startles and attracts the attention; the rocket bursts and we gaze admiringly on the bright display of fancy-colored sparks; these soon go out, leaving the sky darker than before, and we hear the dull thud of the stick as it falls to the ground. We can hardly believe that the brilliant spectacle which dazzled our eyes was due to the erratic ascent of the clumsy object that we see there, all charred and blackened, sticking in the mud.

So with the once famous General Boulanger, the "man of destiny," whose mission was to undo the work of Bismarck and Von Moltke, and restore Alsace-Lorraine to France, the patriot, hero, and statesman whom a grateful people would soon acclaim president of the French republic. Was he all this? or was he the crafty politician who aimed at the dicatorship,—the second General Monck who would restore the monarchy on the ruins of that republic to which he owed every thing?

These questions hardly will admit of a plain yes or no for answer. The *brav' général*, it seems, was and was not all these—according to circumstances. The chameleon, it is said, changes its color according to its short-lived emotions—anger, fear, love, or hunger. It assumes also the hue of the bark on which it lies in wait, or of the rock on which it basks in the sunshine. Withal, the chameleon is a pretty, harmless lizard. That a man be endowed with some of the gifts of the chameleon is no reason why we should admire him; but the naturalist may be permitted to study him as a curious object—not with preconceived opinions, but to satisfy himself of the reality of these changeful moods and of their cause. To do this conscientiously we must begin *ab ovo*.

Brittany, that land of loyalty and poverty, which has given so many great and good sailors and soldiers to France, gave birth to George Ernest Boulanger. Adhering faithfully to the old Breton type, nature endowed him with a sturdy frame, a hard head, and a stout heart. From all we can learn, he was a pious boy and a model young man. His parents were not blessed with the goods of this world; so poverty and religion combined to protect his virtue. But some malevolent fairy must have played a trick on Dame Nature, the mischievous consequences of which should not be discovered until the child had grown to full manhood. She wished that George should have an extraordinary weakness for the fair sex, an inordinate ambition, and sufficient craftiness to use all means to gratify that ambition. Whether the boy had as scrupulous a regard for truth as that more illustrious George of the "little hatchet" legend, his biographers do not say. At all events he appears to have saved quite a large amount of falsehoods for use when he would have attained his majority.

The amiable young man entered the service of his country. The French army is not exactly the field for dissipation of any kind, above all when a young officer's purse is as light as was our hero's. Sub-Lieutenant Boulanger, therefore, lived like the average of his companions, a quiet, studious life. But fortune favored him. He saw active service and came out wounded from every fight or battle in which he participated, thus gaining new titles for promotion. To his undisputed bravery, which amounted almost to rashness, he added a suave manner and a talent for gaining the good will of his superiors, which helped him not a little.

The protection of his general, the Duke d'Aumale, did much toward securing his rapid advancement. He acknowledged this debt of gratitude in a letter of thanks, the fervid style of which implied personal devotion to the prince. When, as minister of war, he urged the expulsion of the Duke, he was significantly reminded of this letter. He denied most emphatically having written it. But, *scripta manent!* the next day a Paris journal published the text of the letter "from the original on file." Well, the greatest men may have bad memories, and General Boulanger's memory served him many a trick in his subsequent career. But

we must not anticipate; chronology, above all things, should be respected in the study of history, and what is this we write but a chapter of history—the most modern?

We find our hero a colonel at forty, married to an amiable lady and the father of lovely children. It was about that time that his name became known on this side of the Atlantic, owing to his having come to the United States as a delegate of the French government to the Yorktown centennial celebration. Even during that short visit he gave evidence of his weakness where the fair sex is concerned. At the ball given in Baltimore in honor of the distinguished foreigners, our susceptible colonel was so fascinated by the bright eyes of one of the loveliest daughters of that city of lovely women, that he sat by her side the whole evening, ignoring the most elementary rules of ball-room etiquette and inviting the comments of the lookers-on. So absorbed was he that when the French Minister retired—whose presence he seems to have forgotten—a member of the committee of reception made bold to interrupt the *tête-à-tête* and tell the gallant soldier his carriage was at the door. The belle was more annoyed than flattered by the monopolizing attentions of her admirer.

Colonel Boulanger returned to France. Then began that rapid rise which has puzzled so many heads. He was made a general, and one fine morning, he, the youngest general in the army, he who had never commanded a brigade in action, awoke minister of war, and gave orders to grizzled veterans who were generals when he was a poor lieutenant. People believed in him, and he believed in himself—as, naturally, he should. His name was on every one's lips. Paulus, the song-maker of the music-halls, had dubbed him *notre brav' général*, as though he were the only brave among the generals, and the "Boulanger March" became the popular tune. It created almost as great an enthusiasm as the *Marseillaise*. Its popularity was not confined to Paris or to France, it crossed the ocean, and many an American miss thumped the lively tune on her piano, thereby evoking any thing but blessings from her distracted neighbors. By the way, the contrast between the jingling notes of the "Boulanger March" and the inspiring strains of the *Marseillaise* portrays the difference between the two epochs; the one raised patriotism to the pitch of frenzy and taught men how to die at a time when love of country and freedom was supreme; the other seems to invite us to live and be merry; its most war-like notes seem an echo of the license of the camps, they teach no stern lesson.

The chromo-lithographs multiplied *ad infinitum* the counterfeit semblance of the young (prospective) hero, with his beaming blue eyes, his golden beard, his plumed hat, and his many decorations. Pictures, songs, biographical sketches, were scattered broadcast with the studied recklessness of a Barnum advertising his "moral show." Such things have their effect on public opinion. Puffing has made many a worthless drug popular; it will lift up an ordinary individual from obscurity to fame. General Boulanger became suddenly famous, not for what he had done but for what he was expected to do. Certain advanced republicans who thought the government of the French republic too tame and slow, had taken up this active, daring soldier with political aspirations, and brought him to the front. Their journals sang his praise and their exaggerated zeal compromised him, as his own vanity and indiscretion were compromising the safety of the republic and the peace of Europe. Governments were alarmed: had France taken up the firebrand that was to start the general conflagration? Could it be otherwise when a French journal spoke of this unknown soldier as "the most wonderful personification of our national character," and another, a military journal, went so far as to proclaim that "the social question has but one possible, desirable solution—war!" adding, "here and not elsewhere will be found the secret of the people's infatuation for the young and brilliant general"!

No wonder that the Boulanger-mania spread to other countries. Here, in the "sister republic," influential journals caught the infection. Deceived by the sensational reports of their correspondents, who re-edited for their benefit the boastful and abusive articles of the Boulangist papers, they foretold the destruction of the government and the elevation of Boulanger, the reformer of abuses, the future ruler and dictator of France. For it was taken for granted that after seventeen years of freedom, peace, and prosperity, the French needed a change.

It was a trying time for the *brav' général*, this stay of his in the cabinet. The post of minister of war in a country which had

barely recovered from a crushing defeat and was looked upon with jealous eyes by its neighbors, required judgment, prudence, discretion, and activity in the man who filled it. Of these various requirements the new minister possessed only the last, and his activity was restless and noisy. The sweet incense of flattery tickled his nostrils and acted upon his brain like the fumes of champagne; it made him loquacious and confidential; he loved to tell his friends what a great man he was and what great things he intended to do. More than once in those days the chief of the cabinet had to invite the minister of war to be more cautious, more guarded in his language, or France would be embroiled in new foreign complications.

For the new minister of war did not emulate the patriotic prudence of Gambetta when, in 1871, speaking of the reorganization of the army, that great patriot and true republican said, "But, on this subject, let us maintain the greatest reserve; let us not utter a rash word; it would be unbecoming to the dignity of a vanquished people—for there is also a dignity which belongs to the vanquished when they are the victims of fate, not of their own faults"; or when he told his countrymen on another occasion, "Speak not of revenge, but let us work day and night to acquire the qualities we lack—patience which nothing can discourage; perseverance which will wear out even time itself." Such wise counsel was not to the taste of General Boulanger. To think and wait, to keep silence and not let the world know what you are waiting for? Absurd! How much better to harp constantly upon that idea of revenge, to rouse the spirit of the army, to raise the popular pulse to fever heat, and then ——?

Beyond question, General Boulanger saw himself leading the victorious French hosts to Berlin. As to having any particular plan by which to attain this end, it is doubtful whether he had any beyond the system of agitation already alluded to. The reorganization of the national defense had been, for the last seventeen years, the engrossing thought of the government. Silently and devotedly the work had been carried on by the War Department amid numberless difficulties. Every year had seen some amendment, some improvement—the fruit of experience—added to the work of preceding years, and the system was fast approaching that perfection to which it has since been brought. Soon France would be able to say to the world, "We are ready—not for attack, we seek not to disturb the peace of Europe—ready for defense. Our strength is a guarantee of peace; it is the necessary bulwark of the material prosperity of our people, so manifestly increasing under republican institutions. We threaten no one; we fear no one. The rest we leave to the future." So France would speak by the voice of her government, for her people were a unit on this question of national defense, however great the sacrifices it might require of them.

The work of reorganization, therefore, was always in progress; at all times there was some measure, studied and adopted after mature consideration and ready to be carried out. General Boulanger did but execute what his predecessors had planned, but as they had observed the rule of modest silence and he had not, he, not they, got the credit.

We should do him justice, however; he did introduce some measures of his own. Proud of his own magnificent beard—he has, perhaps, some superstitious notion that to it success is attached as was strength to Samson's locks—he authorized every French soldier to grow a full beard. The young conscripts who strove hard to raise a semblance of mustache, received the news with jealous dismay, while the veterans were loath to renounce the martial type immortalized by Charlet's pencil. Then, in his solicitude for the soldier's well-being, the minister extended to midnight the legendary *permission de dix heures*. What benefit discipline derived from these two additional hours of freedom is not apparent.

In the meantime, how did his elevation otherwise affect the General? Alas! better men than he have had their heads turned by too sudden prosperity. To be famous, to have admirers and flatterers (of both sexes), power and money; to exchange the dull life of the garrison for the life of Paris! After years of abstinence—hum-drum years seasoned only by the prosaic joys of married life—to have at one's command all the pleasures of that gayest of gay cities! It was too much for this poor Breton head. Whether the story of the fairy's gift proved true, or, to use a worldly saying condemned by rigid moralists, the wild oats he should have sown in his youth sprouted the more vigorously for the tardy sowing, the sensuous appetites

so long dormant in Boulanger got full control of him. He forgot that he had a wife, the virtuous mother of his children, the faithful sharer of the humble joys and hard privations of by-gone days; or, if he remembered her existence, it was to think that she stood in his light, that but for her he might marry beauty, wealth, and youth. Rumor said that a beautiful American heiress was ready to marry him as soon as he could put away his wife. Dame Rumor had probably mistaken the identity of the fair inamorata; Madame de B., the present companion of the ex-General in his exile, seems to have had prior claims even in those days. Be it as it may, the General wished his wife to ask for a divorce, he having no grounds for such a petition; but that respected lady refused. Her husband was lost to her, but as a Catholic she could not consent to a legal dissolution of ties consecrated by the church.

Love and ambition do not always pull well together. While a woman's influence has often made a man great, many a great man's love of women has been the rock on which his fortunes were wrecked. The too susceptible heart of our young statesman served him some ugly tricks, such for instance as enabling a female spy to purloin from his desk a plan for the mobilization of the French army, thereby compelling the department to make a complete change of its carefully prepared program. His obliging disposition also led him to commit many irregularities. Anxious to please, he never learned to say no, but was ever ready to promise or to give—what cost him nothing.

A Parisian journalist told, recently, a little incident illustrative of this. A fête for some charitable object was gotten up under the auspices of the press. At the last moment the committee discovered that it wanted one hundred muskets for a brilliant fantasia inscribed on the program. From whom could it procure them? Some one suggested the Minister of War. "The very man!" and our journalist, who had never met General Boulanger, was dispatched to present the committee's request. Having sent up the name of his journal, he was graciously received. "What can I do for you?" asked the Minister, greeting him with outstretched hands and a pleasant smile. The journalist explained his errand. "Muskets! Why, I have no muskets here. . . . Let us see, I might send one hundred soldiers. No, it won't do, we might get caught. Ah! I have it. I'll give you a note for General X., he will manage it for us." And the Minister scribbled a few words on one of his visiting cards, adding, as he handed it to his visitor, "There; I hope next time you will ask me for something more difficult." The grateful journalist expressed his thanks and left—a confirmed Boulangist. General X. on reading the Minister's request, threw up his hands. "Send you one hundred muskets! It can't be done—unless—yes, we have just sent a lot of guns to Vincennes for repair. . . . I'll add a line for the director of the artillery works. I don't know that he will let you have them. You can but try." Off to Vincennes drove the journalist. The old colonel in charge refused point-blank. What did General X. mean by asking him to do such a thing? He had no right. This was irregular! On being shown the Minister of War's card, however, the veteran had to obey. He gave the guns, grumbling as he turned on his heels, "The government's property! who ever heard of such a thing! Well, I wash my hands of it."

The fantasia was a brilliant success. When the show was over, the muskets were stored under a shed on the journalist's premises and forgotten. Some months after this he casually discovered their presence there. Rust had played havoc with them and he did not care to assume the responsibility; he hired two fiacres, piled the muskets in them and told the coachmen to drive them to Vincennes. This was the last he heard of them.

Still, General Boulanger's popularity grew apace. True, his colleagues were alarmed, his early protectors disappointed, and the Republicans who had believed in him discontented; but certain journals, whose sole aim is to put spokes in the government's wheels, continued to sing his praise, and his very blunders were turned into the master strokes of genius. At this juncture the parliamentary crisis occurred which led to the election of Mr. Carnot to the presidency of the republic. A new cabinet was formed. There was no place in it for General Boulanger. He was not wanted there. Nor was he wanted in Paris. French generals in active service have nothing to do with politics, and this one was setting a dangerous precedent. Besides, his most intimate friends, if not opposed to republican institutions *per se*, were

openly hostile to the republic as it is. His mysterious relations with the leaders of the various parties looked more than suspicious. Yet he should be given a post worthy of his former exalted position. He was appointed commander of the Thirteenth Corps at Clermont-Ferrand.

To be placed in command of an army corps would have satisfied the most sanguine expectations of many a war-worn general. But Mr. Boulanger, whom the republic had made a general of division, minister of war, and grand-officer of the Legion of Honor at forty-eight years of age, was not satisfied. His political aspirations, or his love of pleasure, or both, made him loath to leave Paris. His dream of power—long cherished, for when only a colonel he visited the United States, he had promised favors to some of his new American friends, *when he should be in power*—should not be so ruthlessly dispelled. He lingered, puffed and lauded by the "Boulangist press"—for such a thing already existed. The Orleanists and Bonapartists each saw their chance, if this discontented, popular, ambitious soldier could be won or bought. What a great card! It might win the game. The Orleanists hoped that Boulanger, under the pressure of the popular demand, would be restored to his office of minister of war and, supported by a majority of deputies elected in the interest of the party, would overthrow the government and seat the Comte de Paris on the throne, receiving as a reward a title, a fortune, and the rank of marshal of France. The Bonapartists, less sanguine of parliamentary success, placed more reliance on a plebiscitum through which, if the empire was not immediately restored, a Bonaparte might be made president of the republic—then the course would be clear, Napoleon the Third had marked it out, history repeats itself. True, before this end could be consummated, there must be the clash of interests so different, riots and civil war, but what matters it? To destroy the hated republic was the important question; it must be done by means foul or fair. The Anarchists, who had at first denounced Boulanger, now favored him; like the Bonapartists they placed their hopes in the confusion which would follow his success. Civil war would be the opportunity of the commune.

Though the hopes of these various parties conflicted so clearly, they were doubtless encouraged by the General. Misconstruing the words of St. Paul, he was "all things to all men"; lavish of promises, he satisfied everybody and each party saw in him its man—a dangerous game, for the day of reckoning must come. Peremptorily ordered to join his corps, the General had to go, but he visited Paris in disguise and had conferences with the leaders or agents of the various parties. It was afterward claimed that he had come only to see his lady love, but the political object of these unauthorized visits was proved. He, a general with an important command, even had the rashness to cross the frontier to have an interview with Prince Napoleon at Prangius. There he had occasion to admire some relics of the First Napoleon, among others the sword which the First Consul wore at Marengo. "It shall be yours when you restore Alsace-Lorraine," said the prince; "and the empire" was understood, if not spoken.

Things were going too far. The government deprived Boulanger of his command and placed him *en disponibilité*, i. e. shelved him. Free to throw off the mask, he returned to Paris, where he began a political campaign without precedent in history. Never were such incongruous elements brought to work together! One saw with amazement the quondam foes Rochefort and Cassagnac openly supporting the same candidates; Republicans like Laguerre, Naquet, Déroulede, working in accord with the Monarchists; men bearing the oldest names in France, tried and faithful defenders of "the altar and the throne" hobnobbing with anarchists; "clericals," the upholders of virtue and morality, canvassing for a man who lived in flagrant adultery! One might well exclaim with the witty barber in Beaumarchais' *Mariage de Figaro*, "Who the deuce is being deceived here?" For while every party, save perhaps the misguided Republicans, hoped to use Boulanger as a tool, that honest warrior ingenuously confided to an accomplice his intention "to fool them all." And, to these agitators and conspirators who sought only the triumph of their party by all and any means, one might have asked Duke d'Aumale's stinging question to Bazaine, who sought an excuse in the fact that there was no regular government after Sedan; "There was France, sir. Had you forgotten her existence?" Yes, they had forgotten France, for they could not but know that the mon-

archy, legitimate or constitutional, and the empire are things of the past, that the triumph of their coalition could bring neither back, but meant disorder and bloodshed, and would endanger less the existence of the republic than the general prosperity of the country.

Albeit, there was a Boulangist committee, and a Boulangist fund, of which Mr. Dillon was the cashier and disbursing agent. Money became plentiful and was spent with a lavishness which invited inquiry. People began to ask whence came all this money, and sincere Republicans who had inclined to Boulangism became suspicious. They had given but little to the campaign fund and they well knew that the General had nothing but his pay. True, it had been said that Count Dillon had staked his whole fortune on the Boulanger card; but Dillon was by no means a millionaire. Moreover, the General's personal expenses were extravagant; did he live on his friend? Some people are very touchy regarding money transactions, and this question was the weak point in the Boulanger armor. It was not known at that time, though suspected by many, that the Monarchists supplied the great bulk of the funds thus squandered. The Duchess d'Uzes, an estimable lady whose liberality and charity are worthy of her large fortune, thought no sacrifice too great that would secure the return of her kings. She gave three million francs, trusting implicitly the General's promise to accomplish this desired end. That she believed in royalty's gratitude and expected new honors and credit at court as well as the return of her money, matters little. It was a spontaneous act of generosity, of which only a woman was capable. Mr. Boulanger has since rewarded her great trust by making it understood that she had given this money through love for him, not through any excessive devotion to the Orleans dynasty. This is certainly putting a very high value on his own fascinating self, but modesty has never been his forte. None of the many strange revelations that have come to light have caused so much indignation in France as this vile insinuation. The man who smirches a woman's fair name to shield his own is, in the eyes of all honorable men, capable of any other baseness.

Meantime the general elections were held, and Paris—that city of surprises—returned Boulanger. He was then in open rebellion, denouncing the government of which but a short time previous he had been a member. Charges were brought against him. Parliament decided that he should be tried for plotting the overthrow of the republic. He fled. In vain had some of his most trusted friends advised him to stay and stand his trial. The General thought discretion the best part of valor and he crossed the frontier in disguise. It is said that his departure was hastened by a pretty trick. An employee of the government, who was in the General's confidence, warned him mysteriously that Mr. Constans had given orders for his arrest. He had purloined the document from the Minister's office, and showed it to the General; hence the hasty departure of the hero, who firmly believed, or claimed to believe, that if Mr. Constans once had him under lock and key he would have him poisoned! A ridiculous idea, no doubt, but since Mr. Boulanger has resisted the instances of his friends to return, we must believe that he feared some great danger, the more terrible for being unknown; unless, as some allege, he is so fond of a life of ease and pleasure that he would rather lose his honor than suffer, even for a few months, the privations of prison life.

The flight of the chief of the Boulangist conspiracy was the best thing that could have happened to the government and the country at large. However inexplainable the infatuation which had transformed a comparatively unknown soldier into the hero in whom were centered the hopes of the people, it was real and widespread. How to open the eyes of the people and show them the man in his true light, an ambitious, disappointed soldier, plotting with the enemies of the republic, was a difficult task. Until the facts were proven, the cry of "persecution!" would be raised and trouble might ensue; and the proud boast of the republic is that since its establishment there has been no riot, no uprising against the government. Not for a moment was the fear entertained that either the monarchy or the empire could be restored, or that a dictator could be acclaimed; but the peace of the country would be disturbed, the work of years destroyed. This flight of the hero defeated all projects of a riot in the streets of Paris. It was a tacit admission of the truth of the charges brought against Boulanger. It was a terrible blow to the prestige of the

popular idol, for the people—the sincere and credulous people who go to form the mass of supporters of any puppet put up by a few cunning heads—no longer recognized their "*brav' général.*" They had never seen him or thought of him but as the dashing soldier, mounted on his fiery black charger, pointing with his drawn sword to Alsace-Lorraine and crying, *en avant!* And now, this glorious hero had donned citizen's clothes—some said green spectacles and a false nose—and had run away! In France cowardice kills even more surely than ridicule, and though the General possessed physical courage, he, like his friend and co-exile Rochefort, was a moral coward. Marquis de Beauvoir was right when he said in the committee where the advisability of this flight was being debated, "If Boulanger flees, he is dishonored, he is lost!"

The peacock's feathers had dropped, the jay stood revealed, and all the birds began to peck at him. Men hate to be deceived, even when they are trying to deceive others. Revelations commenced which were denied by the General's friends. Then, one of his former followers, starting to collect material for his defense, discovered so many startling facts that he changed his base and made a merciless onslaught on his former patron. None of the charges alleged by Mr. Mermeix in his *Coulisses du Boulangisme* have been disproved, not even that General Boulanger had an interview with the Comte de Paris, in London, and pledged himself to seat the Count on the throne of his grandfather, with the same sincerity he had shown Prince Napoleon at Prangius.

The immediate result of these revelations has been numerous quarrels and some duels, Mr. Mermeix nearly losing his life in one of the last. One after another, as it was made patent to them that they had been his dupes, Mr. Boulanger's friends have forsaken him. One of the stanchest, Mr. Naquet, who had stuck to him to the last, was compelled to renounce him, recently, the exile of Jersey having insinuated that he, Naquet, like others, had been fed out of the Boulangist fund.

As we ponder over the extraordinary folly and unscrupulous course of the man, the question arises: Is General Boulanger knave or fool —— or both? Whatever be the answer, we should forgive much to the ex-hero. He has rendered a signal service to the republic. Through his alliance with this adventurer, the Comte de Paris—the heir of both the Bourbon and Orleans dynasties—has lost all claim to the respect of the French and destroyed the last illusion of the Monarchists. The Bonapartists, also, have seen the inanity of their pretensions. This strange conspiracy was the last effort of the old parties. Boulangism was their forlorn hope, the storming party made up of all their valid soldiers, and from its attack the republic has come out not only safe, but stronger, grander, commanding confidence at home and respect abroad. For the French people it was a salutary lesson; it has taught the danger of idol-worship, of belief in the would-be savers of the country. This party without principles has taught the value of principle, the freeman's safeguard which he should never lose sight of when claims are made upon his allegiance. Boulangism is dead and, with it, dead are the parties that divided the nation. A few extremists live who, like the tailor's scolding wife, would motion "snip" with their fingers, were their heads held under water, but already the most honorable adversaries of the republic have had the manliness to confess that further opposition were a crime against France, since the great majority of her people have repeatedly consecrated by their votes the free institutions under which they live.

This tragi-comedy is then over, of which one cannot see only the absurd side, but must be shocked and amused by turns, as he follows its changeful scenes. It has an epilogue which brings up a queer contrast. Victor Hugo spent eighteen years in voluntary exile in the Island of Jersey. His great mind revolted at the thought of tacitly acquiescing in a foul wrong by remaining under the rule of Napoleon III., the strangler of liberty. During eighteen years he was a living protest against the iniquitous *Coup d'Etat.* Some blamed him; was it not vanity, self-glorification, that kept him away from his beloved France when her best patriots submitted to the empire as to a *fait accompli?* But he had said:

If there be but one, I will be that one!

And he kept his word. From his ocean-bound isle he hurled anathemas upon the crowned traitor. When the Tuileries and Compiegne opened their doors and revealed their splendors to courtiers from every

clime, when the incense of fulsome flattery and base adulation rose to the nostrils of the emperor, from over the waves came a voice, loud as a trumpet blast, yet penetrating like the "still, small voice" of conscience, which told the world that all this greatness was false, all this homage obtained under false pretenses, that under the mask of Napoleon the Great, Napoleon *le petit*, adventurer, trickster, perjurer, concealed his identity. Many were the friends who crossed the sea to pay respect to the stern republican and the greatest of modern French poets. They found him living simply and unostentatiously with the beloved companion of his youth, her whom the sale of his first volume of poems had enabled him to marry at eighteen, loved, respected by all. Napoleon fell, and Victor Hugo returned at last to his beloved Paris in time to bear a musket in her defense. There, after the war, he received the greatest ovation ever given to living man. Five hundred thousand people turned out in honor of his eightieth birthday. He had had his reward living. Dead, he rests in the Pantheon.

Mr. Boulanger, also, has chosen Jersey for his residence while in voluntary exile. There he lives with, and, it is said, at the expense of, his mistress. He has a sumptuous table, a fine stable, and numerous servants. He has grown fat and is not bowed by care. His visitors have become rare and they bring him no comfort. His choice of a residence is one of his unlucky blunders; it invites a parallel with the other exile, his predecessor, which is not to his advantage, and it is unlikely that, even eighteen years hence, he will receive an ovation.

PLYMOUTH CHURCH, BROOKLYN.

BY MRS. MARY STORRS HAYNES.

THE new Congregational Church in Cranberry Street (late Dr. Cox's) will be opened for religious worship to-morrow afternoon and evening. The Rev. Henry Ward Beecher from Indianapolis, Indiana, will preach morning and evening, and the Rev. N. H. Eggleston from Ellington, Connecticut, in the afternoon. The friends of this new enterprise, also all who are willing to aid in the establishment of a new church in that section of the city, are respectfully invited to attend.

This notice inserted in the columns of the *Brooklyn Daily Eagle*, issued on May 5, 1847, was destined to have more than a local interest; the projected enterprise viewed in the light of its subsequent history, to become inwrought into the moral, political, and religious life of the nation; in its influence and sympathy as wide and far-reaching as the whole civilized world.

The organization of Plymouth Church was an energizing, enkindling power in the development of the growing, independent thought of the age. Although the city of Brooklyn had in 1846 a population of more than sixty thousand, among its thirty-nine churches of different denominations, and eight in the process of erection, only one, the Church of the Pilgrims, founded in 1844, was Congregational.

Transplanted from its native soil of New England, Congregationalism had made little progress. There were a few, however, who felt the stirring power of this movement in the direction of larger Christian liberty, and while some doubted the success of the undertaking, they, more plentifully endowed with courage and hopefulness and with a broader view and truer perspective of what the future growth of Brooklyn demanded, determined to start another church, on the Congregational plan.

Henry Ward Beecher settled at Indianapolis, by the eloquence of his preaching, and intrepid, independent thought, although a young man of only thirty-four years made a marked impression upon the religious life of the West; while his vigorous and aggressive work in the cause of temperance and the abolition of slavery had given signal proof of his vital sympathy with all reforms and with the wrongs of humanity. Mr. Beecher's popularity and fame had spread beyond the limits of the immediate sphere in which he labored. Some of those who were associated in the work of forming the new church, had watched with confidence the growing influence and usefulness of this young minister of the Gospel, and Mr. Beecher was invited to preach at the opening of the church.

A large congregation listened to him morn-

ing and evening. To quote from a report of the sermon, published in the *New York Tribune*, "The speaker's manner was forcible and impressive, and the discourse delivered in such a style could not fail of producing a profound effect, as was visible at its close." The first Plymouth Church prayer-meeting was held on the next Friday evening.

Arrangements for the formation of a church soon followed; its rules, articles of faith, and covenant were drawn up, a council of the neighboring churches called, and the public services of organization took place Sunday, June 13, 1847.

By a unanimous vote of the church and society, Henry Ward Beecher was called to become its pastor. After a delay of some months the call was accepted.

On Sunday, October 10, Henry Ward Beecher commenced his labors, which were to end only when his "life went forth immortal joy to meet," and his work on earth was done. The history of Plymouth Church for forty years and the life of Henry Ward Beecher are identical. Through all these years the spirit of unity, co-operation, and harmony, and the unswerving loyalty and devotion of its members to its pastor through all the varied experiences of his career, were almost without parallel.

The church, "begun in the spirit of revivals," increased in numbers. The scope of its influence and Christian work was widened through the earnestness and spiritual breadth of the truth spoken by the voice which still echoes in the hearts of his people. He had a message to deliver, and he uttered it with "no uncertain sound."

In his first evening sermon he laid aside "doctrinal theologies" to speak on the vital questions of the hour. Of this he himself says, "I lifted up the banner and blew the trumpet in the application of Christianity to intemperance, to slavery, and to all other great national sins; I said to those present, if you come into this church and congregation I want you to understand distinctly I will wear no fetters; that I will be bound by no precedent; that I will preach the Gospel as I apprehend it, whether men will hear or forbear; and I will apply it without stint, and sharply and strongly, to the overthrow of every evil, and to the upbuilding of all that is good."

Dr. Lyman Abbott writes, Mr. Beecher has rendered his generation many and great services, moral, political, social, and theological, but his greatest service is in this, that he taught the Puritan Church that "God is Love."

Plymouth Church in 1849 had become inadequate to accommodate the needs of the rapidly increasing congregation, and while the subject of rebuilding was under consideration it was destroyed by fire, and too badly damaged for repair; this proved the solution of the question. A temporary place of worship named the Tabernacle was erected on Pierrepont Street, and here the congregation found a home until the completion of the present building on Orange Street.

Plymouth Church as it stands to-day, with no changes in its exterior, and but few additions, either in rooms or ornamentation, was occupied the first Sunday in January, 1850.

The building is of brick, without architectural adornment. The audience room is one hundred and five feet long by eighty wide, with broad galleries on three sides, and above these, over the entrance, a smaller gallery, or loft. For many years the walls and ceilings were without color or frescoes, but in the summer of 1889 some simple decoration and harmony of color were added, although it remains unchanged in its general features. There are no columns to obstruct the full view of the speaker; "it was arranged for hearers, not gazers." The pews and aisle-chairs afford a seating capacity of twenty-eight hundred. The pulpit was never the high, box-like pulpit of the fashion of the old time, but a plain platform; and Mr. Beecher's desk for many years was the simple olive-wood stand brought from Jerusalem, now in use.

It was not the church but the preacher that drew to this "homely, commodious barn," as it has been called, the eager, attentive throngs, which for more than a quarter of a century crowded to its doors. Behind the pulpit is the choir and organ gallery. The organ built in 1866 at a cost of $22,000, was then the largest in the United States.

Adjoining the church, and leading out of it, is the Lecture room, and above it the Sunday-school room. In 1862 an entirely new lecture room was erected, social parlors and kitchen added, and in 1866 still further changes and additions were made. A full length portrait of Mr. Beecher, painted by the artist Conant, was purchased by subscription and placed in the parlors.

The first Sunday in May has always been a sacred day in the heart-life of Plymouth Church. In 1858 as the result of a powerful and interesting revival three hundred and thirty-five united with the church on "profession of their faith," and this May communion became to many a joyous anniversary, and because of its association, a time when the largest accessions are made to the church.

Plymouth Church was the pioneer in congregational singing. During the first years of his ministry, Mr. Beecher, with the assistance of John Zundel, for more than twenty-five years the organist of Plymouth Church, and the Rev. Charles Beecher, compiled the "Plymouth Collection." The hymns were gathered from every denomination of Christiana. It was "designed for families, for social meetings, and for the lecture room, as well as for the great congregation," and the music was selected to meet these wants. Congregational singing was heard in its truest spirit in Plymouth Church. An English lady once said, "It is worth breasting three thousand miles of tempestuous ocean to hear it." It was inspiring and spontaneous. "Shining shore," "I'm a pilgrim, I'm a stranger," "Nearer my God to Thee," rising on the wave of sound, swept the emotions and aspirations of the congregation to the very gate of heaven.

"Plymouth Collection" is still used, a few new selections have been added; and "Love divine all love excelling," "Who are these in bright array," "Jesus lover of my soul," still sway the hearts of the people.

The years which followed the building of Plymouth Church, were the most trying period of American history. They were the day of the anti-slavery contest, the fugitive slave law, the Kansas struggle, the breaking out of the Civil War, and the Emancipation Proclamation. In these different events of the national life, Plymouth pulpit was not dumb, nor were the churchmen lookers-on while the principles of freedom and union were at stake. Henry Ward Beecher preached to Plymouth Church, he preached also to the world. His sermons and "Lecture Room Talks," by the "silent pencils of the reporters," were known in the remotest parts of the country and of the globe.

Plymouth Church became the temple of free thought, free opinion, free speech. It educated and elevated public sentiment. The fugitive from bondage found freedom, rest, and protection within its walls, and the clang of arms was heard as men hastening to the defense of their country, gathered to listen to the parting words of courage and patriotism that burned upon the lips of the inspired ambassador of Christ and human liberty.

The church became a barrack, and a sanitary commission.

To write a historical sketch of Plymouth Church and to omit the part it bore and the service rendered to the nation through the marvelous eloquence of Henry Ward Beecher in changing the current of English thought and opinion in favor of the United States, during the Civil War, would be to leave out what the verdict of history has accorded to her annals. Oliver Wendell Holmes says of this, "He kissed no royal hand, he talked with no courtly diplomatists, he was the guest of no titled legislator, he had no official existence. But through the heart of the people he reached nobles, ministers, courtiers, and the throne itself."

It has been said of Wendell Phillips that he was the "destroyer of evil rather than the reconstructor of good." Henry Ward Beecher hurled the wonderful power of his eloquence against the wrong, the oppression, the evil, that existed, but cherished no vindictive bitterness toward the wrong-doer; and after oppression and war had ceased, labored as zealously to build up the "waste places" and reconstruct where he had wrought with his strength to pull down and destroy.

> The very gentlest of all human natures,
> He joined to courage strong,
> And love out-reaching unto all God's creatures,
> A sturdy hate of wrong.

In 1868 Mr. Beecher, believing that the women should no longer "keep silence in the churches," a Board of Deaconesses was appointed; and in 1869 finding himself unable from the great diversity of his labors, as preacher, lecturer, and editor, to perform pastoral duties, a pastoral helper, the Rev. S. B. Haliday, was engaged to attend to the details of parish work, an office which he continued to fill for more than twenty years.

Mr. Beecher died on the 8th of March, 1888, and Plymouth Church was bowed beneath the burden of a crushing sorrow. Its leader had fallen, that master spirit which

had stimulated all to noble effort in the past had passed from their presence to awake in the glorious sunrise of the better life. Many prophesied that with the death of Mr. Beecher would follow the disintegration and death of Plymouth Church. The church was not "unfaithful to the heavenly vision," but rejoicing and blessing God in the midst of its grief, for the rich inheritance of past years, girded itself to go forward!

Immediate action was taken to form plans for uniting the people in a common effort to sustain the church. An advisory committee was appointed to provide for the temporary supply of the pulpit.

Dr. Lyman Abbott, editor of *The Christian Union*, was called to the temporary pastorate.

In order to foster harmonious co-operation in the different lines of church work, the Plymouth League was formed. This is divided into five departments, under five sub-committees. A Devotional Committee, Committee of Visitation and Strangers, Committee on Literary and Social Entertainments, Floral Committee, and Finance Committee.

In the autumn of the year following Mr. Beecher's death, the Rev. Charles A. Berry, of Wolverhampton, England, occupied Plymouth pulpit, and produced so favorable an impression that he was called to become its pastor. The call was declined, his sphere of usefulness seeming to lie in his own country. Dr. Abbott in the position of temporary pastor, by his rare intellectual gifts, liberal thought and clear forceful preaching, capacity for organization, combined with remarkable tact and judgment, had gained the confidence and affection of the people.

To be the successor of Henry Ward Beecher required a man who should keep abreast with the current of progressive religious thought, of dauntless courage, imbued with the spirit of his teaching and loyal to the traditions of Plymouth Church.

In Dr. Abbott was found a leader, and he was chosen, in 1888, the successor of Mr. Beecher. Plymouth Church is advancing steadily in the direction of greater power and usefulness in the different spheres of its activity. The Ladies' Sewing Society, the Plymouth Missionary Society—the first organization of women for missionary work in the country—Henry Ward Beecher Mission Band, Young Woman's Guild, Young Men's Union, Henry Ward Beecher Debating Society, the Friday evening prayer-meeting, and Young People's prayer-meeting, are all important factors in the social, religious, and philanthropic work of the church. Plymouth Sunday-school was formed in 1847 with ten teachers and twenty-eight pupils. It numbers now eighty-one teachers and has an average attendance of six hundred. The Bethel Mission was adopted by Plymouth Church in 1866. A building was erected at the cost of $52,000 and was at that time considered the "first model Sunday-school and mission building." The Sunday-school has an attendance of more than five hundred. It has its regular prayer-meeting and Sunday evening preaching service. A sewing school attracts a large number of children and the reading room is well patronized; there are also various social features connected with the work, which tend to stimulate interest and increase its drawing power in that section of the city. The Mayflower is also another child by adoption of Plymouth Church, and is a vigorous and growing member of its family. Its large Sunday-school of about six hundred scholars, Christian Endeavor Society, Band of Hope, and Chautauqua Circle, its religious services and social gatherings, are doing good work in elevating and purifying the life of the community within the circle of its influence. Two Working Girls' Clubs, The Young Men's Gymnasium and Boys' Club, although to an extent self-supporting, draw from Plymouth Church such subsidiary aid as is necessary for the furtherance of their aims.

Plymouth Church has two assistant pastors. The Rev. Howard S. Bliss presides over the Bethel Mission and attends to the pastoral duties pertaining to the church, fills the place of Dr. Abbott when absent, and assists in the church service. The Rev. R. H. Bosworth is pastor of the Mayflower Mission, which is in itself a parish of no small extent. Thus the home church watches over and provides not for one but for three churches, the entire enrollment of the Sunday-schools numbering 2,305.

A Church Work Committee has charge of its missionary work, and the method employed for securing the money necessary to carry out these various philanthropic schemes is the plan of the subscription envelope and pledge card. Ten thousand dollars were collected in 1889 by this system. This plan does not provide for the salaries and running expenses of Plymouth Church, which

are disbursed from the collections from pew rents.

During Mr. Beecher's life-time the pews were sold by auction; the amount realized in 1873 reaching $59,114; but in 1888 the plan of appraising the pews and disposing of them by rental was adopted.

The Plymouth Chimes, devoted to the interests of the church and its missions, is published every month, and last year completed its twelfth volume.

The polity of the church is Congregational. Its orthodoxy is of the progressive order, broad and tolerant to the truth as it exists in all sects, hospitable to new thought and methods. Its whole course has been aggressive in the direction of "religion without superstition, government without tyranny, and regulated freedom to all people"; but the banner over it has been love, and the Fatherhood of God and the brotherhood of man, its controlling thought. Upon the wall of Plymouth Lecture Room is this inscription:

> One Family in Heaven and Earth,
> One is your Master, even Christ,
> And all ye are Brethren,

a tender memory and a glorious hope, a pledge of loyalty and joyful service.

THE RELATION OF THE FAMILY TO SOCIAL SCIENCE.

BY JOHN HABBERTON.

THE term "social science" has many definitions, among which the following, from Worcester's Dictionary, is as short and comprehensive as any: "That department of knowledge and effort which concerns itself with all matters affecting the well-being of man, especially as a member of organized society." Science means something more, however, than mere knowledge; it means also, skill and effort in the applying of knowledge; consequently social science requires that knowledge regarding society should be practically applied. Not every one can be an active member of the social science association of his native country, and read or even digest essays on the great problems, such as labor, hygiene, and government, which require the united effort of the community, but each man, woman, and child, no matter how humble and, apparently, unimportant his place in the community, has the ability to be a student and worker in this science, and has duties and responsibilities accordingly.

The first and most important subdivision of humanity to be considered, is the family. This statement must not be regarded merely as an opinion of the author, for it is recognized and admitted, without qualification, by all authorities on social science, as well as by all legislative bodies and all courts. Nations have progressed in social science only as they have regarded the family as the unit, the starting point, or basis, of society, and all great nations which ignore this fact are among the wrecks of the past: Greece, Rome, Babylon, were all powerful in their day, but the king or the state was regarded as everything and the family nothing, so Greece, Rome, and Babylon are no more. Not a decade passes without its upstart theorists who propose to reconstruct society by a weakening of family ties—either through free love, or state management of children, or some theory equally attractive to selfish natures; but they all fail, for the reason that the family, with its rights, its ties, and its duties, is a fixed institution, and cannot, except in a very small proportion of cases, be persuaded to surrender any of them. Many weak minds may be unsettled by vicious and plausible theories of reorganizing society; many apprehensive souls may be frightened. In some large cities, where the majority of people have not the restraining and correcting influence of the wide and general acquaintance with one's neighbors, which is the rule in smaller communities there may be some sad demoralization, but as a rule the family is not affected by any disorganizing theories, except to the extent of being more on its guard against injurious influences.

It follows, therefore, the family being so important a factor and agency in society, that it should be more carefully organized, educated, and guarded than any other social body; as to organization, it is only honest to say and recognize that at the beginning it is generally of haphazard quality. A family,

whether it is to be numerically large or small, begins at the marriage altar. Marriage should be the result of mutual affection, common sense, and enough intelligent thought to reach a judicious decision. Unfortunately it is generally a result of fancies and attractions which do not prompt either of the parties to look at all into the future. Thanks, however, to the sense of honor and responsibility which has come down through inheritance and has been stimulated by the opinions of society and the rules of religion, many married people who after the romance of early married life find themselves ill-assorted, proceed to undo their mistake by endeavors to conform honorably to the relation which death alone can sever. "All the world loves a lover," and people who in many ways are bad, delight in seeing a couple, married with more haste than sense, drift naturally into loving one another sincerely, and become one as a social influence; but still more respect is due to the mismated couple who realizing the full meaning of the words "for better or for worse," make amends for lack of sense in love-making by adapting themselves to one another and thus constituting a family—a social influence where otherwise there would have been a warring nonentity.

It is one of the mysteries of Divine Providence that the family as a strong force in social science and a powerful influence upon society in its vicinity, is not always composed of the wisest individuals, but often of the simplest. By society the author does not mean the richest and most fashionable people—those who dress elegantly, give great parties, and spend a great deal of money; he means the circle of acquaintances in which any given person or family moves. "Society" is a word which in social science has a meaning very different from that which it receives from the young people who regard society as an organization of people who think of nothing but pleasure. The word, in the better sense, means all of humanity with which any one comes in contact. The poorest family in a poor country town, knowing every other family in its vicinity, is as truly in society as any member of the much-discussed "Four Hundred" of New York; it may not be as much given to artificial courtesies and ambitions, but it can do much to make or mar the future of its neighbors.

The influence of a family, for good or bad, upon the society of which it is part, depends, as already intimated, upon its organization; but also on its training and protection. The organization, which begins at marriage, becomes more complex as the members increase in number; it also has more possibilities of usefulness. The world is so given to hero-worship that it does not easily realize that the humblest man who does his whole duty is deserving of praise as high as the highest, yet the truth remains that some modest, quiet, not overwise men and women have made their influence more powerful, through the example of their daily lives in the home circle and among their neighbors, than any great sermon, oration, or book that has come within the sphere of those affected. It is not always the home of the richest man of the community, one who has a handsome house in which are rare books and priceless pictures; or an alluring variety of creature comforts, to which people always most gladly go; frequently it is a family of small means, a frugal board, and no specimens of the artist's handiwork; yet the spirit of affection, content, self-respect, cheerfulness, regard for the feelings and rights of others, which some apparently insignificant people show, has the effect of drawing people toward them, and all are made better by contact with them.

It naturally follows that any family which wishes to do its share toward making the world better should not grasp first at great questions of the day, but be content to live according to its elements and surroundings. There is no good reason why a young husband or wife should not, if so disposed, read Herbert Spencer's "Social Statics," or Bellamy's "Looking Backward," but the utmost possible absorption of books and ideas cannot absolve one from the personal duties that are right at hand. It is in our own sphere of life, not in that of some other person, that we are to exert our influence for good. It is said of Benjamin Franklin that once while he was bemoaning the lack of public interest in some political theories which he had enounced, he devised a practicable plan, which was soon applied, for cleaning the streets of Philadelphia. The people understood that, and through it they learned that Franklin really was quite a wise man. Seriously, his street cleaning work, though an effort in an utterly common and prosaic direction, prevented much sickness and many deaths, and was really a noble contribution to the cause of social science—quite as much so in one

way, as his theory of goverment in another.

Proper organization of the family presupposes mutual respect and love, but also a sense of dependence upon and responsibility to the community. A family which exists solely for itself, which regards anything obtained from others as clear gain and every thing done for others as a dead loss, is not properly a member of society—its place is among the Ishmaelites. Its members may be free from vulgar vices, and love one another unselfishly, but so long as it ignores its duties to those about it, its influence is bad rather than good. Frequently we hear murmurings, not always just, against millionaires who are said to care only for themselves, but to hoard money is a small fault compared with hiding one's "light under a bushel." Wealth, to those who have it, never seems an unmixed blessing; were its owners willing to distribute it they would find great difficulty in doing it judiciously, but the influence of a properly organized family is never misplaced or wasted—like the "previous question," it is "always in order." It blesses those who receive without impoverishing those who give.

The family is a self-supporting unit of society, and as such is a continual rebuke to those who plead inability or demand that the state shall see to it that every one is fed and clothed. To this extent—and let no one underestimate how great the extent is—the family of the most ignorant, unskilled laborer who does not let his wife and children lack food, clothing, or shelter, is a noteworthy example of what social science can accomplish. Let no one sneer at this statement and say that the illustration cited belongs only to "domestic economy." Domestic economy is part and parcel of social science, which depends upon nothing else more absolutely.

With the education or training of the family come greater possibilities. Experience in the daily conduct of life is a very high order of knowledge, even should the person possessing it be so ignorant as not to know how to read or write. Let other intelligence be added to it, and a man's house becomes his castle, in the older and more significant meaning of the word—a place of safety for him and his, but also a place where the weak and weary may come for strength and cheer. The weak, like the poor, we have always with us, and generally their surroundings determine whether the weak shall also be the wicked.

It is therefore necessary in the interest of social science, that in the family there shall be more importance attached to education, or training, than in any school. Ordinarily education in the family means the training of the children, a much neglected work, yet the training of the adults is of more consequence. Children unconsciously learn, and even form their characters, by imitation, but their parents have no such merciful provision of nature to fall back upon; on the other hand, they must make of themselves models to be imitated by those to whom they have given life. The work which this involves may not be hard, nothing should seem hard which promises good to one's offspring and race; still, it must be continuous and general. There is no excuse in this day of newspapers, books, schools, and churches for any one to plead lack of means of self-improvement and of knowledge of what the world at large, and local society in particular, is doing and needing. There is no likelihood of any one learning or doing too much, for the truth is, that applied social science calls for the application of all the principles of Christianity to our conduct toward our neighbors and that greater world of which all of us are part.

Then is every family to "read up" the published proceedings of social science associations? By no means. No greater calamity could befall some estimable people. "Let the cobbler stick to his last"; let each man and woman interested in social science pay attention to that division of the subject which may be most closely related to his daily life. The greatest students and authorities on the great sciences do no more than this, and no one can determine whose influence becomes greatest, for good, in the end. There is a good, practical injunction in the Bible which is entirely to the point, "Whatsoever thy hand findeth to do, that do with all thy might." To prowl around among other peoples' special subjects of thought is deplorably small work for any one. Probably it would be impossible to find any sane person in the United States—from the woman of fashion to the humblest domestic servant, from the millionaire to the tramp, whose daily life does not frequently bring to attention some problem of social science which demands solution. The general subject is as large as human life; it is as hard to escape as death. In one way or other it is within the capacity of every one who knows the

difference between thought and worry and has character enough to act accordingly.

Every thing worth having is worth guarding; therefore, in the interest of social science, the family should be jealously protected from any and all influences which can make it less forceful and influential. Does this seem an interest aside from the subject? Think a moment. Social science protests against bad associations of any kind; where are these more effective than in the family, even if most of the members be not young? Social science protests against bad books, newspapers, and pictures; where do these work their principal harm if not in the family? Social science endeavors to discourage crime, reform the criminal, improve the police force, abate public nuisances, lessen the average mortality of the community; the family gains far more than any business interest by these efforts, all of which are designed primarily for the protection of the family. If the gravest thinkers and lawmakers are thus impressed with the need of guarding the family, how much more should the members of any single family be on their guard against bad influences from the world around them! In olden times the man of the house—and sometimes the woman—stood on guard with gun, spear, or club to defend himself and his dear ones against wild beasts or against human foes little less savage; civilization has done away with the means and methods of those days, but foes just as dangerous still exist and must be fought, or guarded against. The method of attack having changed, the means of defense must be changed to meet the new requirements. Quite as much harm comes to families nowadays, from bad or careless acquaintances, who gradually deteriorate the moral stamina of those with whom they associate, as ever came through ways more brutal but no more wicked. Like every thing else, abundant society has its faults as well as its merits, as many thousands of estimable families know to their sorrow. There was a time in the United States when the family, outside of a score of small cities and large towns, could depend upon only its own members for society. Seeing other people infrequently, the children grew up, as a rule, in imitation of their parents, who were their only models. Now, however, a full third of the families of the Uuited States lives in cities or in towns as populous as New York or Boston was during the Revolutionary War. Servants do the household work at which girls used to assist their mothers, and boys seldom are at work with their fathers. Young people of both sexes are expected to pass most of their daylight hours at school, where the probabilities of forming chance acquaintances are numerous enough to be alarming. No sooner have children concluded their school course than they become men and women, to the extent of appearing in society, and the American custom of freely introducing everybody to everybody else increases the young person's list of acquaintances with great rapidity, and largely from among persons of whom the child or parent knows but little. Most of us laugh at the "exclusive" sets in society, but to the extent that their doors are not open to every one who wears good clothes and has good manners the exclusive sets are qualified to teach most people who make fun of them. The old saying that "Evil communications corrupt good manners" is quite as true to-day as when it first appeared in the New Testament; and it gains force from the fact that during the march of civilization evil as well as good has been so refined—without loss of its essential properties—that it has many new and harmless-looking ways of introducing itself. There never was a time when, for its own sake and in the interest of the community, the family needed as close and jealous guarding as now.

The assertion that a single well-ordered family is of more use and force in the cause of social science than the average teacher, preacher, editor, or law-maker, ought to surprise no observing person. Almost every one knows some family whose members, collectively and individually, seem to have the faculty of doing always the right thing in business, society, and religion. They may not be given to talk, and they seldom are of the class that preaches or lectures to neighbors, in season and out of season, on their respective special interests, but their influence is none the less felt, and gratefully recognized. Sometimes education is said to be the secret of such a family's beneficent effect upon the society about it; other people lay it to tact; still others to religion. One or all may be right; none the less is this family, no matter how simple and modest, an example of social science practically applied to the extent of family life. Another family, with more money, more

leisure, and quite as much intellect, through selfishness, fastidiousness, or mental indolence, will be a mere cipher in the community. Each member of it lacks enough interest in what is going on about him, to stand shoulder to shoulder with his fellow-beings in the battle of life, yet expects society, through its laws and officials, to protect him against all harm to life, health, and property. Such families may esteem themselves successful, so far as their view extends, but for all the use they are to their kind, except indirectly through the tax-gatherer, they might as well be alone on a desert island.

It is impossible that social science can be studied, and also put into practice, in any community where there is not a preponderance of family life—not mere existence, but an active interest, by firmly united families, in the affairs of the community. Other organizations may successfully look after the merely selfish interests of a number of people suddenly thrown together; for instance, some of the mining camps of California, in the early days of the gold fever, were better managed than any city of the Union to-day; the miners elected officers who handled thieves and violent men so roughly that life and property became as safe as in any New England village. Beyond this, however, was nothing; the miners, moving to more promising "diggings," left nothing behind them but human riffraff which soon lapsed into its bad habits. There was no influence, of a cumulative quality, to be expected of a rule of mere force, no matter how judiciously that rule may have been exercised. Yet in some mining camps in the same state there were a few—a very few—families who, by force of example, became the nucleus of towns which now are firmly established. One of these families, of whom the writer once heard a great deal, had for its head a poor washerwoman, wife of a miner who had died soon after his wife and children joined him. In spite of her humble position, that woman brought up her children properly, protested against violence and excesses, taught her children from such books and scraps of print as she chanced to find, exhibited intelligent interest in all the affairs of the camp, and treated each man according to his own demeanor. In a little time she came to be called "Mother," even by men older than herself, and her advice was frequently asked by men much wiser, in matters purely selfish, than she. Plain and homely though her surroundings and methods, that woman was as truly a teacher of social science as Herbert Spencer himself, and it was her influence, combined with that of the family that she successfully reared, which made a model town where otherwise would have been only a den of thieves.

From what has been said of the family's rights, duties, and possibilities in the direction of social science, it may be inferred that the family relation deserves to be formed with more care than is usual. Such inference is quite correct, it may not seem romance, but all young people may find consolation in the thought that the airier the structure love may want to build, the more carefully should the foundation be laid. The failure of a family to do all incumbent upon it is more deplorable than any business disaster.

FRANCE IN TUNIS.

BY EDMOND PLAUCHUT.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

IT is from some distant eminence that one ought first to see the city of Tunis and its surroundings. From such a standpoint a marvelous panorama is spread before his eyes. An avalanche of snow which had been broken into thousands of blocks and lay scattered from his feet to the shores of a luminous lake would best represent the city as it lies bathed in sunlight. Emerging here and there as slender needles of ice, appear the spires of the minarets and cupolas of the mosques. Then the eye glances off to the Mediterranean and its distant horizon; sweeps back to the coast where, at a distance of only three miles from the city, is the site of ancient Carthage, the spot being marked to-day by the Chapel of St. Louis; then the gaze rests upon the strong citadel guarding the strait of Goletta, whose great white walls and red roofs give it the appearance of

groups of flaming roses massed upon the shore. The visitor, however, usually reaches this land on board of a steamer and misses this first impression.

French influence has predominated in Tunis since 1830, and in 1881 the French protectorate was officially established. And yet, when from the prow of the vessel in which you have come in a few hours from Marseilles, you behold the great sweep of country—nothing in it gives you the impression that you have before your eyes a land in any way connected with France. You are going to disembark and I defy you, if you are a Frenchman, on setting foot on the shore, to assume that conquering manner which I have seen the English take on, when they landed at Malta or Gibraltar. And this impression of being in an entirely foreign land lasts for long hours, during which you leave Goletta, the seaport, for the capital of the regency, either by rail or by coach over a beautiful road bordered on the left by the large lake, and on the right by prairies where are to be seen shepherds with their flocks.

During all this time snatches of the past history of Tunis come floating into the mind, legends mingling with facts. One thinks of Æneas abandoning Dido and of her death on the funeral pile; then of the day when that most charitable of men, St. Vincent de Paul, in 1605, was captured by Turkish pirates and sent to Tunis as a slave. And all the long stretch of time between these two reminiscences is crowded with events of interest. Hannibal, and Scipio, and the wife of Hasdrubal throwing herself with her children into the flames of conquered Carthage, and the odious times of the Barbary corsairs, who infested the seas, plundered all coasts, and chained upon the benches of their galleys those Europeans who refused to abjure their own religion,—all are recalled. There come, too, remembrances of the many changes in government which the land has undergone. One sees it a dependency of the caliphs of Bagdad; a Roman province; an independent sovereignty with its own Tunisian kings, the last of whom was Muley-Hassan; a kingdom tributary to Spain; a land subjected by the Turks, under whose rule the Moors gradually regained many rights, among others that of electing their own bey, and finally remaining tributary only in so far as declaring war or ceding territory was concerned. Then one recalls how piracy and Christian slavery were renounced, and lastly, how since the war between Algiers and France, the influence of the latter country has steadily increased.

Arrived within the capital one quickly finds the quarter where beats the heart of the old native city. Among the different types of the people—Italians, Sardinians, Sicilians, Maltese—may be easily distinguished the Jews and the Souks, the latter being the descendants of the Moors of Andalusia. This is the quarter of the bazars, a place of great animation. Here one gets the perfume of essences, the aromas of a café of the Orient; hears the guttural cry of the mule-drivers, the appeals of the merchants, and the abusive words which they exchange with one another, and the complaints of those who have been cheated. Women veiled in white make their purchases in company with European women. The bey of Tunis, who is not tormented by nerves, nor by a proud and haughty ministry, nor by social factions, nor by any fear of his subjects, frequently makes purchases in the auction sales, especially those in which jewels and diamonds are offered, making his own bids from the window of a palace opening out over the spot.

The bey, however, is not always occupied with trivialities. Every Saturday he betakes himself, in a modest equipage drawn by six mules, to the palace of the Bardo where he dispenses justice. Seated upon his throne he listens with kindliness to all the suitors, to the witnesses and the accused, whom the legal authorities bring before him. When these, covered with perspiration and exhausted, become silent, the sovereign judge says one word, makes one gesture, which means that the affair is considered and judgment rendered. If it is an assassin who has been presented, it is certain that in one hour the culprit will be hanged. As a result of this prompt action, Europeans enjoy the utmost security in Tunis. I have known them to travel there at all hours of day and night without fear of aggression.

Almost a third of the population of Tunis is composed of Jews. In their hands are the banks, the exchanges, the brokers' offices. They have power, for they have capital, which assures to them a heavy commerce and gives them the monopoly of lucrative trades. They penetrate everywhere, having the gift of tongues.

Among the different types of inhabitants

is to be seen the poor native Tunisian, or the *meskin*, whose condition is similar to that of the *fellah* of Egypt, or the *lazzerone* of Sicily. By turns a cobbler, a scullion, a porter, he blesses Allah if in winter he is able to wear a coarse burnos, or cloak, to keep him warm; in summer mere tatters, which keep him cool. Living in a poverty which is unequaled among any other people, he is not the less a strict observer of the exactions of *Ramadan*, the Mohammedan month of fasting. He abstains from all nourishment, even a cigarette, as long as the sun is above the horizon. It is only at night—according to the requirements of the fasting season—that he will eat the meager food which he can obtain. If he can succeed in gathering together a few piasters, on holidays he regales himself with meat dressed with olive oil. If he becomes quite rich he buys a turban, some slippers, and a sort of trunk into which he generally has nothing to put, but which he fastens with enormous padlocks. Possessed of these luxurious objects, he becomes among his own class a person of distinction.

Outside of this poor class, the native population comprises many classes of workers,—weavers, tanners, dyers, and manufacturers of oil. The last class is a large one, for olive trees abound here. To direct an oil mill requires quite an amount of skill; and it is a considerable affair for a poor native to acquire possession of such an establishment. And very proud he is of his property, and happy to show it to you! Nothing, however, could be more modest; four walls covered with a roof, and a very simple and ancient style of press. Europeans are now introducing steam mills for expressing the oil, and thus competition will ruin a great number of poor men who have no other means of livelihood.

The Tunisian dyers are renowned for the beautiful red color which they give to the conical caps of their countrymen. As these workmen are numerous, and are contented with very small wages, they will not lose so soon their means of subsistence.

The tanners are a still more numerous class. They find an excellent tan in the pine bark. By one of those anomalies which I have seen in many latitudes, the Tunisians scorn their home-manufactured, beautiful red or yellow slippers, and prefer those of European make.

Another interesting group of native workers is the weavers. They weave everywhere in the country of Tunis, in the heart of the capital city, as well as under the tent of the nomad, and in the hut of the agriculturist. In this industry also they are now threatened with European competition; and it must be confessed that in spite of the prejudice in favor of the carpets of Kairwan and the Tunisian cloth for coats and cloaks, the former have not the lightness of design which is found in the Oriental carpets, and the latter lacks the supple firmness to be found in European wefts.

Nomadic tribes are not very numerous in Tunis; it is difficult to estimate the number of individuals composing them. Their perigrinations have something of the regularity of the seasons. When the heat of the south overcomes them, or the pasture there fails, they take the direction of the north, only to return again when the temperature permits. When the nomads pasture their flocks upon the uncultivated prairies belonging to farmers, they pay to the latter as a sort of tax one sheep out of every one hundred so pastured.

In traveling through Tunis, one cannot help asking himself how under the Roman domination this land gained the reputation of a great wheat granary. And yet there is strong evidence that this reputation was well-founded. You would not pass the ruins of so many ancient Roman cities in going from the capital to Kairwan, and from Kairwan to Sousa, if the country of Tunis had always been the desolate land it is at present.

It is only on leaving Sfax in the southeastern part of the country and traveling north that one finds lands on which wheat and barley are now cultivated. In this region, unlike many other parts which are sorely afflicted with long droughts, rain falls every year with regularity. But, for all this, even here large districts are left uncultivated.

The farmers, or the *khammès*, as they call them here, own nothing. Every thing is furnished them. When the harvest is all gathered, one-fifth of it is their share. This is not sufficient to allow them to live, especially if they have wife and children. In spite of their privations, carried to as great an extent as possible, they soon find themselves compelled to borrow money of their proprietors. From this moment the unfortunate men are no longer free, they become in a sense slaves to those who have obliged them. Discouraged, they work the land intrusted

to their care, the land which ought to bring them ease and freedom, but which yields only misery. Taxes are fixed at the usual rate for good land, and the poor returns from this style of work make farming an unprofitable business for most of the owners. This explains why a traveler passes through such great tracts of uncultivated country in a fertile region.

Alfa, which the natives of the south carry in great caravans to the different ports, grows in great abundance in many parts of the land. It is a plant of the grass family, from the fibers of which paper is manufactured. Thanks to it, the price of paper all through Europe is greatly lowered. When one sees the great loads of this grass pulled by mules and camels, he is puzzled to know how such an industry can furnish subsistence to those who follow it; for the money value of the alfa is so very small that it takes an immense quantity to amount to any thing. Fortunately, among these people time is not considered as money.

The French government, in the year 1882, sent into Tunis a forestry commission for the purpose of investigating the few existing woodlands. It reported important forests of cork trees and pine trees south of Tunis and around Keff. A directorship of these wooded lands was then included as part of the duty of those in care of the general public works. In order to avoid incendiarism, it was decreed that whoever should set fire or attempt to set fire to any of the trees, should be punished with death. In 1885, two persons who maliciously destroyed vast acres of pine woods were shot on the spot.

If one journeys toward the southern part of Tunis he will come upon the borders of the immense desert which stretches from the Nile to the Atlantic. All here, however, is not without vegetation. There can be seen some forests, rocky lands, and high mountains covered at the base with a luxuriant vegetation; then come the shifting sands. The latter, stretching far away, are vast cemeteries where sleep in an eternal sleep many caravans overtaken by the simoom, or conquered by thirst.

There is one region in this southern part of the country in which there are many oases where grow great numbers of date trees; but these fertile spots are constantly threatened with being buried under the sweeping sand.

When the French directorate was established, there existed in all the country only the short railway connecting the seaport Goletta with the capital. Now there are numerous lines already finished connecting the principal cities, while several others are in process of construction.

Vine culture is the principal employment of the French colonists, numbering now about fifteen thousand. A great part of the country offers the best possible conditions for such industry. In some parts of Tunis, as in the region around the city of Tabarka, there are rich mines of copper, lead, and silver, which are worked by the colonists; as also are large quarries of fine stone.

French affairs are administered by a resident-general. The most hopeful sign of the directorate is to see the bey, the descendant of a long line of despots, the ministers, who have in their veins the blood of the ancient corsairs, and a Musselman population, living, working, planning under the supervision of France. This influence acquired over the native population, Mohammedan and Jew, is due to the French system of public education.

Before the arrival of the French the Mussulman teaching had all been exclusively religious. The mosques took the place of the schools, and some of them were theological universities of high order. In the mosque of Olivier there are now forty-two professors and twenty-five tutors. A full course of study is followed. The students number 600.

In 1845 the French established their first school, which has been followed by several others. Schools, also, have been founded by missionaries, by the Jews, and by the beys. To-day there are sixty-seven educational establishments, twenty being ecclesiastical, and forty-seven secular. In 1883 there were only one hundred and fifty natives studying the French language; in 1889 there were 1,765. Nothing proves more eloquently the progress of the French influence; and this progress will continue as long as the belief and the nationality of each scholar is respected.

And yet after all I brought away with me after my visit there last spring, the painful conviction that if France knows how to make herself respected everywhere, she cannot always make herself loved. To be loved by the Arabs, I know is almost to demand the impossible. No friendly assimilation whatever has been made as yet between them and the French; and it is not in the near future that

this wide separation will disappear, if it ever does.

The Arab is profoundly religious; and during their constant intercourse with him, the actions of the French have not been such as to mollify his hatred of all other beliefs than his own. On the contrary, they have very often and very foolishly made a parade before his eyes of what to him was atheism.

The Mussulman carries his ideas of religion to a greater extent than any other man in the world. If he toils and struggles it is not, as is the case with the Christian, the Jew, and the disciples of Confucius, in order to amass riches, or to acquire honors, but in order to live free in his faith and to consecrate to prayer the time which his rules require. As in the time of Mohammed, if his disciples to-day fight to conquer a province, to push back from their lands an invader, or to recapture their own inheritance, as they did in the Soudan, it is for the glory of Allah. However strong may be the faith of the missionaries sent among them, it is equaled by that of the most ragged of their dervishes. Since the time of the great prophet, Islamism has had its apostles whose duty it was to carry to other lands the teachings of the Koran; not only this, but to insist upon their acceptance as the one true religion, by persuasion if possible, by force if need be.

Besides these religious combatants, whom one meets no longer save in Africa, and in strong contrast to them, there are orders that give themselves wholly to contemplative lives and to pious practices. They seek a state of moral purity and of spirituality, tending to put the soul in direct contact with the divine. It is not the Nirvana of the Hindoos—the complete annihilation of the human being in a divine meditation, but it is a state of perfection approaching that. They are called marabouts, or saints, and they are venerated as such.

We ought never to forget that the Mussulmans are men of a robust faith. If they have always respected their own government, even when it despoiled and maltreated them, it is because the government is essentially theocratic. The obedience avowed to the first of the caliphs is as faithfully rendered to the caliphs of the nineteenth century. They follow implicitly the Koran, which says, "Be ye submissive to God, to the Prophet, and to the one among you who exercises authority." With such principles the Mussulman will yield obedience to men who do despite to his religion, only as he is compelled by brutal force, the most feeble and ephemeral of all systems of domination. So I hold it very doubtful if this mortal hatred toward other races differing from him in religion can ever be destroyed or greatly mollified. It would be necessary in order to bring about such a transformation, to burn the Koran and to efface from the memory of the *imams*, their instructors, those words unworthy of Mahomet: "When you meet with infidels, kill them even if so doing causes a great carnage; and bind tight the chains of captives." And these other words, "If any one oppresses you, oppress him as he oppresses you." These two quotations suffice to show that hatred of the Christian is an article of faith with the Mohammedans, and that charity forms a small part of the precepts of the Arabian prophet.

THE EXPENSES OF CANDIDATES FOR PUBLIC OFFICE.

BY THOMAS B. PRESTON.

THE idea of a public supervision of the expenses of candidates in elections is the latest phase of a social evolution which is continually aiming at the purification of government and the proper administration of the common affairs of the common people. Its object is to prevent bribery and to make secure as far as possible that the will of the people shall be properly expressed by their duly chosen representatives. It is a twin project to the reform of the ballot, which has so rapidly spread among English-speaking nations under the name of the Australian system, and gives presage of purer politics and better government in the future.

To New York State belongs the honor of leading in this special phase of the reform. The delay in the passage of the Ballot Reform law, through the opposition of Gover-

nor Hill, who twice vetoed measures looking to that end, and through the ill-disguised antagonism of the machine-men in both parties, was not an entirely unmixed evil. Public opinion became aroused on the subject of the purity of elections, and when a much modified form of the Australian system was finally adopted, in spite of the corruptionists on each side, it was accompanied by two other measures of importance which had not at first been proposed. One was a general Registration Act, and the other a law requiring the publication of the election expenses of candidates—the first measure of its kind ever enacted in the United States. Thus reforms, if delayed in their introduction, are likely to become more radical in their final application, a lesson which political time-servers would do well to take to heart.

The law was called "The Corrupt Practices Act," borrowing the English name, and was approved by the Governor on April 4, 1890. After declaring unlawful all kinds of bribery, making bargains through agents, bets and wagers, threats and intimidation, the law provides that every candidate who is voted for at any public election held within the state shall file within ten days after election an itemized statement, showing in detail all the moneys contributed or expended by him, directly or indirectly, by himself or through any other person, in aid of his election. Such statement must give the names of the various persons who received such moneys, the specific nature of each item, and the purpose for which it was expended or contributed. To this statement an affidavit is required, subscribed and sworn to by the candidate, setting forth in substance that the statement made is in all respects true, and that it is a full and detailed account of all moneys so contributed or expended.

The penalty is provided that any candidate for office who refuses or neglects to file a statement shall be deemed guilty of a misdemeanor and on conviction be punished "by imprisonment in a county jail for not less than three months nor more than one year," and shall also forfeit his office. It provides in addition that any person convicted of bribery under the act shall be excluded from the right of suffrage for five years after such conviction.

This law, however, is far from perfect. It was a sop thrown out to the reformers in the hope of preventing the passage of a more far-reaching measure. After the first veto of the Australian ballot bill, introduced into the Assembly by Judge Saxton, the Governor in his next annual message in 1889 recommended the adoption of provisions relating to corrupt practices, and his suggestions were embodied in the Linson bill, which failed on passage. Meanwhile, ballot reform sentiment was spreading in the state, and had become a power that neither party could afford to ignore. But the next ballot bill introduced did not contain the Governor's suggestions. His party leaders refused to pass one measure without the other, and the final result was the passage of the three bills mentioned, by a unanimous vote in both branches of the legislature.

The Act is a poor one and has been easily evaded at the recent elections without violating the letter of the law. Thus, candidates would state that they had expended so much money, "which was all turned over to the party committee for legitimate campaign expenses," and there responsibility ended. Congressman Fitch reported the expenditure of $664.86, "all of which went to the Ashbel P. Fitch Association for proper use." Comptroller Myers expended $8,775, as follows: "To Charles J. Canda, treasurer County Democracy $6,000; Peter Rush, chairman Twenty-first District County Democracy, $275; and to John McQuade, treasurer Tammany Hall General Committee, $2,500." William E. Kurz, Republican candidate for Assembly, reported that the district organization defrayed all expenses. There appear to have been some conscientious efforts made on the part of candidates for minor offices to comply with the spirit of the law. One stated that he had spent "5 cents for pins, 20 cents for a pail, 40 cents for flour, and 30 cents for 6 papers of tacks." Another expended 45 cents for tacks and hammers. A third paid out $11 for "200 canes in a parade," while a fourth confesses to $44 for "cigars and liquid refreshments." Still another spent $3 for 100 cigars and, strange to say, he was elected in spite of the evident quality of the cigars.

The Act is ridiculously inadequate to its pretended objects. The vast majority of the candidates will throw upon the campaign committees the distribution of the funds contributed. These, in turn, perhaps largely composed of respectable men, divide it

among the ward and precinct committees, through whom it filters to the heelers who do the bribing and treating. The candidates and the men at the top of course know nothing of the details of these transactions. In fact, it is to their distinct advantage that they should not know any thing about them; that is, so far as their own self-respect and integrity are concerned. Their very sense of honor, if awakened, would in many cases prevent the worst of the abuses. But the law should make it their business to know the facts, should limit the legitimate expenses and fix penalties for exceeding the amount. Governor Hill, in his annual message of 1890, suggested that the law should include payments made by committees and political agents in behalf of candidates, and, some weeks after the present measure was enacted, sent a special message to the legislature recommending an amendment in that direction, which unfortunately never became a law.

In the Massachusetts legislature a bill was introduced in 1889 requiring a statement of expenses both from candidates and from political clubs and committees, but failed. As long ago as 1877, an attempt to regulate election expenses was made by the state of Michigan. A law was passed permitting candidates to spend money for printing, advertising, holding meetings, procuring speakers, distributing tickets, and bringing people to meetings and to the polls. It prohibited candidates from furnishing refreshments to voters and forbade intimidation by priests, pastors, or other religious officers through threats of excommunication or religious disapproval. These were declared to be corrupt practices, and the election of a candidate procured by any of these means was declared void. But the law did not contain any provision for the publication of the election expenses or limit their amount.

In Wisconsin and Indiana anti-bribery laws were passed in 1889. In the same year a bill was introduced in the Missouri legislature requiring statements from candidates and limiting their expenses, but it failed to pass. Representative Holman of Indiana proposed in Congress on December 19, 1888, a bill confining expenses in federal elections to certain specified objects, such as printing tickets, publication of documents and their distribution, but it likewise never became a law. Thus the New York Act is as yet the only one on our American statute books requiring the publication of election expenses, and it is such a crude effort that it marks but a very feeble advance. Its chief value is that it attracts attention to the subject and points the way to important and necessary reforms.

It is a relief to turn from this inadequate measure to the Corrupt Practices Act of Sir Henry James passed by the British Parliament in 1883, which has succeeded in greatly reducing the enormous waste of money, abolishing bribery and purifying English elections so that they have become at last the free expression of the will of the people. It contains valuable suggestions which might with advantage be adapted to our American systems.

It took twenty-nine years to perfect this reform in England, the first Corrupt Practices Prevention Act having been passed in 1854. This Act was the first to require publication of expenses, but did not limit the amount. The condition of affairs in England was formerly as bad as in the old slavery and Tammany ring days in the United states. Candidates used to hire mobs to patrol the streets in close districts and terrify the opposition voters from going to the polls. Street fights were frequent, bribe-money was plenty, and the electors were venal to the last degree. Act of Parliament followed Act of Parliament, laws looking to the purification of elections being made in 1854, 1863, 1867, 1868, 1872, 1873, and 1875, but the illegitimate use of money in elections was only slightly checked. In the latter year, Mr. J. Wutten Brown, a magistrate of Norwich, testified before a Commission of Inquiry, that three thousand out of the thirteen thousand voters in that borough were corruptible.

The amounts of money spent in elections in England increase as one goes back toward the beginning of the century. In 1807 in Yorkshire alone, in one election $1,000,000 were spent. It is stated that Lord Londonderry in four elections spent $130,000 in Derry alone and was defeated. A return was made in 1881 of the expenses of about one thousand candidates who stood for Parliament at the previous election. The total was $8,687,500; but ninety-four candidates made no return at all and it has been estimated that the money expended in general Parliamentary elections at that time amounted to at least $12,000,000. In England there are no spoils of office out of which the candidate can recoup himself, and this sum, therefore, was a measure of

the desire of candidates to represent constituents in Parliament for the social position the seat carries and other indirect advantages. At the elections following the passage of the Corrupt Practices Act of 1883, the expenses fell to $3,000,000, and still later, were reduced to $2,000,000 never reaching within thirty per cent even of the maximum permitted by the law. There was a complete change in three years, in itself a conclusive proof of the advantage of the new methods.

This "Act for the better Prevention of Corrupt and Illegal Practices at Parliamentary Elections," as it was called, became a law on August 25, 1883. It defines as corrupt practices, treating, intimidation, undue influence and personation, and fixes the penalties. It constitutes as illegal practices the conveyance of electors to or from the polls and the hiring of vehicles (except of vessels at sea from small islands to the mainland) or payment of railway fares for such purpose, the hiring of any premises for the exhibition of any address or notice, or any committee room in excess of the number allowed in express terms in the schedules appended to the Act. Payments made to electors for advertising are illegal except where the elector is engaged in the regular advertising business. Any payments in excess of the maximum prescribed are also declared to be illegal practices. Expenditures for bands of music, torches, flags, banners, cockades, and ribbons are not permitted and in general all payments are prohibited except those specifically allowed.

Other provisions refer to the choice of an election agent and sub-agents to act for the candidate and the agent is made responsible for disbursements. One clause reads, "All money provided by any person other than the candidate for any expenses incurred on account of the election, whether as gift, loan, advance, or deposit, shall be paid to the candidate or his election agent and not otherwise." Vouchers are required for each and every expenditure in the shape of bills stating the particulars and receipts for the payment. Every claim not sent to the candidate or agent within fourteen days is declared barred and its payment illegal. Personal expenses in excess of $500 must be paid by the agent and not by the candidate unless he is his own agent. Returns of expenses must be filed within thirty-five days. The statement of all sums received must be accompanied with the name of every person who contributed them. A list of persons disqualified from voting by reason of violation of the law is kept by each registration officer.

The Act went into effect October 15, 1883, and was declared to be in force until December 31, 1884, only, "unless continued by Parliament." Nothing can better illustrate the tentative temper of the legislation than this provision. The law succeeded so well that it was continued and remains on the statute books to this day.

The maximum expenses in boroughs in England and Scotland, where the number of electors does not exceed two thousand, are fixed at $1,750. For every complete thousand of electors above two thousand the candidate is allowed to spend $150 more. In counties where there are not more than two thousand electors the sum is $3,250 and $300 for every additional complete thousand of electors. In Ireland the amounts fixed are somewhat less. The objects for which these sums can be expended are specified as follows: For the payment of the election agent, sub-agents, polling agents, clerks and messengers, all of whom may or may not be electors but may not vote; sums paid the returning officer for his legal fees; the candidate's personal expenses; printing; advertising; publishing, issuing, and distributing addresses and notices; stationery, messages, postage, and telegrams; expenses of holding meetings; and hire of committee rooms. These two features—the limitation of expenses and the publication of definite schedules—have totally reformed the electoral system of England and are the chief elements which should be adopted here.

A close study of the different propositions for electoral reform among English-speaking nations ever since the beginning of the agitation in this country has convinced me that two things are needed in the United States to abolish corruption—neither one of which is by itself sufficient to produce that result. These are, first, a careful definition of offenses, stringent penalties for their commission, and rewards for their detection; and, secondly, the limitation of election expenses to specified objects and the fixing of a maximum sum beyond which the candidate should not go.

With regard to the former we could not do better than closely follow the English law prohibiting treating, the voting on another's name or on fictitious names, undue influ-

ence, bribery, and intimidation. To this might be added in every state the provision of the Michigan law against threats of religious interference—the most insidious and dangerous of such influences. This and all other forms of intimidation should be punishable by imprisonment and disfranchisement without the alternative of a fine. Bribe-giving also should be punished in the same way, whether the briber be the candidate or any one else. Such crimes as these against the very life of the republic deserve no toleration whatever. But for the poor wretch who, tempted by circumstances, accepts the bribe, the penalty should be only that for misdemeanors, with disfranchisement for a limited term for repeated offenses. The crime of personating a voter, voting under fictitious names or causing such names to be registered, should be visited with long terms of imprisonment or heavy fines. With regard to undue influence and treating, the endeavor should be to make the punishment fit the crime according to the extent of the undue influence or the amount of the treating.

As to the publication of expenses, the first requisite is the classification of the objects for which money may be used and the prohibition of expenses for any other purpose whatever. I think it would be safe to limit them to the subjects mentioned in the English Act; such as printing, advertising, messages, telegrams, public meetings, and the like. In the United States candidates have no election agent, the campaign committee fulfilling many of his functions while partaking of none of his responsibility. It is above all things necessary that this should be remedied by requiring the publication of campaign committees' expenses, as well as those of the candidate. In addition, there are frequently volunteer committees, clubs and private individuals who spend money in elections without their contributions going either through the hands of the party committee or of the candidate. The requirement that all sums should be expended by the election agent in England obviates this complication. Without going to the extreme of restricting these disbursements to one agent here, the law might necessitate the publication of all such expenses, vouchers for the same being furnished to the candidate and, together with the expenses of the regular committees and the amounts spent directly by himself, forming the sum total of his permissible campaign fund. Where a committee runs several candidates, as on a city or county ticket, a fair division should be made among the different nominees of the amount thus expended, each quota to form part of each candidate's total.

The next step should be the stringent limitation of the total expenses of every person running for office, according to the importance of the office and the number of voters to be reached. It has also been suggested that nominees should be required to publish the expenses they may incur in obtaining their nomination; and possibly it might be well to amend the law in that direction after the more essential reforms shall have been embodied in our statutes. It is best that the first efforts in this direction should be carefully tested by experience before extending their sphere.

Penalties of heavy fines or imprisonment for neglecting to file statements of expenses should be provided and vigorously enforced, and no successful candidate should be allowed to take office until he has complied with the law. Another efficient check upon bribery would be to give to any individual power to sue the bribe-giver and recover a definite sum upon conviction, thus practically offering a reward for the detection of the crime. To clinch the matter, the defeated candidate should have the right to bring an action to oust his opponent for any violation of the Act, and, if he himself has not violated it, to be awarded the office, thus putting all candidates on their good behavior and engaging the powerful motive of self-interest on the side of compliance with the law.

These suggestions are offered in the hope that they may afford some useful hints toward the solution of the problem of honest elections, which in itself is but an incident in that grand evolution which is bearing humanity steadily onward to more perfect freedom, combining fuller development of the individual with greater social progress.

NEW ENGLAND AND EMIGRATION.

BY EDWARD EVERETT HALE.

GOVERNOR HUTCHINSON says that the original emigration of Englishmen to Massachusetts did not exceed forty thousand persons,—and that, after the first ten years, more English people went back to England than came over,—up to his time. Hutchinson was an accurate observer,—and had large and correct authorities at hand,—so that his statement may probably be relied upon. It is usually said that these who did arrive doubled in number in every twenty-five years, under the favorable conditions of the colony. They did double in that time when the conditions were favorable,—but not when they were unfavorable. Indian wars, as the Jesuit leaders of the Northern Indians chose to carry them on, and the spirit with which New England sustained the Crown in its quarrels with France, brought down that rate of increase sadly at times. There are periods when New England hardly doubled her population in fifty years.

On the other hand, with 1789, when Massachusetts sent the first colony into Ohio, there began the other wave of emigration from New England to the West,—which has so largely modified the country outside of New England, and New England herself. Ezra Stiles,—one of the most intelligent New-Englanders of the last century, predicted in 1750 that the New England of 1850 would number seven million people. He was a good statistician. He knew that in favorable conditions her population doubled every twenty-five years. He knew that Indian massacres would not last much longer, and he hoped French wars would not last much longer. He was a sturdy Congregationalist, and he believed his method of administering religion the best possible. So,—in a half century essay,—he held up to New England the promise that, in a hundred years, there should be a body of seven million God-fearing men, women, and children, east of the Hudson. He could not conceive, apparently, that any person, with a head on his shoulders, would, voluntarily, ever cross that river. But things have not turned out as he proposed and expected. True, there have been no Indian wars of account. And the New-Englanders, among others, finished the danger of French wars,—not to say other wars. For no foreign soldier has set his foot,—except as a prisoner or in some visit of courtesy, upon the soil of New England,—except in a few raids in the Revolution, since General Howe and his army left Boston in 1776.

But,—all the same, the population of New England was not seven million in 1850. It would have been, but that nearly half the people who would have been in New England in that time, on his calculation, had thought it their duty to go to other parts of the world; and had carried with them the ability which President Stiles meant to devote to the subjugation of the peninsula which he loved so well.

The original emigration,—as we New-Englanders still call it,—was almost purely English. A few Dutch girls married pilgrim residents in Holland,—and there were one or two men of Dutch blood at Plymouth. With Winthrop, in the Bay, the settlers were almost all from the eastern and southeastern counties of England,—"the best wheat of England winnowed" is the proud phrase of Johnson,—often quoted at our anniversaries. Senator Hoar, who is an accomplished historian, has written a curious paper to show that many of the distinguishing Yankee peculiarities are Kentish,—and show Kentish blood. As their century closed and the eighteenth century began, it happened occasionally that "apprentices" were sent over from England. They were called "redemptioners" here, because they contracted to work out or redeem their passage money after their arrival. But the number of such emigrants was absolutely insignificant. Some little companies of Huguenots came, after the revocation of the Edict of Nantes. They were in religious sympathy with the New-Englanders, and were cordially received by them. Many of them were people of education and position,—and their names are often met with in New England history to this day. The year of Braddock's defeat was the year of the Acadian eviction, made cel-

ebrated by Longfellow. A considerable number of the poor exiles settled in New England. And, after the Revolutionary war began,—there was a deserter, here or there, from the English army,—or some prisoner of war, who did not care to go back to army life after he had seen how people lived in the comforts of a Yankee town. The names of such people make a little, a very little, variation in the calendar of the old New England names.

But, practically, the race as it began in 1620, was the race which held New England until 1851, when the building of the railroads began. Till that time an Irishman was an exceptional person in a New England town. Irishmen, of course, always scattered themselves over the world,—and in a town like Worcester there would be traditions of an Irish blacksmith,—as in Plymouth there were traditions of a French doctor who had been shipwrecked there. But when the railroad contractors, who built the first railroads in 1831, brought with them their parties of Irish "navvies," as the English call them, they were a curiosity to the average New-Englander. What is now very droll,—the gilt-edged and kid-gloved variety of the New England race, actually formed a society to advise them not to come. It ought to have been called "The Mrs. Partington Club." It maintained a secretary, with an office on Long Wharf in Boston,—and he sent printed circulars to Ireland to advise Dennis and Mike that this was a bad place to come to. Alas! in those days Dennis and Mike had not had the advantages of "National Education." They either could not or did not read the circulars,—or did not read them to any purpose. And they came. Then they sent back money for the rest of the family to come. Nay, as likely as not,—the chiefs of factories and of railroads,—to whom the kid-gloved gentry owed the semi-annual dividends from which a thousandth part went to printing the circulars,—were themselves hiring Dennis and Mike and Bridget and Nora to do the work which made the dividend, of which nine hundred and ninety-nine thousandths were spent for one's own comfort,—and the remainder, as above,—in discountenancing emigration from Ireland.

The Irish contingent had come,—and had come to stay. What is curious, at first sight, is, that the Irish man and woman, although bred to farm life, did not at first take to farming. Benevolent people tried to make them. The Catholic bishop of Massachusetts founded a colony which he called "Benedicta," in the backwoods of Maine. But the Keltic instinct for throngs, and life together, prevailed. It had been, it would seem, thwarted in the scattered life in Ireland. Or the inducement to come was wages, regularly paid, when fairly earned,—wages which could be remitted home, as farm products could not be. So the Irish emigration to New England has directed itself, till lately,—to towns and cities. The Irish boy does not want to go fishing or hunting or to camp out. The New-Englander twits him,—and says he is afraid of bears. Domestic service was open for young women. Young women and young men found work in factories, of every form of industry,—and, in the long run, the young women took the place of the young women of New England birth, who were the factory girls of Lucy Larcom's prehistoric time. The Irish famine of 1846 swelled the wave. Never was a nation which needed unskilled labor, better provided,—or better fitted to provide itself. The great cotton ships,—three-deckers perhaps, went east laden with cotton bales. They came back with a ballast of iron in their holds,—and with two airy between-decks to be filled. How easy to put up the light fittings which made them the best passenger ships which you can contrive!

From about the year 1830 till perhaps five years ago, this Irish wave of population continued,—pouring in mostly upon the city of New York, whence it distributed itself into all parts of the Atlantic States. Few Irishmen in comparison went to the West for agriculture. If they went to the West, speaking roughly, they went to cities. No part of the country received a larger proportion of Irishmen than New England, because she needed them most. Her factories and her railroads needed them,—she had manifold uses for her own women, and the Irish girls were acceptable, both as factory hands and domestic servants.

A little later, from similar causes began the wave into New England of Canadian emigration, and of emigration from the Eastern British Provinces, especially Nova Scotia and New Brunswick. At first the Canadians came in quite large parties, and staid in the factory towns rather more than half the year, and then went back to their

old homes for the summer. But this custom hardly survives now. The Canadian comes to stay,—buys land,—and, in extraordinary cases, persuades himself that New England is yet to become a French province. The Nova-Scotian and New-Brunswicker, locally called "Blue Noses," never meant to go back, and never did, roughly speaking, again. They came to stay,—and staid, to New England's great advantage,—as indeed, might be said of each of the other classes of her recent emigrants.

The high water mark of these foreign emigrations of recent times may be said to have been in the year 1882. At that time the accurate Massachusetts statistics showed that nearly one-half the population of that state was "of the foreign blood." By this phrase a Massachusetts census board means that these people were born abroad themselves, or were the children of those born abroad. In the states of Rhode Island and Connecticut the foreign element was as large. In Maine, New Hampshire, and Vermont it was rather smaller.

But the wave of Irish emigration was steadily diminishing. It is now inconsiderable, since Mr. Gladstone and Mr. Parnell and others have done so much to improve the condition of the Irish at home. The Canadian, as I have said, now comes to stay, but the supply in Canada has proved not to be endless. The Canadian priesthood, as I am told, look now with a certain horror on the exodus, which they were not unwilling to favor, when by raids on the Egyptians the other side of the border, Canada, never too rich, seemed to be benefited. To send away a sturdy, quick-witted, healthy and hearty race, not to come back again, is quite a different thing.

Irish emigrants and Canadian emigrants were mostly of the Roman Catholic religion,—and in general their priesthood as well as people were of foreign blood. It has seemed to me, speaking in general again, that most of the gentlemen in the priesthood have been curiously ignorant, both of the history and the customs of the people among whom they settled,—that they have been painfully aware of this ignorance,—and have, to a certain extent borne themselves as foreigners, who wished they were somewhere else. To this general remark, there are however many and eminent exceptions, as every New-Englander knows, who knows any thing about the social history of his home for the last half century. It is to be observed also, that the Catholic clergy of New England are horribly over-worked, or seem so to an outsider. It is not therefore, physically, in their power to take that personal interest in the public or general welfare, which we expect, rather of course from the old-fashioned minister of the old New-England line. From whatever cause, I should say that the Roman Catholic Church, as an institution, has attempted very little, and has done very little to change the institutions her leaders found in New England. Perhaps they felt that, on the whole, those institutions were going on well enough as they were. I remember one instance when two Irish gentlemen in the Massachusetts legislature voted steadily on a certain line of measures, in opposition to the counsels which they received from their clergy. And they said, squarely, to a friend of mine who asked about this vote, that it would generally prove, that when the clergy unite on one notion in politics we should find that the Irishmen of Massachusetts would vote the other way. This is certainly true in matters regarding temperance. The Catholic clergy cannot be pleased to see the liquor dealing of Massachusetts in the hands, almost wholly, of members of their own communion. But, in practice, the large body of the Irish voters sustain the liquor-dealers. I ought to say, in this connection, that under the admirable lead of Father Conaty of Worcester, a strong temperance movement goes forward in the Catholic Church. On the day I write, his societies, as I may call them fairly, are celebrating the centennial of Father Matthew.

It will be supposed that in what I say, I do not fairly consider the parochial school question. It may be that that question is going to develop difficulties which we do not see, but I do not believe that those difficulties will be important. In New England we compel all people to send their children to school somewhere. In New England also we all mean "to get the best." That is almost a national proverb,—or a proverb of our region. Up till this time the public schools have been, on the whole, better than the parochial schools. Now the Irish or Canadian father and mother know when a school is better,—and so does the child. So long therefore as the public school is really better than the parish school, the chances are that the Catholic children will be sent there. I am disposed to

believe what no one, of course, will acknowledge, that the Catholic clergy generally, with us, were in no great hurry to deliver battle on this matter, or to precipitate an issue. Of course, no bishop could hold in hand all his enthusiasts. And no bishop can help doing what he is commanded to do. That is a disadvantage of all episcopal systems. When, therefore, the Pope issues a syllabus, or a National Council issues an instruction, something has to be done about it. But I do not believe that that something was done in New England, with much enthusiasm by the priests of the Catholic Church, speaking generally. True there were and are gentlemen of great spirit and ability, enthusiastic in maintaining the parochial schools. But, taking priests and people, lay and clergy, I never saw any sign of enthusiasm in them. In Boston, where the Irish population makes perhaps one-third of the whole population, the attendance at the parochial schools is about one-eighth of the population. And there are few places in New England where the parochial schools have been pressed as they have been pressed in Boston.

The most serious change made in New England by the Catholic wave, seems to me to be a social change. The Catholic priests have been slow to recognize the Protestant churches as in any sort representing religion. The Catholic Bishop of Rhode Island refused last month to let the children of his Sunday-schools be present on an occasion where Bishop Clarke of the Episcopal Church was to offer prayer,—they could not unite he said, "in sacris." From the beginning, this hard and fast rule has been held to in substance,—and the result has been a distinct breach in the original unity or homogeneity of New England's social order. An old gentleman whom I met at the Pawtucket centennial, put it to me with a great deal of feeling. He said that in Samuel Slater's day,—when the first cotton mills were founded,—the owners and "help" were all in one interest,—all knew each other, and had a common care for the common welfare. They were one on Sundays as on other days. Mr. Slater, for instance, opened a Sunday-school, to which as teachers or scholars the work-people in his factory came. So it is within the memory of any person of sixty, that the domestics or "help" in a New England family always joined in family prayers,—and probably all parties went to church (or meeting) together. But all this, of course, had to be changed when this new church, the Catholic Church (always the "first of schismatics" as she has been called) came in with her statement that there could be no union "in sacris." After this there had to be two classes. The old theory of "help" had to give way. In place of it, there was service paid for by wages. I should say that this is the most important change in social order brought about by the great migration.

Of the three classes of emigrants, those from the Provinces, as we say,—meaning the Eastern Provinces,—the Canadians and the Irish,—close observers would say that each has its own tendencies. The number from the Provinces and that from Canada, was in 1885 about the same. We have not yet the details of the census of 1890. The emigrants "from the Provinces" are of excellent blood,—generally Scotch,—they are well educated,—they are to the manner bred,—they are Protestant in religion, generally Presbyterian in ecclesiastical relationship, and they hardly appear as a separate class in the New England population. Indeed, most readers of this article, in New England, will be surprised to see it stated that the number of such emigrants is as large as that of the Canadian French, or that it approaches it. For most New-Englanders do not know that the "province" people are of "foreign blood," when they meet them. There is no distinction of language, accent, habit or religion, and they do not readily appear as a separate class.

The Irish contingent shows itself more distinctly. You know the accent of the original settlers. You do not observe any "foreign accent" in their children, however. Generally speaking,—after making very large allowance for his love of liquor,—the original emigrant is a law-abiding, hard-working, peaceable man,—glad he is in America,—rather anxious to vote against government, if he can find out how he is to do so. He is—like all Kelts, easily led by his boss,—and not disinclined to follow a boss. But the emigrants proper, do not make a very large class of the occupants of prisons, except when they have been sent there for intoxication, or some dependent crime. The population of the New England prisons is most largely reinforced by the sons of emigrants. The original restraint of old-country life has been withdrawn. The friendly oversight of the parish priest in a moral community ceases

to exist. Drink plays the devil's part as it always does. A certain indifference to religion comes in, with men, in place of the unconditioned reverence which the Catholic Church expects and cannot always secure. I am afraid that it must be confessed that the young men who have been baptized by the Catholic Church,—and have grown up in New England,—are apt to fall away from the traditions of that church, more often than they connect themselves with the communion of any other. It seems to me that the Protestant bodies have been shamefully indifferent to the intelligent needs of such men. There has been more than plenty of abuse of "Romanism," but there has been, as I think, a singular indifference to intelligent effort to show men, who have themselves thrown it off, how and where and why simple Christianity works and can work, in the conditions of the nineteenth century.

The Catholic Canadians outnumber the Protestant emigrants from the Provinces a little,—and are largely outnumbered by the Irish and the children of the Irish. But from the difference of language they attract more attention, just now, I suppose, than either of the other two classes. With them, as with the Irish, as I think, religious observance is rather a symbol of national pride and loyalty, than of theological conviction. The Canadian therefore does not care to go to church with the Irishman,—and the boasted unity of the Catholic Church disappears before the necessity which compels a French church and priest and another Irish church and priest,—so called,—in every manufacturing village which is large enough to sustain them. In Massachusetts,—and I think in some other New England states, no one can vote who cannot read the Constitution in English. It is interesting to observe that the Canadians feel the need of acquiring the suffrage,—and go to work loyally to adapt themselves to the requisition. As I have already said, they are beginning to buy small farms for themselves and to use for this purpose the money which they would formerly have carried back to Canada.

In the same way, the men and women of Irish descent, whom the census still calls "of foreign blood," are buying farms, all through New England. Their children are born to the exigencies of old-fashioned New England life. Every one of them is compelled to go to school,—thirteen weeks in the year in all the states, twenty in Massachusetts. The universal verdict is, that the children, both of French and Irish blood, are bright, quick, and willing to study. In the high schools,—when they go up to that grade,—they are quite as apt to win honors or to take the highest places as any others. They form intimacies with other young people of their own age,—and, excepting the distinction of religious observance, there is nothing to separate them from them. The "syllabus" and other similar announcements have made a certain difficulty in finding Catholic gentlemen who can, with good conscience, serve on a school-committee. You cannot make a good fireman of a man who has conscientious scruples about putting water on fire. But, when no such scruples exist, Catholic gentlemen serve on school-committees as on all other boards of administration, and often to the great benefit of the schools.

New England profits immensely by another class of immigrants into her borders, who are not often classed under that name. They are a hundred and fifty thousand or more people from other parts of the United States, who have come to throw in their lot with us. They do not make five per cent of our population, but it is a very good five per cent. If New England be a good place to go from, it is a very good place to go to. The people who come, come for good reasons,—and the Americans who come are a picked population. Thus there are in Boston, at this moment, some five thousand students, from different parts of America, in the schools, colleges, and institutes of Boston. It is quite a custom of the more prosperous and intelligent black people of the South, to move North with their families, to remain till the children are educated, and then to go away again. Men and women of that sort of ambition and enterprise are excellent citizens. I had occasion to show, in another place last year,—how large is the "Wealth in Common" enjoyed by every one who lives in Boston. Counting up forts, parks, the navy-yard,—the state house, the court houses, fourteen public libraries, the hospitals,—the streets, the sewers, the drains, and the rest, which the poorest tramp may enjoy the good of, as well as Croesus or Midas,—it proves that nearly half the property of Boston is wealth held in common by her citizens. When a Bohemian beggar with his wife and five children lands on the pier, the city of Boston virtually

says to him, "If you will have the goodness to stay with us, you shall have the undivided use of property of which, if divided, your share would amount to four or five thousand dollars."

Now if one imagines a new town in Dakota offering to any emigrant the government's hundred and sixty acres,—and, besides that, four thousand dollars worth of ploughs, reapers, mowers, horses, oxen, houses, barns, and corn sheds,—with the balance thrown in, a piano,—yang-yang,—books,—hoes,—busts,—rakes,—thermometers,—and cultivators,—we should not be surprised to know that that town grew rapidly. We people in Boston are as little surprised to find that our own population has increased twenty-five per cent in ten years. And those of us who write articles on "The Congestion of Cities" are not much surprised that the excellent advice given to young men in those articles is not more heeded.

THROUGH NATURE UP TO GOD.

BY MARY LOWE DICKINSON.

UP through the hush of dim cathedral arches,
In countless temples, rings His praise to-day:
For thee, the drooping boughs of shivering larches
Between thee and the skies, make place to pray.

Far off, the echo of unnumbered voices—
The whole world's prayers—makes murmur like the sea;
Think ye the God, whom mighty praise rejoices,
Hath not a listening ear for thee, for thee?

Bends He to hear the tide of music, swelling
From countless multitude and eager throng,
And answers not the silent love, up swelling
From hearts whose sobs are changing to a song?

Full sweet and still may be the solemn shadow
Of His own house, where faint souls find Him near—
But look! His smile is on this sunlit meadow,
And every green leaf whispers, God is here!

O sore, sad heart,—and eyes so dim with weeping,—
He hears thy call; and sky, and cloud, and sod,
And stream, and leaf, all safe in His dear keeping,
Answer,—Come, hide thyself with us in God.

Let the great world go by. In this safe hiding
It shall not jar thee with its strife and noise.
Hide thee in Him,—then He in thee abiding,
Shall make thy soul with nature to rejoice.

A SYMPOSIUM—DOMESTIC SERVICE.

By Julia Ward Howe.

I WILL say at the outset that I find, on the whole, little to complain of in recalling my experience regarding household service. I began my married life, as many young women do, in an unfortunate ignorance of the details of housekeeping and of the spirit which should guide it. This was not because I had not had ample opportunities of learning, but because my mind was strongly attracted in other directions, and its leading bent toward literary endeavor was allowed full scope by those intrusted with my bringing up. At my start in practical life I did not know enough of its rules to be aware of my own deficiencies and soon found myself a slow and awkward learner where I ought to have been a proficient. So much of personality appears to me essential to the showing of what I have learned regarding household work and those who perform it.

Perhaps I cannot better commend my lesson, such as it is, than by remarking upon the mistaken kindness which, in a well-to-do family, often relieves the young girls from all participation in domestic cares. Even if they do not, at a later day, pass out of the atmosphere of ease and affluence to which they have become accustomed, they sustain a positive loss in not knowing how a household should be mounted and governed. In many cases the occasion for this knowledge begins with the very beginning of married life. It often comes also through the vicissitudes of fortune, which are common in most communities. At any rate, whether in easy or in narrow circumstances, no family can have its due share of comfort and enjoyment without the care and attention of some woman of heart and intelligence. I have learned to consider the position of a loved and honored guardian of the household a happier and higher one than that of a leader of fashion, or a phenomenon of talent and accomplishment. It is indeed true that the domestic virtues may be combined with the charms and graces which most embellish life, but where the latter are exclusively sought, and the former neglected, the result will be in no sense admirable.

I would have every young girl perform as much of household labor as is necessary for the right understanding of its various tasks. How can she order any thing rightly done if she has never done it? I would have her work until she has learned to respect the work of others, and not to speak or think with ungentle contempt of any department of domestic service. Would it not be well if to this end a semi or post collegiate course should be instituted as an adjunct to the higher education, and a degree conferred upon its successful graduates? I can suggest two of these. Those of the first year might be termed Hopeful Neophytes—H. N.; those of the later, H. E., Household Experts.

Some thorough instruction in housekeeping might do much to mitigate the fierce dislike of service which keeps American girls out of our kitchens and nurseries, and gives them over to the care of aliens. To be blindly ordered by an ignorant mistress who does not know enough of what you have to do to explain what she commands, in case you should not understand it—this would certainly be a relation of discomfort to both parties. To be trained to skilled labor, on the other hand, by one who herself understands and appreciates it, would involve no lowering of self-respect, no superfluous discomfort and fatigue. When I see, as I often do, our American girls deteriorating in health, and not unseldom in character, through the experience of the shop and the factory, I feel a deep regret at the thought of the refined and well-ordered homes in whose comforts and good influences they might so easily be sharers, their service being to the right-minded an occasion of respect and gratitude, not of supercilious patronage or fault-finding. I do not know whether we can hope that this order of things may change, but I am sure that whether in regard to foreigners or to natives, better mistresses will make better servants, and a generous and just disposition on the

one side will do much to insure a willing and able response on the other.

I think then that the defective training received in the first place by the house-wife is the originating cause of much that is complained of in the conduct of domestics. The results of this imperfect education are twofold, viz., the want of adequate understanding of what is to be done and ordered, and the want of consideration for those who are to do it, growing out of ignorance concerning the extent and value of their labors. On the other hand, it must be confessed that the faults of domestics are often very trying. From my own experience I should say that grave offenses among them are much less common in these days than they were twenty years ago. I mean by these, intemperance, dishonesty, and disreputable connections. I remember, in my own early housekeeping, to have been much disturbed more than once at finding my cook drunk and disorderly. This trouble, I think, is rarely experienced to-day. The temperance reform has made progress among Catholics as well as among Protestants, and its benefits have become appreciable in the ranks of household help. Instances of glaring dishonesty are, I think, rare among Irish servants, and equally so among Germans of respectable belongings. A want of concern for the interests of their employers, and a want of reasonable care of their property will still be found to be common traits among those who serve in families. And this leads me to say that the price of peace and good order in the home as well as in the state is "eternal vigilance."

The constant need of oversight so much complained of in domestics is less the result of any evil intention on their part than of a want of moral energy and resolution. The spirit of zeal and of faithfulness in them should be kept alive by considerate watchfulness on the part of those who appoint and direct their tasks. The carelessness of those who serve often reflects the carelessness of those who are served, and will be sure to diminish in the presence of a sound and sympathetic management.

Ideas and principles, after all, govern the world. The good or bad tone of our household will depend very much upon our own idea of what it should be. If we exact from ourselves a conscientious attention to details we may reasonably exact it from those who serve us. And as we ourselves are human, we should show in all our relations with them the recognition of our common humanity, with a compassionate charity for its infirmities. We shall be wise, moreover, if we learn to consider the work of servants as supplementary to our own, not as opposed to it. The well-being of the household is a matter of so much moment that any right-minded mistress might be glad to fulfill all its varied offices. The limits of human strength and the complex demands of life and of society will not allow this. Our servants in this view become our *alter ego*. They do what we should be glad to do if we could do every thing that is to be done. We should honor them as our aids and deputies, and any slight which we may show them really enacts against our own worth and dignity.

By Emily Huntington Miller.

IT is an index to the difficulties of the situation that, when we speak of servants, we inevitably mean persons hired for household work in distinction from any other kind of service, and that we have gradually come to consider such workwomen as a class by themselves, not subject to the laws which regulate laborers in other departments. If we would bring to the solution of the "servant girl question" the same principles which we apply elsewhere in settling the proper relation of employers and employed, it perhaps might make our perplexities less.

In every other department of labor, wages depend upon skill; if an unskilled workman is employed it is at lower rates, and with the understanding on both sides that his retention depends upon his ability to acquire skill. The best way of doing his work has been settled; the model at which he is to aim is set before him; he acquires skill and is advanced, or he fails and is dropped out; he fully understands this, and does not look upon it as injustice.

In household service we have not insisted that skill should regulate wages. We have not looked upon good housekeeping as an art to be learned, or skillful cooking as a science to be mastered. The best way of doing the work has not been settled; the model at which the woman is to aim has not been set before her, and having neither ability nor motive to evolve this for herself, she has gone on in a careless, slip-shod way, and we have groaned and protested, and *paid her for it*.

It would seem then that relief from our present miseries must begin with a demand for better qualifications, enforced by the common business rule of making wages depend upon efficiency. One woman here and there cannot accomplish this, but let housekeepers combine, and make it as universal a law in the household as it is in the manufactory, and it would be as easy to enforce as it is there. It would no longer be true that the servant would not care to learn, since she would have the motive of self-interest that prompts every other woman.

This of course necessitates the training of servants either in the household itself, in special schools, or what is still better, in both. But household training is impossible unless the mistress herself be trained, so it will be necessary to go a step further back to the education of mothers and daughters.

If the proprietors of this establishment do not know the best methods of making their wares, or what a perfect specimen is like, how can they know what demands to make from their workwomen? It is an ideal household where mother and daughters not only know but do, and the work to which they think it worth while to bring their skill and care will take a more honorable place in the estimation of servants. The young sons of one of our millionaire manfacturers came home from college at vacations, one to accompany a superintendent of agencies on his tours, and the other to go in workman's garb into the factory to learn the practical details of the business he is some day to manage. Might not such methods be worth following in the affairs of a woman's kingdom, and would not a woman who was really mistress of her profession be more likely to be mistress of her house?

By observing the following points, it seems to me a gain might be made in many households:

By better furnishing of our kitchens, not with new and untried inventions, but with suitable tools and utensils for doing the work, and then insisting upon their use.

By ourselves practicing and teaching to our servants orderly, systematic methods of work. Many servants who are wholly incapable of originating a plan, or discovering labor-saving methods, can be trained to follow them if the mistress is patient and persistent.

By regularity at meals, so far as possible, and by mutual co-operation on the part of all the members of a family to lighten the burdens of servants and to avoid laying upon them unnecessary work.

By availing ourselves of outside relief, and not demanding from one individual the strength and ability of ten.

By patience in teaching joined with firmness that carries conviction that sooner or later this lesson *must* be learned.

By not attempting too much at a time. One thing taught thoroughly will often make the next far less difficult.

By being more liberal with praise even for good intentions, than with blame for failure or forgetfulness.

By a genuine, hearty, womanly interest in the well being of our servants, and not simply a desire to get better work out of them for our own comfort, and finally by a resolute determination to make the best and not the worst of things, and not expect the ministration of angels until we go where cooking and laundry work will not be among the necessities of existence.

By Mary Hartwell Catherwood.

THAT Americans are notoriously the worst served people on the globe, is a fact which does not entirely result from our half worked out problem of labor.

In a republic there is no fixed station; no honest pride of place. Our ferment of improvement sends everybody boiling up except the very few who choose, hug, and transmit ignorance.

And not only are Americans badly served, but they are proverbially afraid of their servants, and cater to and pet and give them rein as one pets a nervous horse. Can any mother of a family, living always to the limit of her strength, contemplate without horror a plunge into chaos by the desertion of her maids? And what is to prevent their deserting whenever they choose? We have no law forbidding it. They are free American citizens—not even held responsible for breakage.

In short, as a nation, we have no method in domestic service. And if it were not for the real good in humanity, the honest faithfulness of men and women, we should be worse off than we are.

Some time the raw edge of republicanism will be worn down, and domestic service will become more of a vocation and less of a make-

shift. But in this current year of grace much can be done by house-mothers themselves to secure better service in their homes.

I sat once at a dinner-table where the burden of talk was the maid who served the courses. As soon as the swinging-door shut her from the dining-room, her mistress and another member of the family continued the tale of her faults. It was not a pleasant meal. My sympathies went with the girl, who must have known she was being back-bitten. Neither you nor I would stay long in such an atmosphere. She was human. We all love praise for well-doing, and if our faults must be mentioned, we want it done briefly, secretly, with a view to our improvement.

I sincerely think we should never speak of the sins of our maids to anybody except themselves. It is a pain to find fault. But any good girl appreciates your delicacy when you always speak well of her to outsiders, and correct her only behind closed doors, for her improvement. What good does it do to repeat all her misdeeds to your acquaintances? It stamps them with a dreadful reality; and worse than that, breeds antagonism in yourself, and crowds pleasant thoughts out of your mind. In many houses where servants do worst, there is no regularity of labor. A maid is interrupted in one piece of work and ordered to another. Dinner parties are arranged for days when the usual domestic work is heaviest.

One of our serious mistakes is to expect too much of one person. I have seen families of eight and ten waited upon by one slim, little maid. No other nation employs so relatively few domestics. As a people we spend too little on service, too much on show, and too little on steady comfort. And on the house-mother falls the weight of this mistake. She must make up deficiencies. She is the spring which softens for her family all domestic jolts. Yet we can claim this for ourselves: we have conveniences in our homes; we have water and heat and light; we have hard wood floors; we have furniture on little wheels. I was once admiring a magnificent old monster which its owner called a pier table,—wine-red with age and polish; but when I heard that a woman had injured her spine moving its casterless bulk, it seemed nothing but a survival of heathenism. Every house-keeper should have the labor of her house made as light as possible. Thereby she puts up defenses for her own strength when the evil day comes. Sickness and death must some time enter the house; but method and convenience and habit will then do valiant battle for us.

Another of our mistakes is to declare the maid an outsider. She is not an outsider. Our comfort and often our health depend upon her. Her interests should be wrapped in her employer's, not antagonized. I do not mean that she should be mixed up in the family life in any ridiculous way. This is impossible in the best living. But her duties should make her a fraction of the family, not an alien; and she will take pride in them if trained by a woman who respects home as it should be respected.

One of our greatest mistakes is having no grade of wages. Domestic work in certain localities brings certain prices. The raw girl receives as much as the trained one. Wages should be graded from beginners to experts. The domestic who lives ten years in one family, passing from grade to grade of wages and expertness, should be noticed in some way by the state. We are silly when we speak of the labor on which our very lives depend as "humble" or "menial." Many an overburdened mother has died for lack of this humble service.

We have had one faithful maid in our family three years and a half, steadily increasing her usefulness and knowledge. She is worth twice as much now as at the beginning of her service; but she could only command in a small family the wages paid by a small family and we increase her pay against custom.

Generally, it is where the house-mother herself is lax and unmethodical or despises and slights the tasks which make our comfort here, that the maid has no conscience. It is a shame we should ever in any way belittle our mortal lives. There is a standard of right-doing. And if you can make her see that you require her to live up to this—not because she is your thrall, but because it is the right way for the thing to be done, whoever undertakes it—she will take pride in it. A girl incapable of pride in well-doing is best got rid of. She would demoralize a family.

A good rule in housekeeping is to pay a maid her wages every Monday morning. She feels her income always in hand. I have found it strengthens rather than weakens

the business tie between employer and employed. She ought, also, to be encouraged to put by a fraction of her wages every week in some investment which economizes small savings. Her thriftlessness is checked. She sees a little pile of prosperity growing while she earns her living. She learns self-denial —that first lesson in all good doing. And when she marries—alas for mistresses that sensible workingmen are always hunting out such girls to marry!—she is no spendthrift ape, trying to outdo people who have had generations the start of her; but a woman of sense and judgment, capable of helping a man.

By Harriet Prescott Spofford.

In a little book of mine published a few years since, I held that the final solution of the servant girl question was to be found in a training-school for servants,—perhaps I might have added for mistresses, too;—and although the associated kitchen, if it ever become an accomplished fact, may bring a great measure of relief, I still believe that the training-school possibilities would afford a greater.

The maid who has learned her business commands a respect that puts her on an entirely different footing from the scullery-girl who has to be followed up with perpetual iteration of instruction and fault-finding; she will cease to have interference from a mistress possibly less well-accomplished in kitchen matters than herself; and she may find herself in the enjoyment of a rank that is now accorded to skill and knowledge and faithfulness in all other departments. She will, it is true, command higher wages; and she will deserve them; while results will prove that in her case, as everywhere else, the best is the cheapest.

But where training-schools are impossible, and the kitchen has to take their place, and the mistress of the house has to be faculty and trustee and all the rest, the only other solution is to be found in the exercise on the part of the mistress of a nearly infinite patience and in an untiring outlook on the most charitable view of facts. What can she expect of the young emigrant untried in any of our ways, in the use of any of our implements, to whom our habits are inexplicable, our rules arbitrary, tyrannical, and nonsensical, whose movements are clumsy, whose fingers are all thumbs, whose days are a nightmare of trouble, whose nights are full of homesick despair! And what right has she to expect of the other girl, who is not an emigrant, but as much an American as herself, that she will come into the kitchen, bend over hot stoves, scrub and scour, and do scullion's work, for three or four dollars a week, if she is a sufficiently superior person to be satisfactory?

Perhaps the mistress, the corporate mistress, so to say, has some part of the remedy for the kitchen troubles, in her own hands, in the endeavor to make the position of the servant-maid a more honorable one in general estimation. Whenever it shall be seen that the position of a kitchen-girl receives as much respect as that accorded to other positions where work is given for wages, it will no longer be filled by girls who are fit to do nothing else nor to do that well. The mistress who most regards the great and pure democracy of the Golden Rule will probably have the least trouble with servants. These people know at once if the atmosphere of the house is that of master and slave, or if what they do is the equivalent of what they receive there, and that after that it is recognized that human nature is the same in all. A strong sense of humanity, of the individuality of the human being, that is, of the worth of character, will make one unable to feel superiority on account of circumstance or culture. One's circumstances may be accidental; one's culture may signify little in results; but character is eternal. And character, being eternal, is able to outweigh the accidental and temporary. It is character, not the ability to spend money pleasantly, not the knowledge yesterday that heat is a fourth element and to-day that it is a mode of motion, which helps the whole race onward. And wherever these other human beings, in our employ, go through their dull and dreary round of duty, with a faithfulness that, if we make comparison, may possibly put us to shame in our own round, they are creating for themselves, or they already possess, that character which makes them insomuch nearer the children of light than are those living more idle and less faithful lives. Wherever this is recognized the relations between the parties equalize themselves in a way that promotes peace and mutual content and good service. If it be true that one-half of the world's population must be

crushed by labor in order that the other half shall have leisure and luxury, mere pity should prompt us to ease the lot of labor as far as may be; and we can all begin in our kitchens.

To have reasonable rules, and to require them to be obeyed, without fast and loose leniency to-day and despotic insistence to-morrow; to instruct gently and patiently and with discretion, having reference to moods and conditions; to respect the personality of the maid; to be interested in her; to accord reverence to her religion; to insist, where necessary, that she shall herself accord it reverence and observe its fast days and its feasts; to remember, even to one's own inconvenience, that the church is the home of the exile, the palace of the poor, that the priest stands for father and for friend; sometimes, indeed, to remember the poetry and the pathos of her people and to see some of it still enwrapping her just come from the land of song and story and long oppression; to let her, for the rest, do her work in her own way, provided it is done and done well, unhindered by too much inspection; to show her that she is trusted and valued; to care for her in sickness and provide for her pleasure in health; to make her less a slave and more a child of the house; all of these are measures that seem to me likely to make not only a good servant and a permanent one, but a faithful, and grateful, and unalterable friend.

By Olive Thorne Miller.

A QUAINT old lady of a past generation used often to say that one could not expect all the virtues for eight dollars a month. Although the dollars have increased in number, the difficulty still exists.

Much has been said about "woman's mission," but I long ago settled it in my own mind, that the "mission" of American women of the nineteenth century is to civilize and refine the working women of Ireland, Germany, and Scandinavia, teach them the language, and in due time send them out to found homes and train the next generation of American citizens. Nor is it an unworthy mission,—if only the American woman survives the process.

Notice the next generation from the Irish or German emigrant who learned in American homes the language, civilized ways, and even some refinements of life. See what a long step the children are in advance of the parents! Let us take heart, my sisters! It is pioneer work among the future mothers of our country that we are doing. If it were not for this great training school, through which pass the crowds of ignorant emigrants flung every year upon our shores, what would be the future of our country? how long would it be before the peasant races of Europe would outnumber and overpower us?

Although the result is great, it must be admitted that the process is wearing, and many a delicate woman has been crushed by it. The conditions seem indeed to grow harder from day to day, and I believe they will continue to do so, till we are absolutely forced to take the next step, before which we are now hesitating, and hanging back,—co-operative housekeeping.

This subject is too deep and too wide for a chat around the *Council Table*, but if thoughtful women will take home the idea of co-operation and the hope it holds out, to think of, and seriously consider—something will come of it. And something must come to our relief; our burdens are growing heavier than we can bear.

Meanwhile, until we have mustered courage for the unavoidable next step, what little mitigations of our misery can be suggested? In selecting a servant in our day, and with our methods of service, we are obliged to make choice of evils. Shall we put up with stupidity for the sake of a cheerful disposition, or shall we insist upon capability, and dispense with sunshine below stairs? Shall we set our hearts upon neatness of dress and habits, and endure poor cookery, or shall we be thankful for a well-served table, and never dare to investigate the methods?

Each mistress must decide the question for herself, and since the best thought one can offer, indeed the only thought of practical value, must be out of her personal experience, I will briefly tell how my problems have been solved, and preface it by saying that I have always been, what in housekeeper's parlance is called, "lucky with servants."

First, in selecting, I have two or three notions which govern me. I never hire a girl whose appearance does not pleasantly impress me, though she have testimonials and references a yard long. No matter how well one can do her work, if I do not like—at

least I must not *dislike*—her, I cannot have her in my house. The perpetual feeling of antagonism is too wearing upon the nerves. Secondly, I never look twice at a person with any "blarney" or any "airs" whatever. Third, and this is perhaps the most insistent, I never take a servant who asks about "privileges" or "the size of the washing"; this may seem of little importance, but it is a test of character. If I like her appearance, I tell her plainly, and exactly, about the work, the discomforts, as well as the comforts, the "privileges" and the "size of the washings" included.

When the new maid comes, I take pains to make things pleasant for her till she feels at home. I give her a room and furnishings as good as my own children have, never forgetting rocking-chair and bureau. A pleasant room is wonderfully potent in securing contentment. I always interest myself in my maid's affairs, her sister's baby, or her mother's troubles. I look after her health, notice her cough, and prescribe for her headache. In a word, I try to make her feel that my house is a home, and that I take thought for her comfort.

These things appear small, but they are not small in effect, they pay, even if not done from principle or from naturally friendly feelings.

I never scold; when I have to speak of shortcomings, I do it as quietly and considerately as I would suggest changes to my son's tutor or my daughter's music-teacher. Thus I never give a chance for "talking back," and as a matter of fact I never have it. Because my kitchen-maiden is not a person of refinement, should I therefore forget that I am?

If my grievances are such that gentleness will not cure, I simply tell her that although I do not scold, I shall not long endure, and if that is not effective, I dismiss her, for I never submit to imposition; though I am mild, I am always mistress.

In a good many years of housekeeping by this method I have never had trouble with servants. I have not, by any means, found "all the virtues" for any number of dollars a month, but I have found that the result of putting a person upon her good behavior, in this way, is to keep her faults in the background. If you smooth your domestic pussy the right way, she will be grateful and purr; if you rub her the wrong way, she will spit and scratch. This is true of people as well as of pussy.

By Mary A. Livermore.

It is not possible to-day to hire a domestic servant as one employs a milliner, dressmaker, carpenter, and shoemaker. To these you give your directions, have some understanding as to the price, and without oversight or interference on your part, the work is done. If it does not suit you, you return it, suggest the necessary alterations, and usually they are cheerfully made, and your wishes are met. But in the department of domestic labor, there are few competent servants into whose hands it is safe to turn your house, with a statement of your wishes, or a program for running it. For you would be almost certain not to be well served. And your house in a short time would acquire a clouded and besmirched physiognomy, revealing the fact to all versed in the signs, that its mistress had abdicated, and the servant girl was on the throne. The average servant is not only ignorant and incompetent, but wasteful and careless, and yet with so exalted an opinion of her ability, that she resents criticism, instruction, and interference even when most kindly offered. She must therefore be "handled" very differently from any other person in your employ, whether man or woman.

For twenty-five years I was my own housekeeper, dealing personally with the procession of cooks, chambermaids, and laundresses, that filed in and out through the back door. The time came when a housekeeper was a necessity to me. Fate kindly favored me. Death and circumstance had wrought greater changes in my sister's family than in mine, her want fitted my need, and for the last twenty years she has kept my house. We are in perfect accord on all matters that relate to the making of a home, the keeping of a house, and the management of servants, and whether I am present or absent, my household is cared for perfectly, almost incomparably.

In the utter absence of any fixed standard of knowledge, or competence for house service, of any law, written or unwritten, to which the mistress of servants is amenable, we have decided on a standard for ourselves. We are pledged to our consciences, and to one another, to do by a servant as we would

have her do by us. We make our own examinations, caring little for recommendations from former employers. They are usually valueless. We ascertain what she considers her qualifications for the place she seeks, what wages and privileges she expects, conduct her through the kitchen, dining-room, laundry, bath-rooms, and the chamber she will occupy, answer her questions concerning the work, all the while studying her with a wisdom and insight born of experience, which influence our final decision.

If she enters the service of the family, she is assigned to a room which is as comfortable as any in the house. It is furnished with carpet, spring-bed and mattress, clothes-press, bureau, mirror, table, wash-stand, and a low sewing-chair. It is warm in winter and cool in summer, and outside wire screens protect it from flies and mosquitoes. She is required to keep it in as good order as the other chambers are kept and it is inspected like the rest. We think we score a point from the start, in showing servants that we propose to treat them like civilized human beings.

Servants must have but one mistress. My sister, therefore, as housekeeper, lays out the work for each day, gives orders, criticises, teaches, oversees, holding the servants to their duties, and to responsibility to her. She is an old-fashioned housekeeper, and must have an orderly and well-kept house. The food must be well-cooked, meals served appetizingly and promptly at the hour, the chambers must be well-aired, the beds perfectly made, closets guileless of moths, ants, and other intruders, and the bath-rooms and cellars clean and wholesome. She is inexorable in her determination that the work of the house shall be done in the morning, and the afternoon be exempted from labor. This cannot be accomplished by any amount of exhortation, direction, or orders to servants. So she gives the forenoon to personal supervision of the work, not unfrequently "lending a hand" herself—always, indeed, when there is any thing to be done requiring careful judgment, delicate manipulation, or great nicety of preparation. Every part of the house comes under her observation daily, every department of the work is kept up, and what should be done to-day is not thrust over into the morrow. When she needs aid in her work, she calls on any member of the family, and is promptly reinforced.

She thus secures to herself the undivided afternoons and evenings, and to the servants, some hours of every afternoon for rest, when nothing unusual is in progress, and entire control of the evenings, while one unbroken afternoon and evening is theirs every week. The Sundays are carefully planned, so that the servants always can attend church once a day, and be free from work after the dinner is over, until bed-time. As a rule, we are servant-less on Sunday afternoons and evenings, and depend on ourselves. It is a great gain so to arrange the work for a house, that the servants have stated hours of labor, and know when their work is done. One great cause of the aversion to housework, on the part of young women, lies in the fact that it is never done, that they are subject to the beck and call of some one from morning to night, that they can secure no leisure, and must forgo all social enjoyment. Their mistresses are many and their work endless. It drives many a girl into shops and factories, where, after paying board, her earnings are so meager that she is in danger of falling into immoral practices for the sake of money.

We have trained ourselves to feel responsible for our servants. They share our pleasures as well as our labors, and we frequently furnish them with tickets to concerts, lectures, and entertainments. When they are sick we nurse them, unless the illness is so serious as to require removal to a hospital or to their home. We teach them to cut, make, and mend their clothing, and aid them with the sewing-machine, when they have fitted the work. We cultivate in them personal cleanliness and thrift, and look carefully after their morals. For their sakes we do not allow servants late hours, nor the habitual use of a night-key. We do not thrust them out from the family, because they are servants, but when they remain long with us, become interested in them and are glad to help them to higher positions.

Of course, we meet with difficulties in our efforts to bring them into conformity with orderly and cleanly habits of work and life. There are some who could not possibly be made over into good servants, unless one were dowered with the years of Methuselah. We succeed in retaining good servants a long time, one Norwegian girl living fifteen years in the family, and long before her departure sinking the relation of servant in that of friend. The intractability of many, the dis-

honesty of a few, the ingratitude, indifference, and immorality of others do not discourage us. For we do not expect all the Christian graces for three and four dollars a week, and it requires brains to run a modern kitchen, and grace in large measure, to satisfy an exacting nineteenth century household. And because humanity will take no step forward, only as it is goaded on by necessity, I sometimes surprise myself by praying, dumbly, that servants may degenerate into greater inefficiency, or advance upward into higher positions; for then, in time, their worthlessness or scarcity will compel us to put on our thinking-caps, and mature a good working plan for co-operative housekeeping, which will be the housekeeping of the future.

THE WOMEN'S COLLEGES AT OXFORD.

BY EMILY F. WHEELER.

THIRTY years ago Hawthorne said of Oxford that its repose was "as if half a dozen by-gone centuries had set up their rest there, and as if nothing of the present time ever passed through the deeply recessed archway that shut the college from the street." But the spirit of the present has penetrated even these cloistered shades, and amid all that is old and venerable one finds novelties in the two colleges for women opened just eleven years ago.

They are not called colleges indeed, but halls, the distinction being that they are not endowed institutions, but, as their critics would say, "co-operative shops," dependent on patronage for support. Somerville Hall is simply a large, old-fashioned dwelling-house enlarged for present needs. It has no luxury of oak floors or carvings or old stained glass, as have the residence halls of the men; its simplicity, indeed, is an index of the difference in position between men and women students at Oxford. But it means a good deal for women to get in at all, to have a friendly roof above them, and care and counsel in their work. The Hall accommodates nearly thirty girls, each having a room to herself. The life is rather that of a family than a school or club, and in this regard the girls are more fortunate than their brothers.

Lady Margaret Hall is like Somerville, only pleasanter in location and perhaps a thought more luxurious in the furnishings. It accommodates the same number and both Halls plainly supply a demand since they are always full. St. Hugh's, just opened, is less crowded.

These halls are simply homes for the girls. They were founded by the Oxford Association for the Higher Education of Women, in 1879, and the regular teaching is provided by that association, "the work being arranged to meet the requirements of the Oxford University examinations for women, of which the standard is identical with that of the University examinations for men." Having passed these, however, the women do not receive a degree, but a certificate attesting their rank and scholarship. That is as far as conservative Oxford will go. But the great libraries, the Bodleian and the Radcliffe and the Taylor, the art galleries with their admirable collections, the University Museum with its laboratories for scientific work,—all these are open to men and women alike. It is in these, in the lectures of professors chosen for distinction in their special work, above all in the very air of Oxford rich in history and tradition that the superiority of these halls lies. They are not normal schools, though every year a proportion of the women they send out become teachers, thus raising the general standard of feminine education all over England. The entire expense for board and university fees is about four hundred dollars a year; but the three terms make in all but twenty-four weeks. Residence and private "coaching" in the Long Vacation must usually be added to this, and counted as a hundred dollars more. There is at present no regular entrance examination; but students must satisfy the principals that their attainments are such that they will profit by their advantages; and besides the regular university lectures private instruction is furnished by the Association. Plainly this Higher Education is not yet meant for

poor girls, though there are a few free scholarships open to competitive examination. The colleges cannot well be cheap so long as they are co-operative; their crying need is endowment.

As to the difference between these women's colleges and our own, it should be said that they have not, as Vassar and Wellesley, a regularly prescribed course of study. They are not independent bodies, but part of a great system. It is their business to prepare their students for the university examinations. These yearly examinations as given by Cambridge and Oxford, are of two kinds, the Ordinary, for which the degree of B. A. is given, and the Tripos, or honor examination in three related subjects. To the Ordinary, women are not admitted; and the reason given at Cambridge is interesting. It is comparatively easy; if opened to women, the college authorities fear they would be over-run by them. Nothing is left them, therefore, but to "go in" for "honors." Of the five thousand men at Cambridge, nine-tenths content themselves with the Ordinary; but of the two or three hundred women nearly all offer themselves for honors,—and rarely fail to win them. It is hardly ten years since they were formally admitted to these examinations and put, practically, on the same footing as men. Since then they have seemed to take rather more than their share of "honors," as witness Miss Ramsey, who some years ago was ranked as the only "First Class," and Philippa Fawcett, who this year is placed by the examiners as above Senior Wrangler, above, that is, the highest rank the University can mark.

But the fact that these colleges go in chiefly for honors, makes their work quite different from ours. We aim at a broad, general culture; allowing electives only in the last years of a girl's college life. The English girl may be said to "specialize" from the first. She goes in for honors in languages or mathematics or history; which means that she gives all her soul to two or three subjects, in preparation for a very severe examination in them. All the rest of the field of culture she leaves untouched; she has neither time nor strength for it. To the American it seems better adapted to the post-graduate than the average undergraduate. But the women have simply adapted themselves to the system of the English universities. These set the standards, prescribe the work, and crown its completion. There are no "rules" in these halls; but the students "are expected" to do all that is usually "required." As a rule they are mature enough to take care of themselves, and if one may judge by the tennis and cricket fields near the halls and by the boats on the river, they do not lose health in devotion to books. Prayers are read daily in each hall; the life is thoroughly home-like, and the rooms, reflecting individual tastes, are as charming as possible. College girls everywhere may be trusted for that.

THE MYSTERY OF THE FOUR B's.

BY KATE SANBORN.

BARRELS, BURLAPS, BONES, AND BAY LEAVES.

By this title I mean my general puzzlement over the articles on economic catering, harmonious and esthetic housekeeping, and house furnishing, on extremely limited incomes; books, also, telling us how to live comfortably and cheerily on one hundred dollars a year, more or less, saving one-tenth at that; and cook-books by experienced experts, giving good, nourishing meals at ten cents a plate, or a generous dinner for four hungry people with three or four courses and dessert for one dollar, should be grouped in this class of well-meant and well-paid for, but misleading, literature for the impecunious.

This chimera is growing more and more fantastic and impossible, and bright women all over the land are smiling and analyzing with keen criticisms this rosy buncombe.

Some recent articles in a religious weekly were written in the wildest way. No other living woman could get so much food for so minute an outlay, and the food was insufficient to feed any ordinary family. "Eight

oranges for thirteen cents, four bananas for seven cents," could only be secured late in the day, and the fruit on the verge of decay, from a second-rate peddling huckster. The editors requesting that old friends renewing subscriptions should make suggestions for future improvement, one witty reader asked for the average weight of that economic lady's family after six months of that scanty supply of food!

Are you not all weary of directions, full-length, for making barrel chairs? Every one knows that he can construct something to sit on, out of a barrel; why continue the study endlessly? I once advised a friend to take a popular journal for ladies.

"Does it always have a column devoted to barrel chairs?" she asked.

"O, no," I replied. "It has the best women writers as its contributors."

She sent for sample copy, and the first words that met her eye were explicit directions for making a double-barrelled chair!

Then—burlaps! If the skillful wives of army officers, who have a special gift for furnishing their quarters effectively from the contents of a moderate sized trunk, aided by soap boxes and a piano case, choose to drape with burlaps or line their walls with the same, all right, but it seems unnecessary constantly to urge its claims upon housekeepers in ordinary life. The furnishing was lately described of a large parlor with odds and ends of furniture covered with red canton flannel and unbleached cotton in stripes (like a barber's pole), finished with a cheap worsted fringe, knotted in with a crochet needle. This savage combination was used even to "treat" three-legged wooden stools, much better looking without it. The result—semi-surgical, semi-patriotic—must have been bad enough to enrage a bull in the next county. Then nothing soils more quickly than this red flannel, with its rough nap absorbing all the dust, and nothing looks more hopelessly dirty when soiled. *Burlaps*, in this case, would have done better.

I once studied a prize article on "How to Live on $500 per year." Each needed article was enumerated. I remember that some garment, as universal and essential as trousers for the head of the house, was entirely forgotten. Then providing for the table, the glowing word-pictures that make my mouth water, of delicious meals made of almost nothing and pronounced perfect by two able-bodied, hungry men—that is aggravating to the average woman who cannot perform miracles.

This is the usual story. John sends word to his bright-eyed, loving little wifie, Jennie that he will bring home an old college friend to dinner.

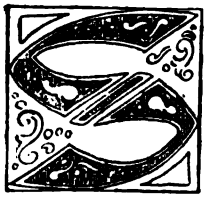
There is nothing in the house but a small loaf of bread, a smaller piece of beef, and the usual vegetables that are kept in stock in every house—*and* a good supply of *Bay Leaves*. Molly, a raw, untrained Irish girl, makes, with little help, a most savory soup of the beef bone, and bay leaves float on the surface; the remnant of beef makes croquettes—a few bay leaves surrounding the platter; the bread appears as do actresses, in three different ways—dice toasted, thick squares by the dinner plate, at last as a bread pudding disguised by raisins and spices. The linen is always spotless, the glass and silver shining, and the two hungry men are filled and serene.

Is this a general experience? Do bay leaves and a shining soup-spoon satisfy *your* "two men"?

Then how vines do grow—in print, and how easy it is to make hens "pay." And—and—but my limit is reached. May we not hope, feebly to be sure, but still hope, that there may some time be a blessed surcease of this too chronic twaddle about sitting in barrels, living on love and shining silver, and generous gorges on bones and bay leaves?

SHOULD WOMEN TAKE PART IN SCHOOL AFFAIRS?

BY ABBY MORTON DIAZ.



INCE the above question has been asked, the burden of proof rests on those who take the negative side. It is their part to show how women can rightly hold themselves aloof from what so naturally concerns them. The education of the children of any household is a family affair. A community, or a town, or a city, is but a collection of families, and if the communities, towns, and cities take charge of the general education this continues to be a family affair just the same, and one in which fathers and mothers have equal concern and equal responsibility. The whole matter has been mystified by its connection with that dubious system of wire-pulling, self-seeking, favoritism, intimidation, and rivalries which goes by the name of politics. Man says to woman—Beware! Come not in contact with this corrupt arrangement whereby we govern the people, yourselves included. And shrinking woman says—Voting is odious and unwomanly. Let us keep away from all this intricacy and mystery which are so far beyond our comprehension.

But there is no real mystery in the case, nothing intricate. It is all very plain and simple, and this can be easily shown. Let us suppose one family residing by itself a long way from any other. An important consideration presents itself—the children's education. Under such conditions what would be the natural way of proceeding? Why, the father and mother would talk the matter over. Others of the household, uncles, aunts, cousins, would join the council. Various questions would arise. What teachers, what studies? which authors? how many study hours and how divided? The importance of the case demands what every member has to offer, whether of suggestion, experience, knowledge, wisdom. Mother would put in a word for English literature; father would speak for the solid branches and plenty of out-doors; Aunt Emily might ask that attention be given to the study of plants, flowers, insect life, the instincts of animals.

Every one knows that this way would be the one adopted of arranging for the children's education. Every one knows that the women of the family would not say, This is not our affair. Let us keep within our own sphere.

Too absurd for any thing, would be the general verdict on such proceedings, the verdict of both men and women.

Now let us suppose that two other families come to live near by. The children of the three families naturally would become associated in their studies, and as naturally the adult members of all would hold council together. Suppose a fourth family arrives, and a fifth. There are now children enough for a little school. No one home room is sufficiently large. There must be a building. New matters come up for consideration, as size of building, locality, heating, seating, ventilation, plans, specifications, estimates, different arrangements as to teachers and study-courses. Would the women of these families remain utterly silent? Certainly not. The matter would be made a subject of conversation among men and women in gatherings therefor, and as they might chance to meet socially, or on trains, or by the wayside. And it would be talked of more by mothers among themselves than by fathers among themselves, and any woman who should declare that she would not concern herself in the matter, that it was out of her province, that cooking, sewing, and other home duties, together with church duties and social duties, sufficiently occupied her time, and the men must attend to education, she could not trouble her head about that—any woman taking such a position would be considered as neglectful of her children's interests, and as a very unnatural kind of mother. And should any father declare that his children's mother had no concern in the matter, that his own wisdom would suffice for both, his own judgment be decisive—such a man would make himself a worthy subject of derision. It would be asked, with

emphasis, who *should* concern themselves in such a matter if not the mothers?

But we know there could be no occasion for asking such a question. We know that under ordinary circumstances the opinions of the woman portion of the household would be asked and given; that they would be expected as a thing of course. We know that the matter would not be settled by the man portion, even with the coachmen, farm hands, hedgers, and ditchers assisting in the decision for the reason that they were men.

And now we come to the all-important question. Suppose the neighborhood to continue increasing in size. An aggregate of how many families shall make it seem natural, make it seem right, that the women should not have any voice in the matter of school education? Suppose the families number fifty or more. Too many, we will say for getting suggestions and opinions in the old ways of chance opportunities, social gatherings, meetings in trains or by the wayside. Too many for surety that every person, or even one member of every household, could gather in council. What shall be done? Call a general meeting which shall select a number of persons having sufficiently the respect and confidence of the community to worthily represent it and let the matter be placed in their charge, suggestions to them being always in order. At a given time individual opinions of such persons can be obtained by means of printed ballots bearing these names or presenting others.

We see that while in the small community can be obtained individual opinions on all the details of school education, the large community finds this method too unwieldy and the next best thing is to get individual opinions of persons who shall take charge of these details, in other words, the representative method. Managed in this way school education is called a public affair, but thus named it is just as much as ever a private affair and concerns as closely every man and every woman; surely every mother. The interests, the hopes, fears, joys, anxieties, griefs, responsibilities of fifty mothers are just the same as those of five, and though we multiply this larger number by ten, or one hundred, or one thousand, or ten hundred thousand, the matter cannot be made of no concern to any one of them simply by calling it a public affair. The public is only an aggregate of families. And all public affairs are but private affairs bundled together for the sake of convenient handling, and voting by ballot is merely a convenient way of sending in an opinion. Thus a printed ballot deposited by a woman does but correspond to a written note which might be sent in by that same woman if residing in the small neighborhood. And as to the surroundings of the ballot box these are likely to be more orderly and less offensive to feminine delicacy than are those of many a post-office, which is the accustomed public resort of both sexes. Our main point is that as the country, state, municipality, and lesser aggregates are composed each of individuals, no bugbear of a name can separate the affairs of the individual from the affairs of the whole, and that by no pen-stroke or dictionary word can one man or one woman be freed from the duty of taking an interest in the general management of school education, of forming an intelligent opinion thereon, and of expressing that opinion in one way or another.

In regard to our question then, let those who would give a negative answer show reasons why after giving her children five or six years of the tenderest solicitude a mother should utterly yield up so vital a concern as the charge of their school education; yield it up to strangers, herself having no voice or choice in the matter neither desiring any; yield it up, moreover, to men, and men nominated on party lines and therefore supposably under party influences and selected with some regard to party purposes, so that their selection, nomination, and election are made part and parcel of that "politics" whose conditions, being bad, are set forth by its managers as sufficient reason why woman, being good, should not engage therein even to the smallest extent. Now if women are good and politics bad, by what logic, or even by what common sense, or what moral sense, does it come about that school education should be given over to the latter? Regarding goodness it has been said, "Be not good merely, but be good for something." If woman is good, let her goodness be made available just here where goodness is needed. And she is declared by man to possess in a special manner other desirable traits, as insight, intuition, moral perception, practical wisdom, executive ability. Why not let all these aid the common cause—we may say the suffering cause—of education? As regards

time and thought there are certainly more women who can take these from household and other duties than there are men who can sufficiently free themselves from the demands of their respective kinds of occupation.

As to equality, neither sex is wholly equal to the other. Thus in the matter now under our consideration, women should take part not because they are like men, but because they are different from them. The special qualities of both are required for making a complete human force, a working force adequate to the needs of humanity.

STORIES OF THE CHILDHOOD OF EMINENT WOMEN.

ARRANGED BY HARRIET CARTER.

Men are only boys grown tall,
Hearts don't change much after all.

BUT would not these well-known lines contain the same amount of truth, if for the word "hearts" there were substituted "minds"? Is it not the common experience in looking back over our past lives that it is difficult to think of our minds at any time as other than they are now? Recall the mortification when caught in some consciously childish act. Was it not exactly the same as that which comes in grown-up years when found engaged in a bit of foolishness? And when danger befell or any sudden crisis occurred, did we not think and act exactly as we would under the same circumstances in mature life?

The following incident told by George Eliot of herself shows that at that time she made an effort exactly similar in character to the work of her mature life in writing the books which impressed the world with a sense of her superior character. Such a nature cannot help making itself known. She wore herself out in letting the world know of her greatness. At four years of age she distinctly remembered seating herself one day at the piano, not knowing one note, and playing with all the energy she could command, in order that she might impress upon the servants the thought that she was a great personage, one possessed of unusual ability.

This desire to show superiority of mind is much rarer than the craving to be recognized as beautiful or interesting. There is a story told of Goethe's Bettina, which has many counterparts. On recovering from a fever Bettina expressed childish delight to find that she was very pale, that her eyes had become large and expressive, and that her other features in proportion were intellectually passive, and she asked Günderode, by whom she was attended, if the first traces of the transfiguration were not already upon her.

The clever, brilliant Fannie Kemble who got so much out of life, and who in all the darkest misfortunes did her best to find some bright spot, never did more than when a little, toddling thing not yet five years of age, she joyfully exclaimed on being served with bread and water as a punishment for some misdemeanor, "Now I am like those poor, dear French prisoners whom everybody pities so." In the same line the philosophical Madame Roland showed her true nature perfectly when she received her penal bread and water with the laconic comment, "Good for the digestion," and the whipping which followed this remark with, "Good for the circulation."

Harriet Martineau working her own way through to the solution of many difficult problems of life and asking no help from others, was no whit different in this respect than when as a child she went for years wondering what a spring-gun was. All sorts of absurd fancies floated through her mind as she thought of it, such as that it must be a pea-green musket, that being the color of the spring-time. When she was twenty years old she accidentally saw one and the mystery was solved.

Little Saint Theresa of Avila in the sixteenth century, at the age of seven years was so fired with religious enthusiasm that she persuaded her brother younger than herself to go with her to the land of the Moors and suffer martyrdom for the glory it would bring to them. Saint Theresa says, "We delighted in hearing of the lives of the saints and when we saw what tortures they had endured for

the love of God, it seemed to me this was nothing to give for the enjoyment of Him. We often talked of the matter and at last decided that we would go into the country of the Moors, asking alms that we might be beheaded." The idea charmed little Pedro but he naively suggested that they go as crusaders as that would be pleasanter than to go as martyrs. The small crusaders bravely started out, but were soon captured as naughty little runaways, and brought back home. The result was an ignominious failure, but Theresa carried out her pious resolves and became a loved and honored saint.

This same spirit of a child taking matters in its own hands is shown in the childhood of Anna Jameson. She had heard her parents talking of their necessities and with a child's boldness she made a plan for increasing the family finances. To take her three sisters, all younger than herself, and go to Brussels and learn lace-making and soon return with riches seemed to her an entirely feasible plan. The sisters were faint-hearted but Anna rigidly held them to the proposed plan. The last evening at home came; and in their prettiest frocks and bravest ribbons they sat down to the tea-table. The father casually remarked to Louisa, "There's no telling when we may be together again, my darling." What child would not have clung desperately to its father? And Camilla to whom Anna had furnished the backbone, was only too glad to join her sister and declare passionately that nothing should take them from their home. Anna, hopelessly deserted, could only give up her expedition; but the generous desire to help, remained a strong characteristic.

In the autobiography of Frances Kemble one does not find saint-like qualities, but the childish audacity that dares to do was prominent. One day when walking with her aunt her impertinence made her aunt excuse her for the rest of the walk. But the impetuous young lady had no idea of returning peacefully home, but started for London; becoming tired and hungry she stopped at a poor needle-woman's to whom she confided her plans, that she was on her way to London to obtain a theatrical engagement, adding that "no one with talent need ever want for bread." She was persuaded to lie down and rest a while. Her sleep was broken by her aunt's voice, who was inquiring for the runaway. She, too, suffered the ignominy of failure. She says, "I expiated my offense by a week of bread and water and daily solitary confinement in a sort of tool-house in the garden. This was not cheerful but I endeavored to make it appear as little the reverse as possible, by invariably singing at the top of my voice whenever I heard footsteps on the gravel walk near my place of confinement."

When strong emotions and the imagination characterize the later life, almost invariably they are shown in childhood. When wee, sensitive Mary Clemmer, who idolized her father, was told that his beautiful black hair would some time be gray, the announcement was so terrible to her that she burst into passionate weeping. Sophia Peabody, known to the world as Hawthorne's wife, was driven into a paroxysm of terror when a child, by the scowling threat of a beggar girl, "I'll maul you." "To be *mauled!* What was that? Something, doubtless, unspeakably dreadful. The new, strange word cast an indefinite horror over the process to which I was to be subjected."

Advocates of the theory that the differences in men are the result of education and environment, that there is no such thing as inherent evil or good, might modify their conclusions by studying the characteristics of children more carefully. What but one of the commonest natural impulses prompted the little Harriet Beecher to exclaim to her beautiful step-mother, "Because you have come and married my Pa, when I am big enough, I mean to go and marry your Pa!"

The individuality of this same child is shown by a story of one of her visits to her grandmother's home. Here she read the Arabian Nights and drew her own conclusions. One of them was rather hard on a poor cat that strayed into the house and attached itself to the grandmother who rejected its friendship. Little Harriet got the idea that the poor cat was really the old lady's daughter, who, by some witchery, had lost her human form and was trying in vain to reveal her love to her mother. The conclusion was inevitable. The spell must be broken. So when the little girl was alone with the cat, she took the opportunity to deluge the frightened creature with water, saying solemnly, "If this is thy natural form retain it, if not, resume the form of a woman"

WHAT CONSTITUTES A LEGAL MARRIAGE.

BY LELIA ROBINSON SAWTELLE, LL. B.

Of the Boston Bar.

T ought to be a simple enough matter to define a legal marriage and to state how it must be solemnized. And in fact there is not much difficulty in giving a definition to which little if any exception can be taken. I generally use that found in Bouvier's Law Dictionary, as follows: "Marriage is a contract, made in due form of law, by which a man and woman reciprocally engage to live with each other during their joint lives and to discharge toward each other the duties imposed by law on the relation of husband and wife."

But to apply the abstract terms of this definition to the many concrete cases of marriages of doubtful validity that are constantly arising, is far from easy, and of the difficulties with which its every word bristles, none are more perplexing than those of the expression "made in due form of law." I express no opinion in any of these articles as to what the law ought to be, or might be under different social conditions, but I simply endeavor to state as briefly and clearly as I may, what the law is.

By the underlying common law of all parts of the United States, a marriage might be entered into by a man and woman, otherwise free and competent to marry, who should declare before witnesses their intention of living together as husband and wife. Such a declaration, if carried out in fact, constituted a perfectly valid marriage without any ceremony, civil or religious. But in all of our states statutes have been passed declaring that certain ceremonies must be complied with. These statutes differ more or less, but pretty uniformly require that some preliminary declaration be made of intention to marry; that the parties shall obtain a license from the city or town in which one or both reside; that the ceremony shall be performed by a duly ordained clergyman or a justice of the peace; prescribing frequently also the respective ages at which men and women may marry without consent of parents, and imposing penalties on town officers who give licenses and on clergymen and justices who perform marriages contrary to the terms of these provisions. But it is seldom the case that marriages which have actually been entered into by persons legally competent to marry will be set aside as invalid, on account of non-compliance with these statutory requirements. Usually the marriage is valid, and in many states the common law marriage by mutual consent of the parties, without any ceremony at all, is still considered binding. It is of course unnecessary for me to say that it is always far better to comply as exactly as possible with all the laws of one's state in this most important of matters, or to suggest that, however valid a marriage by consent may be, it is in nine cases out of ten utterly impossible to prove such a marriage by proper evidence. In some states, Massachusetts among the number, marriages by mere mutual consent without any ceremony have been expressly declared invalid.

I have used the expression "persons legally competent to marry." In the matter of age, the common law provision is that girls of twelve and boys of fourteen may marry. In some states this age has been raised by statute, but in the majority the common law age still prevails, and although the consent of parents is said to be required for the marriage of minors, or of minors below a certain age, the marriage is valid without such consent, and the law contents itself with imposing penalties on the town official who gives the license or the person who performs the ceremony.

A person legally competent to marry has not a living and undivorced husband or wife. In a few states, one is absolutely free to marry again if the former husband or wife has been absent and unheard from for a specified time, usually seven years. But in most states such a second marriage would become invalid if the first husband or wife should afterward return, and the only safe way anywhere is to obtain a divorce on the

ground of desertion before re-marrying. But divorce does not always leave the parties free to marry. In some states a partial divorce is given by which the parties are authorized to live apart, but not to marry again. In others, although the divorce be absolute and frees the innocent party entirely, it leaves the other party bound. In New York for instance, where breach of the marriage vows is the only cause for absolute divorce, the guilty party cannot marry again during the life of the innocent party, unless after the lapse of five years, and the latter having married again, the former upon proof of uniform good conduct, may obtain leave of court to marry.

A case has just been decided by the Supreme Court of Massachusetts which is of great importance in this connection, and which illustrates most forcibly the legal maxim that ignorance of the law is no excuse. All divorces in this state now are decrees *nisi*. That is, the divorce is pronounced, but not to take effect by an absolute decree till the expiration of six months, after which time the innocent party is free to marry again; but the guilty party is not free to marry until the expiration of two years from the date of the absolute decree. A lady against whom her husband had obtained a divorce for desertion (the merits of which case we will not consider here) wished to marry again, and under an entirely innocent misapprehension of the law on this point, married at the expiration of two years from the date of the first decree, instead of waiting the extra six months. Some years later, her second husband discovered the real state of the law and took advantage of it to apply for a decree of nullity setting the marriage aside, which decree he obtained, and the Supreme Court has now ratified the decision. The fact that both parties were ignorant of the law on this point, and supposed their marriage to be perfectly good when they entered into it, was no excuse. The marriage was absolutely void because the woman was not competent to marry.

A marriage ceremony performed in jest—a mock-marriage—is not binding, because there is no real intent to marry; so if one party is forcibly compelled, it is no marriage; or if one is insane or intoxicated so as to be unable to comprehend the nature of the contract; or if the parties are too closely related to each other by ties of blood or of marriage, these forbidden degrees of consanguinity or affinity being fixed in each state by statute. But in any of these cases the better way is to apply to the court for a decree annulling the marriage, instead of relying upon the chance of its being void without a decree.

For it must be remembered that property rights and the legitimacy of children depend on the question whether or not a marriage is valid, and too much care cannot be taken, first to comply with all the laws of one's state, when entering the marriage relation, and second to obtain a decree of court validating or annulling a marriage upon which any shadow of doubt rests.

In my next paper I will consider briefly the effect of marriage upon a woman's property.

HOW TO ENTERTAIN.

BY HELEN A. CORNWELL.

PART ONE.

SUSPICION of the genuineness of the modern system of entertaining, affects many of even its zealous supporters. There is among even the fashionable, a cynical feeling that the whole thing is artificial; nothing better being at hand they continue to give it countenance. Distrustful acceptance of a thing, however, only adds to whatever of superficiality and shallowness there is in it. Those not born into circles where entertaining is as much a part of daily life as eating one's meals, view the scheme with jealousy or disgust. Those who attempt to enter society and fail, heap contempt on it. Altogether the system has a large circle of half-hearted and critical friends and a still larger one of envious or contemptuous spectators. Both circles are rash and unscientific in their judgment.

The social system in vogue is merely formal only when its supporters are ignorant of its history and misunderstand its prin-

ciples. Huge bodies must be guided by fixed laws if they are to work in harmony. Because rules are followed in carrying out principles and impulses, it does not follow that formality is the only result. It is the fault of the actor if formality does ensue. It proves that he is not capable of at once keeping and controlling his emotions.

The people of a town or city must work together by fixed rules if they secure a harmonious social system. At the bottom of all these rules are those founded on hospitality. From the practice of hospitality nobody is excused. Every one can entertain his friends if he will. Mary Clemmer in her beautiful Washington home and Mary Booth in her New York house, both won by their own exertions, show what the single self-supporting woman can do in creating a social center. Thousands of teachers, journalists, and clerks among women, are doing the same thing on a less ambitious scale in every town and city of the country. What matter if the bed must be taken down to make room? What if there is nothing to serve for refreshments but pop-corn and water? What if like Polly at that famous spread in the "Old Fashioned Girl," you have but one knife and that must be polished in the flower-pot before using? Your duty is to gather your friends about you in some form of sociability. There is no home so simple, none so elegant, that it is an exception. Boys and girls, maids and bachelors, married and single, old men and women, are under the law; even that numerous but unclassified and in excusable specimen, the couple which boards, must follow the regulation.

It is the failure to recognize the necessity of universal hospitality and of the principles which must be followed in practicing it, which engenders formality in entertaining. These principles are few. Good-will,

> The open-handed spirit, frank and blithe
> Of ancient hospitality

is first of all. What can result but artificiality when with a sigh, Madame Felissima decides that she *must* give a dinner-party, a reception, or a tea, if she is to keep her "position." What but a burden can her entertainment be if the proposition brings complaints of the expense from her husband and groans from the rest of the household? Yet it is quite sure that half of the entertaining done, is begun with some such spirit. How can there be gracious welcome if the reception given is a mere balancing of accounts? Friends are to be invited because they are wanted, because the host and hostess are eager to gather about them those they admire and love; because trouble, and cost, and weariness, are nothing to the pleasures of hospitality.

Nothing so emphasizes the genuineness of an act as simplicity. This sweet grace is coldly received by the present mode. But next to good-will it is the essential of all entertaining. Display of any kind is out of harmony with genuine hospitality. Elegant always as one's purse permits, ceremonious always as the occasion demands, an entertainment must never be any thing but quiet in its elegance, dignified and sincere in its ceremony. When there is a parade of elegance and wealth, the guests become spectators. Decorations may be so abundant and beautiful that they interfere with sociability. The program of music and readings may be so pompous that the impression of the theater is given instead of that of a private house. An elaborate supper may tickle the palate of a gourmand, but it is contrary to the best traditions of society and leaves nothing but indigestion and disgust behind it.

Among the very rich of the country this cardinal principle of simplicity is constantly abused. Entertaining becomes often an exhibition. The practice is demoralizing in its influence; unthinking people come to look on display as a primary quality of social life. If they entertain, it is in imitation of the elaborate affairs others have given. Frequently they exceed their means, with disastrous financial results. Thus the social system is thrown into disgrace with many sensible people who could help to preserve its principles undefiled, if the abuse of the extravagant did not disgust them. Many others, misled by display, refuse to entertain because they cannot compete.

One of the saddest results of ostentation is that the great efforts made are so sadly misdirected. Wits are ransacked for new styles of favors, instead of new *bon mots;* time is devoted to planning a menu, which should be spent in arranging the company; strength is given to appearances which ought to be saved to put one in the highest mental and spiritual condition for the occasion itself.

The restoration of simplicity to social life is absolutely necessary to restore its credit, to

harmonize its inequalities, and to make everybody feel that he can and ought to be an active factor in it.

But simplicity does not mean indifference to appearances. True simplicity is the perfection of good taste. It implies the subtlest refinement in arrangements, the most exquisite grace in serving, the most careful forethought, the daintiest touch. It is a quality which cannot be imitated or bought. It must spring from a mingling of refined natural taste and of sweet and earnest impulses.

Good judgment is the twin of good taste in social matters. The selection of a company which is to spend a few hours together, calls for discretion and insight. If put together well, the flow of spirits will be instantaneous; there will be an immediate reciprocity of good feeling; interest, freedom, sympathy, will prevail from the first. None but a wise man or woman can make a party which will be congenial. It requires all that high order of judgment which we call knowledge of human nature. There must be judgment also in the topics selected for conversation, judgment in introducing, judgment in preventing friction, in sliding, not tripping, over the inevitable mistakes, judgment at every point, in fact.

When armed with all these qualities, the would-be-entertainer has little or nothing to fear. The routine of entertaining is a much simpler matter than the uninitiated dream. There are really but few standard forms. The etiquette which attends each seems labored and awe-inspiring only when it is unknown. It can be mastered by a little attention and a short practice will make the courageous its complete victors. The main divisions in which entertainments may be placed are, the Dinner Party, the Luncheon, the Reception, the Garden Party, the Informal "Spread," the Celebration. The chief details of the etiquette for each so far as host or hostess is concerned are: invitations, preparation of house, dress, reception, entertainment, refreshments. These matters I shall consider in another issue of the *Woman's Council Table*.

THE RUSSIAN PEASANT WOMAN.

BY NINA VON KORIBOUT-DASCHKEWITSCH.

Translated from the "Frauenberuf" for "The Chautauquan."

THE life of the Russian peasant woman is very different from that of the German wife and maiden. She would consider herself very fortunate could she apply to herself Schiller's words, "Rule in the home circle" and confine her energies to this domain, yet under most governments of Russia the saying is not applicable; not only old women but also girls scarcely sixteen years old, plow, harrow, and thresh, no worse and no less than men, not to speak of corn-cutting, which particularly devolves upon them.

As soon as the snow is melted and the earth is thawed—not later than in April—the domestic life of the Russian peasant woman is at an end, and until late autumn she is to be seen only in the field, at hay-making, and on the threshing floor. No considerations of any kind limit this universal rule,—not even care for children, born or unborn; hence so many women fade before their time and so many incur incurable diseases; hence the great mortality of young children.

The just result of equality in work should be equality in profit, especially when the peasant cultivates not only his own field, which often is not able to support him, but also the field of a neighboring property owner. But of such equality there is nothing to say; for women and girls are only fed, they must clothe themselves, and the men also, since the clothing is of home-woven material; yet even these materials call for expense,—they must be colored and printed. There must be money also for head kerchiefs, holiday aprons, and the necessary red ssarafân, and it must be earned in the winter months. The latter garment is worn every day in Great Russia, and generally the styles in the different regions do not in the least resemble each other. The prettiest costume of all is that of the Little Russian. A white smock richly embroidered in dark colors, and instead of a gown, a heavy, dark or

red plaided stuff, which clings without a wrinkle about the hips, is slit up a little on one side, and reaches almost to the ankles, showing the embroidered hem of the smock; a red sash with ends hanging at the side, a velvet jacket, sleeveless and open in front, many strings of pearls about the neck, and in summer always a high crown-like wreath of gay-colored flowers, complete the attire. In winter on holidays this wreath is replaced by one of paper flowers, and a kerchief never covers the beautiful long braids. The attire of the woman of White Russia forms a great contrast to this artistic costume: a homespun blue gown and the tight-fitting jacket of shining white linen, diagonally striped; here, too, the smock and apron are embroidered, but less artistically, and the scanty growth of hair is always covered with a gay kerchief. Only on holidays one sees the ssarafán and boots. For other times shoes are made from bast of linden-trees,—the poor, sandy ground of this province demands it.

The chief occupation of the women in winter is breaking flax at a neighboring land-holder's. They assemble about two o'clock at night and work until morning, for the night profit belongs undivided to them, while they are obliged to give to the family a share of what they earn in the day-time.

It is the custom that sons and daughters be married at about eighteen years of age. The personal wish of the young people concerned is little regarded. The son brings a worker into the house; "the sooner, the better." Whatever befalls, the daughter must marry sometime, and therefore it is better that she do it early. Next to property, youth is the principal consideration in the choice of a daughter-in-law. The first thing the lad asks about her is whether she is large in size—for only such a one agrees with the national Russian taste.

After the parents of the lad have made inquiries about the different girls of the neighboring villages, or about the final choice of the lad, they begin negotiations with the girl's parents. No girl inherits any gold or property, and should her father belong to the richest peasants, the daughter need expect nothing at his death; every thing remains undivided in the estate. Yet frequently much in regard to the maiden chosen depends upon the suitor, and should her parents not wish to give her up, he offers often a considerable sum for their share, under the pretense of celebrating a grand wedding. A girl that is sickly, homely, or especially undesirable, remains unmarried a long time; but old maids or bachelors are rarely seen among the country people.

When the families meet, the business is "moistened" at once, for which purpose the suitor has brought brandy; later there is a second, different drink on neutral ground, in an ale-house or a tavern, and it happens on this occasion that the young people see each other for the first time. It is not unusual that one or the other opposes the choice of the parents, and thanks to the publicity of the scene, comes off victor. But if all goes well the formal betrothal in the bride's home follows the second drinking, and after one or two weeks comes the *Madchenabend*, which the companions of the bride, together with all the friends of the house gaily spend in song and dance; but the bride is very sad. To her it can only mean farewell to careless child-life, to the home-hearth, and entrance into a strange family, into an unknown future. In the simplest attire, a black cloth on the head, after entertaining the company awhile, she hides herself in the darkest corner of the cottage, where she spends the rest of the evening, quiet and unobserved by the throng of noisy merry-makers. In most provinces of Russia she takes a formal leave of the friends and relations of the household,—in a connected speech, with a respectful salute; then of her playfellows, and of the members of the family; she bows to the earth before her parents, and at last with streaming tears and heart-rending lamentations she takes a special leave of her mother.

Next morning the wedding procession comes in many wagons or sledges, the horses mounted with bells and waving ribbons, to carry the bride to church; thence everybody repairs to the home of the bridegroom's parents, where two or three days are given to celebration. Here in the company of only the nearest relatives, by her own parents and finally by her husband, she is introduced in his father's house. Our young peasant does not enter as an independent housewife into her home, she is simply a member of an already large family, where she has only to obey and to work, and except the dowry she brings with her, she has nothing of her own. Every thing is family property, even the time and

strength of every one, and only the head of the family, "the great peasant," has the disposal of it. The day laborers or other workers must start at his command or call; the produce is managed by him, and all the profits in every case determined by him, those for the house as for the individual members of the family. In later times separation of the great families is frequent, and I have heard it said that in every case the quarrelsomeness of the women is at fault. But I believe that it is rather the idea of family and order, indwelling in every true woman, which causes all these mothers to cherish in the bottom of their hearts the deep desire to found with their husbands homes of their own, in order to give their children more freedom; to be able to do and to act independently with the wages of their hard labor, and above all for once in life to be "self" and not simply unwilling working machines. But such separations are not easily made, since the family unwillingly parts with two workers and a share of the inventory; the aspirant for independence naturally is yielded to as little as possible, but must agree, as the *Mir* (the common assembly or assembly of peasants) to whom the application is made, cannot rule all private affairs and make a final decision; he can only take his part if he is able to show very extraordinary reasons for the separation from his father's household. Thus the separate housekeepers begin their course in great poverty, but in most cases they work their way through in a few years.

It is interesting to compare the women of the great families with the separate housekeepers. The latter in spite of the privations in the first years, and the no less hard work, look so bright and cheerful and present such a picture of strength and confidence, that it is a joy to see them. Their children resemble them fully in this respect, and their cheerful, conscious existence, their speech full of wit and humor, all make one suppose that they enjoy their home, although the basket of bread is more scanty and hangs higher than in those great families where the children, timid and whining, impress one in every respect as pitiful; so also the women possess characters full of strength and are quiet and dignified.

THE TIGNON.

BY GRACE KING.

CAP or head covering is known in French by the general name of "Tignon." Among Louisianians it is the special name for the kerchief in which the old-fashioned colored women tie up (or as they call it, do up) their heads. Only the old-fashioned, for the new-fashioned colored women wear "Derbys," "Tom-boys," all sorts and varieties of caps, "Gainsboroughs," anything in short that is not a tignon, which they take to be a badge of their race, if not of former slavery. With such a distinction put upon them, as that of a black color, in a white country, it is not surprising that they should seek to eliminate all other differentiations, and imitate in externals even the uglinesses of the dominant race.

For the whites, the tignon is but the survival of an old, pretty, and useful fashion; of a day, when our great grandmothers, instead of wearing the stiff fabrication known now as a cap, tied any bright piece of cloth, silk, cotton, or muslin over their hair, to conceal grayness, or baldness, or papillotes, or the fact that the hair-dresser had not arrived yet. Soon, regular foulard kerchiefs were made for the purpose—and how coquettish they looked on the head, miniatures and portraits attest to this day. There are as many pretty ways of tying a foulard over the head as there are of smiling; and a fascinating woman possessed one more way of flashing her charming individuality upon one, when she could thus with her own inimitable grace, beautify, while concealing some confession of weakness or failure in her toilette.

From the mistresses the coiffure descended to the maids. It was one of those accidental aptitudes of a fashion that produce the miracle of an unpremeditated and perfect artistic effect. Once seen upon their heads, no doubt the tignon became an exaction by the mistresses from their ebon-hued attendants

Who, with an eye to the picturesque, would not exact it now from them, in our monotonous world of hats? What could be more grateful to a swarth, lusterless skin, black, opaque eyes, lips vivid with crimson, teeth startling with whiteness, and hair that will not lend itself to other arrangement than stiff, banked masses—what could be more grateful to such a juxtaposition of violent contrasts than the bright, gaudy checks of a Madras kerchief winding round and round the head, colors and figures breaking and commingling until a background to the face is formed, which looks like a setting of stained glass. No head-dress can so enhance the value of the fine profile lines that some colored women present, and none so harmonize the unfortunate lineaments of others. It ennobled into a racial dignity, physiognomies which modern millinery renders grotesque.

The tying of the tignon is a matter of character as well as of taste, no two ever seem to be tied exactly alike. A slattern advertises herself by the way she ties her's; the sluggard who sleeps in her tignon might just as well try to conceal a murder. Many a negro woman is engaged now, and has been bought, on the mere recommendation of her well-kept, well-tied tignon. Not one of the fine negro female characters described in fiction and met in real life, but, one can depend upon it, tied her tignon handsomely; and a handsomely tied tignon gives the head a dignity, a poise, which it is doubtful whether a Parisian bonnet can confer. It is rather the poise a crown gives; the head being thereby enlarged, not diminished; the face frankly presented, not apologized for.

There are few places where the real tignons can be bought now. They must be of genuine Madras, else they will not tie well. The cheap, flimsy, printed articles that are commonly sold for head-kerchiefs, make the politest connoisseur turn up her nose. Any old-time Creole negress or quadroon knows where to procure the genuine article; but they are not handsome at best; miserable fifty or seventy-five cent affairs.

The really aristocratic old quadroon woman, that is, one whose ancestors were freed by grateful owners (such an one holds herself aloof from the common herd freed by a general movement of philanthropy, or political necessity), can still depend upon her acquired or inherited store of real bandannas,—bandannas that none but the rich could buy, the testimonials of esteem, *gages d' amour*, or souvenirs of friendship, picked up during a generation or two. Such a woman, if she has not suffered the loss of them through reverses of fortune, can display a goodly collection—all varieties of colors and plaids, but the brightest yellow will be her favorite and show signs of greatest wear.

And, apropos of tignons, a handsome old quadroon woman can relate reminiscences that are as bright and piquant as the tignons themselves.

She could tell of *bals des tignons*, or *soupers des tignons*, where the table was laid with all the elegance of fine linen, porcelain, silver and crystal, to which the guests came each in her most elegant tignon, tied in her most elegant mode. It was the day when they wore gorgeously flowered *cachemires*, *mousselines de laine*, or even silks; their glossy taffetas, passed on to them by some grateful mistress or nursling,—and India muslin or real lace fichus over their shoulders and large gold rings in their ears. It was the day when they modeled their manners after the manners of their mistresses, and their mistresses modeled their's after the Court of Louis XIV. And it was also the day when almost every quadroon nurse could count her trips to France by the half score.

What a picture as they sat around their well-lighted, well-provisioned table! At a certain time of the feast the queen—there was always a "queen" or leader in such societies—would invite confidence particularly from the young. Each one, who had some secret trouble (love troubles of course, they never seemed to complain of any other), affection spurned, ignored, betrayed, deserted (the same old varieties of love troubles), each sufferer would recite her complaint—confident in the powers of the queen to cure her, or lead her into happiness by curing the offending or recalcitrant party. Old quadroon women when they tell of this never relate failure of success on the part of the queen, or disappointment on the part of the victim; but nothing was promised or done until the stipulated and conventional fee was brought and paid, and the fee was invariably the handsomest tignon that could be purchased at the time; and this accounts for some of the before mentioned collections of handsome tignons.

EDITOR'S OUTLOOK.

THE PRIVATE BANK IN PENNSYLVANIA.

THE motor by which the bulk of our business is run is credit. At the New York clearing house in the last twenty-three years the transactions have amounted to more than 435,000 millions of dollars. Only four per cent of this amount was paid in money. Credit exchanges did ninety-six per cent of the work. When so large a part of business is done in this way, it is all-important that the main instrument be above suspicion, that the laws governing all its ramifications, checks, drafts, bank notes, be so perfect that neither folly nor rashness, neither dishonesty nor trickery, can reach them. But this is not always the case. One department, at least, of the credit system of the country, the private bank, is frequently defective. In the state of Pennsylvania the private bank is an irresponsible institution. The danger of such an element in the credit system has been fully proved by several recent bank failures in this state. In one of these cases, the following condition of things was discovered after the bank was closed: the vaults were empty, the 15 to 25 per cent of circulation and deposit which the law requires a National Bank to keep in its vaults as a reserve, was wanting; the assets were ridiculously small when compared with the liabilities; the creditors were unable to realize any thing at the time on their deposits, and they have the consolation that only in some future time they may receive something, but nobody knows when nor how much; they have learned that the friends and relatives of the banker hold the first claims; upon investigation the depositors find that they are nearly or quite powerless in attempting to force their claims, that while the law protects the bankers fully, it does little for the depositor. Evidently there is something wrong about the private corporation which is able to fail in this way.

What is a private bank in Pennsylvania? It is a private business. It is no more bounden by law than the "butcher or baker or candlestick-maker." Anybody can open one. If he can find enough people who are willing to trust their money to him he can build up a large business. The amount of deposit he receives will depend entirely upon his ability to convince people that he is a trustworthy person. It is not necessary that he give bonds for carrying on business honestly. It is not necessary that anybody do it for him; neither is he limited about the ways in which he uses the money committed to him. If he is wise he will put it out in legitimate business. He will *risk* nothing. He will offer small rates of interest and regard caution as above all duties in *handling* the funds of others. But suppose he is not cautious, suppose like Baring Bros. *he is* fascinated by the promise in Argentine securities, or suppose he sees millions in the bonds of growing Western towns, or that he has a political ambition, whose fulfillment he deems so secure that he risks *on it* every thing which he can persuade rich and poor to commit to him.

Sooner or later he loses. The bank closes its doors. There is nobody responsible. *The* creditors can take only what property, generally a small amount, the assets yield. *If* the banker has been a knave, much of his property will have been placed in the hands of others and the too-trustful creditor will be forced to see the man who has ruined him, perhaps able to live in luxury.

The state of Pennsylvania owes it to its people to see that such a failure is after *this* impossible. In Chicago the failure of a private bank recently caused a great loss to many creditors and produced general suspicion of the banking system. A bill has already been framed to prevent a repetition of such a catastrophe in Illinois, and it will be passed, it is to be hoped, early after the meeting of the legislature. Pennsylvania must do the same. The bill should *provide* that a banker file a bond for his capital, and there should be on it the names of responsible bondsmen other than those of the firm. He should not be allowed to use deposits in speculation nor in politics. As in the National Banks he should be obliged to keep a good percentage of his deposits in his vaults. Bank inspectors should be appointed by the state, who should see that these conditions are carried out to the letter. It may be

argued that a depositor ought to know how far he is protected before he trusts his funds. But few of the great mass of people to whom a bank failure brings the greatest suffering understand any thing about the organization of a bank. It is a hallowed institution to them. They feel that it confers a favor by accepting their money and paying a low interest. Their superstitious regard leads them unquestioningly to place their savings there. It is not to the point to say that this feeling is unbusiness-like. It exists and the law should be made to protect the weak. If people are weak in judgment or ignorant of business methods, they must be protected.

IRELAND AND HOME RULE.

A FEW months ago there was a cheering probability that Ireland, Britain's only malcontent, would soon be accorded the political rights and privileges which have been granted to all other British dependencies in which the greater part of the inhabitants were of European birth or descent. Canada to-day is practically as free as the United States; so is Australia, New Zealand, South Africa. Each of these nations, nominally colonies, has its own parliament, makes its own laws, and has power—which it uses, to lay duties upon imports from the mother country. England's rule in each of them is like that of a genial old grandfather of a large and scattered family; the old man is held in high respect, his advice is asked about every thing, he expresses his mind freely—but he never opposes the will of his juniors regarding any of their own affairs. The Crown sends out a viceroy or governor, who is respected according to his rank, and always is the subject of reverential paragraphs in the local papers, but never for the Crown, much less of his own accord, does he question or criticise the enactments of the people's representatives. He merely adds strength, so far as it can be added through such means, to colonial laws by affixing his name and seal, as tokens of royal approval. Except that they cannot make treaties with other countries, Canada and the other British colonies are independent nations—they are republics. Britain's rule, to them, is one of love, not of fear.

But Ireland, England's oldest dependency, and separated from England only by a narrow channel, is ruled more rigidly than any other part of any civilized land. The reasons are many, British arrogance and Celtic factiousness being the principal ones. On both sides there long has been much stupidity, malignity, and pugnacity, with some more deliberate form of selfishness. The briefest sketch of the quarrels between the two peoples would cover many pages of THE CHAUTAUQUAN, for besides fighting England the Irish frequently have spoiled well-laid plans of union, by fighting each other. As fully of one race and blood as the English themselves, the Irish have repeatedly resolved themselves into factions and fought each other, sometimes about religion, but more often for no better cause than love of fighting. They have been the torment and despair of almost all British cabinets that have lived as long as a parliament; their best friends frequently have been compelled by incidents on the Green Isle to become their most determined foes.

Soon after Parnell appeared in Parliament there began, after much strife, a gratifying change. The Irish members, numerous enough to hold the balance of power between Conservatives and Liberals, compelled attention; further, they improved so steadily in brains and discipline that it became possible to treat them as reasoning beings a few years ago. They allied themselves to the Liberals, and the Liberal leader, Mr. Gladstone, found them so reasonable that he made Home Rule for Ireland the leading purpose of his party. His purpose was maintained in spite of defeat and of the alienation of many prominent Liberals. Discouraging though it may seem, there are English Liberals who out-Tory the Tories whenever a proposition is made to loosen the nation's grip on any thing, yet many influential members of the party have become well enough acquainted with the Irish members to know that they are intelligent and competent as well as patriotic, and that the home affairs of a portion of the Empire could be safely entrusted to them. Little by little it became certain that the Conservatives' first blunder would be Ireland's opportunity. Even the Conservatives were obliged to admit that the Irish members were admirable in patience, organization, and good sense.

Suddenly Parnell, the Irish leader, fell into disgrace through his own sinful weakness. In falling he attempted to save himself by tramping upon his friends and allies among the Liberals. He betrayed the terms of

the compact—the very secrets of the party. English politics is quite as rotten as that of any other country, but an exposure such as Parnell made had not been equaled in recklessness and disloyalty by any defection within the century. Gladstone properly declined to act any longer with a faction which might keep Parnell at its head; the reason was not personal but political. Promptly a portion of the Irish members reorganized under Justin McCarthy, a man of high character, education, and parliamentary experience, but a large minority adhered to Parnell and carried the war into Ireland, where it still rages with all the deplorable details peculiar to faction-fighting in that faction cursed country. The Conservatives gleefully declare, "I told you so"; the Liberals feel insulted, indignant, and uncertain, and are accordingly helpless.

The end cannot be foreshadowed with certainty. As a matter of policy the Liberals still insist upon Home Rule for Ireland, for it is at present their only distinctive principle. They have educated their constituents up to it, and unless a new and greater issue forces itself to the front before the next general election of Parliament, which comes two years hence, they will turn on the Irish question and return a majority in favor of Home Rule. Much, however, may occur in the meantime; the Conservatives are not too consistent to devise a Home Rule plan of their own, for the sake of catching permanently one faction or other—it matters not which—of the Irish party. It should be remembered that members of Parliament receive no compensation from the government; most of the Irish members are supported from a fund, raised by subscription, which is controlled by Parnell. An offer of office with salary—the sort of offer which has disintegrated all preceding Irish parties—would be a terrible temptation to many of the anti-Parnell members and might succeed in weakening the Home Rule movement to a state of inaction, at least during the remainder of the present session.

Meanwhile there remains the reflection that the worst blow that Ireland has ever had—the worst setback that has been experienced in years by the more enlightened and progressive party in English politics, the one from which it is going to take her friends longest to rally and which has given her foes the most material—has come through the sin of indulgence, committed by one man.

AUTHORS OF AMERICAN BOOKS.

THE men and women who make our books are always invested with peculiar mystery and interest. Well they may be. The "new book" has become so large a part of our social and private life that it is only natural that we are curious about the one who produces it for us. So many of our limitations are forgotten in the pages of the last volume of poetry, fiction, or philosophy, so many disappointments are lightened by their fascination, so often courage and good sense are revived by their wholesome pages that it is both wise and pleasant to track the going of the authors who write for us and to forecast what they have in store. An energetic literary journal has been doing this of late on a large scale. Some interesting conclusions force themselves upon us in reading these personal paragraphs. And almost the first is how few of our literary folk find material and inspiration at home in the good old-fashioned way. Miss Mary Wilkins, Alice French (Octave Thanet), George W. Cable, and a few more *find* their own and their neighbors' door-yards green pastures still, but the great majority *seek* their matter in distant places. The part Europe plays in American authorship is especially striking. Like Dr. J. M. Buckley there are a few writers who periodically go to Europe for recuperation and who bring back vast accumulations of matter which they deal out generously to an appreciative constituency. Like Eugene Field and Thomas Nelson Page, numbers of writers have *just* returned from abroad; and like Charles Dudley Warner others are contemplating *months* of study and reflection there. The wealth of material which is brought back by these observers is of less value directly than indirectly. The books of travel, the letters, the stories with foreign flavor, the historical studies, are worth much, but the stimulus of the example is worth more and the breadth and mellowness it gives to all their future works of whatever kind, is worth still more. Europe, however, has ceased to be the Ultima Thule of the writer; newer fields are in demand and numbers travel far and wide to find some corner whose color has never been described and whose people have not been analyzed. Mr. Stevenson goes to Samoa, Mr. Hardy to Japan, Mr. Scollard to the East, Mrs. Custer and Mary Hallock Foote explore the hidden places of the West. In these days travels describing plainly every conceivable spot of

the earth, are almost sure to be found and one may by his fireside read of any land almost, while following the thread of a delightful story.

A most impressive feature of the review is the numbers of writers who are giving their attention to history; writers outside of the ranks of avowed historians like Bancroft, Parkman, and McMaster. Edward Everett Hale whose fondness for American history is well known is writing the Story of Massachusetts; Mr. J. L. Allen, that of Kentucky, Noah Brooks, of California, Julian Hawthorne, of Oregon. Henry Cabot Lodge is preparing a History of Boston, the Hon. Theodore Roosevelt, that of New York. Colonel Higginson is doing the Military and Naval History of Massachusetts. Dr. William E. Griffis, who contributes to the present issue of this magazine, is writing on Japan. Still others are like Mrs. Amelia E. Barr utilizing historical study for the background of romances.

It is suggestive to note in this preview how much good work is promised the children. Not only have some of the ablest of our literary gild given themselves up to editing children's periodicals, but nearly all do more or less special writing for them. Mrs. Burnett and Mrs. Deland, Stockton and Stevens, Professor Harrison and Mrs. Burton Harrison, are but samples of the talent which serves the children. The literary market has been widened wonderfully by the children.

After all the most impressive thing which the layman sees in this array of facts is, that making books is a serious task, that it means hard close study and months of it if any thing worth while is done, and that those who would join the gild must have before all else a genius for work.

EDITOR'S NOTE-BOOK.

THE precarious financial condition of the country has hastened Congress in provisions for relief. A bill before the Senate provides among other things that 12,000,000 ounces of silver be bought in the present year and that silver certificates therefor be issued. The National Bank is allowed to issue bank notes up to the entire value of its bond deposits instead of only 90 per cent thereof. To provide for the rapid retirement of National Bank notes (there are $180,000,000 remaining to be called in) the bill as reported ordered $180,000,000 in treasury notes based on purchases of silver bullion to be issued, but the committee on finance struck out this and provides for the issue of $200,000,000 in 2 per cent bonds. In many sections of the country violent protests against the slowness of Congress in doing something, are heard. But hasty legislation in finances is almost certain to be disastrous. Stringency is better than bankruptcy. Sure cures, if slow, are safer than stimulants.

THE reasons assigned for the present "hard times" are interesting to enumerate—to the happy party who is indifferent to the money market. They include the McKinley bill, the Silver bill and the fear that still more radical silver legislation will follow, practically demonetizing gold, overtrading the return to America of securities held in England and the withdrawal of some $200,000,000 from us in payment, the extent of the credit system, speculation in stocks, grain, cotton, and oil, and over-confidence in securities. The two paramount troubles we believe to be lack of caution and speculation. Could men be induced to look on caution in business as being as essential as honesty, and were speculation deemed illegitimate, no one of the above causes could force a panic, and most of them could not happen.

THE scandal of the rear column of the Stanley expedition is a difficult matter to handle. There seems to be no possibility of knowing the exact truth concerning either Major Barttelot's cruelties or Mr. Jameson's connection with cannibalism. There are a few things to be remembered, however, before forming rash conclusions. Men under the influences of the African climate frequently develop abnormal states of mind, become insane, in fact, and probably the truth is that none of the rear column were themselves. Mr. Stanley may have erred in his judgment about the leadership and the plan of action he provided, but a careful study of his book and his lectures leads one

to believe that no one could have done better under the circumstances and most would have done worse. At least this scandal does not affect Mr. Stanley's position as an explorer nor the value of his work.

THE anti-lottery law is wider in its range than was at first calculated. Newspapers have been ordered to stop printing the drawing of prizes at church fairs and other entertainments, on the ground that they violate the law. The printing of advertisements in which prizes are offered to customers holding the lucky tickets must be stopped also. This vicious practice in certain churches and business firms has long prevailed, encouraging the love of chance in human nature and doing no little to prepare victims for the great lotteries. The rigid enforcement of the new law against these pious and commercial games of hazard will be going to the source of the evil.

EMPEROR WILLIAM seems determined to "keep things stirring" in Germany. His latest point of attack is the school system. According to his speech Germany is teaching the classics to the exclusion of common sense. She is filling the country with scholars, not with practical citizens. "Away with Latin composition," he cries. "We will educate Germans, not Greeks and Romans." There will be much sympathy in America for this plea for practical education. Everywhere the school system needs to be more in sympathy with the ideals of the century, more in harmony with active, wholesome manual work, but for that end its scholarship need not be lowered. For Germany to destroy her magnificent system of higher learning with the stimulus it gives to original research and exact science, would be to destroy one of the glories of the Fatherland.

THE preservation of Yellowstone Park is again before the House of Representatives. This is the eighth time an attempt has been made to protect the Park by adequate legislation. Always before, it has failed. The interference now comes from a private railroad company which wants to secure the exclusive privilege of running fifty or sixty miles of track across the Park. The folly of allowing private corporations exclusive privileges in the Yellowstone is manifest.

AT least one state in the Union is taking hold of the road-question with good sense and energy. At the coming session of the Pennsylvania legislature a bill will be introduced by which three commissioners will have control of the road-building in each township. Persons who work out their taxes will be obliged to do it at a time appointed by the road-masters and not to suit their own convenience. A percentage of the road tax is to go to permanent improvement, and for every mile of solid road the township makes, the county and the state each add one. The whole state is interested in the question of public highways and the University of Pennsylvania has offered $500 for the best essay on road-construction.

THE situation among the Indians has grown worse rather than better. Hostilities have been in progress for more than a fortnight at this writing and there has been heavy loss on both sides. This sad state of affairs causes in the East no little irritation against the Indians, and there is danger that *much* of the hopefulness in their ultimate civilization will be dissipated. Reflection on past *mis*management by the government, on the vacillating treatment, and on the unfortunate class of agents to whom the Indians have been committed will cause a reasonable observer to conclude that this outbreak has not been altogether without other causes than religious fanaticism, and to be *correspondingly* patient.

THE death of Sitting Bull in the first *fight* with the Indians in December removed one of the worst of all bad Indians. Sitting Bull has been a destroyer and mischief-maker ever since he reached manhood. He has persistently fought the whites and made war on all Indians disposed to peace. When compelled to abandon open warfare he devoted himself to fomenting bitterness and discontent, and many of the Indian outbreaks were traceable to him. This type of the restless, uncontrollable warrior, implacable in his hatred of the whites, is growing rarer among the Indians. When the last one disappears, one of the principal causes of Indian mischief-making will be removed.

A NEW name has been added suddenly to the list of America's benefactors. Mr. Daniel B. Fayerweather, of New York City, a wealthy and unostentatious leather dealer, has left more than $2,000,000 to be divided among twenty different American schools. The choice was made with great discretion, including such institutions as the Hampton institute for

colored people and Indians. The usual contest of the relatives already has risen and threatens long delay in securing the bequests if not preventing them. This undignified, ungenerous, and unpatriotic habit of contesting wills by which institutions of learning and charity are to receive large benefits ought to be treated with such contempt by public opinion that no one could do it and keep respect or position. Those who have money should learn, too, that any disposition they may wish to make of it is only certain when they direct it themselves before death.

MR. CARNEGIE gives it as his opinion that out of every $1,000 spent in charity, $950 does more harm than good, and it has come to be an axiom of the charity organizations that "two-thirds of the efforts of the wise are needed to correct the mischievous effects of the acts of the benevolent." These principles are growing in society and are at the bottom of much of the hostile criticism which is bestowed on General Booth's scheme for lighting "Darkest England." The large amount of money he demands and the magnitude of the organization he contemplates, lead many to overlook the fact that the real basis of his scheme is work and to compel to work all whom he aids. The work test, the mendicant farms, and the colonies, all mean that those helped are to help themselves.

ONE of the saddest of the many sad deprivations of the poor is that of their legal rights. Frequently that which the law would allow them, they are denied because they are too ignorant or too poor to reach the law. This limitation has been plain to all those who work among the poor, and in several cities means for giving legal assistance have been provided in connection with charity organizations. This has been done lately on a large scale in New York State, a society for the Protection of Legal Rights being incorporated, whose purpose is to render gratuitous legal advice to all needy persons.

A PRACTICAL suggestion has been made for disposing scientifically of old clothes. Every economical persons knows the waste that constantly goes on by throwing away or giving away indiscriminately second-hand clothing. The new scheme proposes that a committee of philanthropic people be organized for the purpose of collecting outgrown or disused clothing. This clothing should be assorted, pressed, and mended, if necessary, and then exposed for sale in a store convenient to the houses of the deserving poor. The goods should be sold at a nominal price. Of course care would have to be taken to prevent undeserving people, including the dealers, from buying goods at these stores, but that could be easily obviated by means of tickets given out by the city pastors or others. We see no reason why every town of 5,000 inhabitants could not support such a shop with great advantage to the needy and with economy of material.

DR. SCHLIEMANN, whose death in December has set the world reviewing his picturesque and fruitful career, once said in public:

> The habit I acquired in my long career as a grocer not to do any thing superficially, but to proceed in every thing with tact, system, and perseverance, has been of immense advantage to me in my archæological explorations; and I feel bold to say that had I not been a grocer I could never have succeeded in discovering Troy or the five royal sepulchers of Mycenæ.

This sequence of events is an eternal fact of every life. What shall be, grows from what is. The most alarming characteristic of the present young manhood and womanhood of America is its tendency to force life, to attempt to rise to wealth and position by speculative means. Such careers as Dr. Schliemann's are unanswerable arguments for faithfulness, steadiness, and unswerving purpose.

THE death of the last of the Lafayettes, the grandson of General Lafayette of the American Revolution, occurred in December in Paris. It is an error to speak of the end of the name. It can end only when American history does. Edmund de Lafayette was a bachelor of simple life and tastes and strenuously opposed to trading on his grandfather's reputation. A friend writes of him:

> He was a man of fine mind and only needed the spur of necessity to have won personal distinction and perhaps renown. I often have heard him say humorous things; he was singularly shrewd, and might have been a satirist, had not a vein of sarcasm been neutralized by his good-nature. I never met a person of more delicate social tact, or one who, though belonging to the great world, attached less importance to its pomps and vanities.

ONE of the minor difficulties which the Stanley expedition has forced upon the public is the pronunciation of a large number of

new and unusual names. It recalls the trouble in pronunciation which the Samoan Islands caused. It is said that in speaking of Pago-Pago the Senate used in turn all the sounds of "a" which either Webster or Worcester recognizes, and that in naming the islands it was usual for a member to begin by calling them "Sammy-un," then "Sammy-a," then "Samoa," and always to require a few days trial to catch the correct accent. Would it not be a practical plan for the reporters of Mr. Stanley's lectures to add a list of the proper names he uses, correctly divided, marked, and accented?

THE restoration of the Elgin marbles to Athens agitates the British art world and the public critics. Ninety years ago when Lord Elgin stripped these beautiful sculptures from the Parthenon, ostensibly to save them from the Turks who overran Greece, there was some excuse for the deed. The British Museum seemed a much safer place for them than their native country. But to-day this is all changed. The Greeks are caring for their ruins with skill and appreciation. They want the Elgin marbles in their own museums and should have them there. In Athens these broken fragments could be joined to their mates, and archæologists and artists be able to study complete works, where now they have only parts. It would be a generous and wise act for the English to put an end to what Mr. Frederic Harrison calls "showing our profound veneration for a mighty genius by splitting one of his works into two and exhibiting the fragments severed at opposite corners of Europe, as mediæval monks thought their country's honor consisted in exhibiting here a leg and here an arm of some mythical patron saint."

THE reliance on the balloon as a safe and manageable air-ship breaks out periodically. At present there are at least two serious undertakings in progress for using the balloon on a gigantic scale. One is the experiment making in Illinois in which capitalists have been willing to spend, it is said, millions of money. It is believed that a balloon capable of carrying thirty persons and of journeying from Chicago to New York in four hours will soon be in operation. The other undertaking is by a couple of Parisians who have determined to try finding the North Pole by means of a balloon. Their ship is a remarkably well-rigged affair and provides for every conceivable casualty. It does not start until May '92. This faith of the scientific enthusiast in aerial navigation is without doubt to be satisfied some day, but it is very doubtful whether the Illinois capitalist will carry a car load of passengers in this century to New York, or whether the North Pole will be conquered in '92 by these Parisian enthusiasts.

IT is with regret that we issue the present number of THE CHAUTAUQUAN without the regular installment of Mr. Edward Freeman's articles on "The Intellectual Development of the English People." The paper did not reach us in time to appear. In the future we hope to have no such interruption and we feel sure that the members of the Chautauqua Literary and Scientific Circle will pardon the break in the series when they remember the distance between Oxford, England, and Meadville, Pa. In Mr. Freeman's place we introduce to our readers Professor William Minto, the eminent rhetorician of Aberdeen University, known on both sides of the Atlantic for his graceful prose and sensible ideas on English composition. We consider it a high compliment that Professor Minto has consented to serve THE CHAUTAUQUAN this year.

THE seventh annual session of the Florida Chautauqua will be held at De Funiak Springs, Florida, February 4th to March 16th. Among the lecturers whose names appear on the program are Dr. Washington Gladden, Bishop Mallalieu, Maurice Thompson, Prof. Charles Forster Smith, Dr. W. W. Ramsey, Dr. S. A. Steele, Prof. W. H. Dana, Dr. J. W. Lee, Dr. J. H. Mansfield, Dr. John B. Eager, Pres. H. L. Stetson, D.D., Pres. W. H. Scott, D.D., Dean W. P. Thirkield, the Rev. Henry Hulburd, and about twenty others. Music will be furnished by a large chorus under the direction of Prof. W. M. Skinner, the Schubert Club, an orchestra of fifteen pieces under the direction of Prof. F. L. Able, the famous Rogers band, and a number of soloists. Class work will be done in Art, Music, Elocution, Physical Culture, and Stenography. A full detailed program can be obtained by addressing A. H. Gillet, Cincinnati, Ohio

C. L. S. C. OUTLINE AND PROGRAMS.

FOR FEBRUARY.

First week (ending February 8).

"Outline History of England." Chap. XV.
"From Chaucer to Tennyson." Chap. V.
IN THE CHAUTAUQUAN:
"Studies in Astronomy."
"England after the Norman Conquest."
Sunday Reading for February 1.

Second week (ending February 15).

"Outline History of England." Chap. XVI.
"From Chaucer to Tennyson." Chap. VI.
IN THE CHAUTAUQUAN:
"The Religious History of England."
"British India."
Sunday Reading for February 8.

Third week (ending February 22).

"Outline History of England." Review.
"From Chaucer to Tennyson." Chap. VII. (first half).
IN THE CHAUTAUQUAN:
"A Peasant Striker of the Fourteenth Century."
"The English Towns."
Sunday Reading for February 15.

Fourth week (ending February 28).

"Outline History of England." Review.
"From Chaucer to Tennyson." Chap. VII. (last half).
IN THE CHAUTAUQUAN:
"Practical Talks on Writing English."
"The Constitution of Japan."
Sunday Reading for February 22.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Paper—English Ministers from Walpole to Salisbury.
2. Discussion—"The Four Georges," followed by reading of "Coronation of George III."*
3. Character Representation—Let a member of the circle assign to each one, beforehand, some one of the numerous literary characters mentioned in Chapter V. of "From Chaucer to Tennyson." The director should send from the room several whose characters can be well represented together. Each member on his return shall do, say, or quote something characteristic of the character he represents, and the company is to guess who he is.
4. Readings—"Lady Godiva and Hereward" and "A Pen-picture of Steele and Addison."*
5. Essay—The "Coffee-House" and the Modern Club.
6. Star Party—Outdoor study of the constellations (see *The Question Table*).

SECOND WEEK.

1. Character Study—The Duke of Wellington.
2. A Talk—Changes in India wrought by English Influence.
3. Essay—The First English Novels.
4. Table-Talk—Literary Impostors (Chatterton, Ireland, Macpherson).
5. Debate—Resolved that England's policy of Free Trade should be adopted by this country.
6. Paper—The two English gossips, Pepys and Boswell.

THIRD WEEK.

1. Roll-Call—Answered by names and dates of rulers, in order, to reign of Henry VI.
2. Paper—The Evolution of the modern English Review.
3. A contest in English History—The questions should be confined to the period of history under review.
4. A Study—Ideal Communities (Pantisocracy, Brook Farm, etc).
5. Round-Table—Famous Strikes and what they have accomplished.

FOURTH WEEK.

1. Roll-Call—Responded to by answers to the questions on "The World of To-day," in *The Question Table*.
2. A sketch of the life of Sir Walter Scott.
3. Conversazione—Subject: Shelley and his friends.
4. Oration—Subject: Sir Robert Peel.
5. An Exercise in Writing English—The subjects are to be taken from the review in the "Outline History of England," and fifteen minutes given for the writing. Papers to be read and criticised.

WORDSWORTH DAY.—FEBRUARY 26.

I do not know a man more to be venerated for uprightness of heart and loftiness of genius.—*Sir Walter Scott.*

A SPIRIT PARTY.

Let the members represent the shades of the "Lake Poets" and their contemporaries met again on earth for an evening's conversation.

*See *The Library Table*, p. 686.

*See *The Library Table*, p. 686.

Charles Lamb is the first to speak, reciting his own poem:

THE OLD FAMILIAR FACES.

I have had playmates, I have had companions,
In my days of childhood, in my joyful school-days;
All, all are gone, the old familiar faces.
. . . . . .
Ghost-like I paced round the haunts of my childhood,
Earth seemed a desert I was bound to traverse,
Seeking to find the old familiar faces.
. . . . . .
How some they have died, and some they have left me,
And some are taken from me; all are departed;
All, all are gone, the old familiar faces.

Then Keats follows saying:

The bloom, whose petals nipt before they blew,
Died in the promise of the fruit.

He enlarges on this thought, giving what he would have accomplished if he had lived.

Coleridge next speaks: What I think now of my former theories on political economy.

De Quincey gives his recollections of Wordsworth.

Shelley discusses his social career while on earth, as viewed from the spirit world.

Landor and Southey hold an "imaginary conversation" on Wordsworth.

Wordsworth now enters and participates in the conversation, answering questions and giving his present view of his former opinions and poetry.

Byron animatedly tells why he hated the "Lakers."

The party breaks up with Byron's quoting:

Fare thee well! and if forever,
Still forever, fare thee well.

The circle should be familiar with Wordsworth's life and works, and help on the conversation by asking him pertinent questions, for instance, "What is your opinion now of 'Peter Bell'?"

CHAUTAUQUA CORNER.

SUGGESTIONS TO SOLITARY READERS.

"I have noticed a deplorable tendency in your speech," said the Scribe to the Occupant, "and I want to warn you at once. You are practicing diligently and using your opportunities; but you are falling a victim to the monster which ruins so much speech and composition, the big word.

"Let me read you the following stanza from a book of verses which came to my table the other day:

O imbricate bud! O fanciful cone!
God heareth and cheereth thy multiple cone.
Conduplicate fold,
Reclined or roll'd,
Thou valvate, equitant, circinate cone.

You are not so far gone as that unhappy writer, but you are started there.

"Your style at present reminds me of a story told of Henry Erskine. A friend who had a very pompous way of talking, and who was famous for the length of his words and circumlocutions had an appointment with Erskine which he failed to keep. When they met again the gentleman apologized in a bombastic way, explaining that he had fallen from a stile on his brother's estate, and sprained his ankle. When the labored recital was done, Erskine exclaimed, 'You may thank your lucky stars, Andrew, that it was not your own *style* you fell over, for in that case you would most assuredly have broken your neck.'

"And, of course, you will think now of Goldsmith's smart remark to Dr. Johnson that if he made little fishes talk they would talk like whales."

"It is a great company which you join when you enter the ranks of bombastic talkers. But it is not the place for you or for any one who wishes the best English style. The simple word, the modest phrase, the direct clear sentence, form the only truly elegant English. The grace, dignity, or refinement of simplicity is no more marked when applied to dress, to architecture, to furnishings than it is when applied to speech. Its effects are similar in all the arts and its lack everywhere is equally disastrous. I have warned you against foreign words but even they produce no worse effect than the pompous fraternity of polysyllables over which so many would-be fine speakers break their necks.

"If you want bizarre, grotesque effects in your speech, use big words, inject round-about phrases, expand your sentences. You will attract attention—and ridicule. If you wish to use English which will leave on your hearers only an effect of charm, of satisfaction, be as simple in your phrasing as you can. You will never startle, but you will always delight. You will never inspire awe by your acquaintance with dictionary curios, but will impress by your taste and your clearness."

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR FEBRUARY.

"OUTLINE HISTORY OF ENGLAND."

P. 272. "Rupert." See page 226 of the text-book.

"'The debt of gratitude' which George I. owed to the Whigs arose from the fact that it was a Whig Parliament that at the beginning of Anne's reign had settled the crown on Sophia and her Protestant descendants. See page 268 of text-book. Having selected this cabinet, 'George I., who could not speak English, staid away. From this time one of the ministers was called the 'prime minister.'"—*G. P. Fisher.*

P. 273. "Sheriffmuir" [sher'-iff-moor]. An old ballad is quoted in Scott's "Heart of Mid-lothian," which runs:

> There's some say that we wan,
> And some say that they wan,
> And some say that none wan
> At 'a man.
>
> But one thing is sure
> That at Sheriff-muir
> A battle there was
> Which I saw, man.

"Occasional conformity." See page 269 of the text-book.

"Panic." Pan in Grecian mythology was the god of shepherds and their flocks. He invented the shepherd's flute upon which he made sweet music. He was an especial favorite with all the other gods, and being possessed of a terrific voice, he was accustomed to aid them by frightening off with his hideous yells, the Titans come to combat with them. It is said that from the routs caused by the Titans' terror, the expression "panic fear" originated. It is frequently abbreviated to the one word, panic, used as a noun.

"The South Sea Company." "This was a project to pay off the national debt then amounting to £53,000,000 [incurred by the wars through which England had just passed] by profitable mercantile enterprises with the Spaniards in South America. The government gave its consent to the scheme and allowed its stock to be exchanged for the company's stock." Green says, "The unknown wealth of South America had acted ever since the days of the Buccaneers like a spell on the imagination of Englishmen."

P. 274. "Apoplexy." From the suddenness of the attack of the disease, which is like being struck down by some weapon, it took its name from the Greek verb to strike, and the preposition away.

P. 274. "Queen Caroline." The wife of George II. She was the daughter of the Margrave of Brandenberg-Anspach, and always maintained a strong influence over the king.

P. 275. "Maria Theresa" [te-re'za]. The daughter of Charles VI., Emperor of Austria, whose "chief aim during his long reign had been to secure to his heiress the succession to all the hereditary dominions of his house," and who succeeded in gaining the acknowledgment by all the leading powers except France, of the "Pragmatic Sanction," according to which the hereditary possessions of Austria were to descend in the female line. In spite of this, however, at the death of Charles VI. different princes laid claims to portions of her inheritance. Charles, elector of Bavaria, claimed to be the lawful heir, and was aided by France.

P. 276. "Bourbon." The name of the last royal family of France. It took the name from the old seignory of Bourbon, which, in the fourteenth century, King Charles IV. changed into a dukedom. A descendant of this line of dukes in 1594 became King of France, as Henry IV. Six of his descendants have held the throne, Louis XIII., Louis XIV., Louis XV., Louis XVI., Louis XVIII., and Charles X. Several Spanish rulers descended from the same family.

"Dupleix" [dü-plā]. "Duquesne" [dü-kane].

P. 278. "Ambitious." The word *ambitio*—from *ambi*, around, and *ire*, to go—was used in Rome to denote the going about of candidates seeking for office, the soliciting of individuals for their votes. Hence we have it to designate any seeking for preferment.

"Bigoted." Dr. Skeat in his "Etymological Dictionary of the English Language" says: "The origin of the word [bigot] is unknown. The old supposition that it is a corruption of the phrase *by God*, a phrase which the French picked up from often hearing it, is not, after all, very improbable." The story of its origin is, that "Rollo, the first duke of Normandy, was obliged to kiss the foot of King Charles in return for the province of Neustria. When told by his companions what he must do, he exclaimed 'Ne se [not so] Bigot.'" It is possible, too, that it came from Beguin, the name of an order of Franciscan monks who made great professions of religion, and so came to be applied to religious devotees.

P. 279. For 1751, the date given for Pitt's resignation, read 1761.

P. 280. "Junius." See note on page 258 of THE CHAUTAUQUAN for November, 1890.

"Revenue." Literally that which comes back, from the Latin *re* again, back, and *venire* to come. The returns from an investment.

P. 283. "No Popery Riots." For a spirited description of this occurrence interwoven with the incidents of a novel, see Dickens' "Barnaby Rudge."

P. 284. "Metallurgy." The art of working metals. Directly from two Greek words meaning metals, and to work.

"The States general." An assembly composed of representatives of the clergy, the nobility, and the *bourgeoisie* or leading inhabitants of the towns.

P. 286. "Auxiliaries" [awg-zil'ya-ries]. Helpers; from the Latin *auxilium*, help. The word is specially applied to foreign troops rendering service in time of war.

"Aboukir" [a-boo-keer'].

"Directory." This was the name given to the executive government established in 1795, an account of which is given in the preceding paragraph of the text-book.

P. 288. "Trafalgar" [traf-al-gar'].

P. 289. "Soult" [soolt]. "Talavera" [tä-lä-vä'rä].

P. 291. "Luddites." The name attributed to those taking part in the riots which were the "expression of an ignorant notion among the work people, especially of Yorkshire, Lancashire, and Nottinghamshire, that the distress which was terrible and almost universal among the poor, was caused by the introduction of machinery. A quarter of a century before, one Ned Lud, a half-witted boy in a Leicestershire village made himself notorious by destroying stocking-frames. The Yorkshire rioters chose to take their name from this poor creature. The distress was wide-spread; there was little work to be done; prices were very high; the Continental war was still draining the resources of the country. The causes of the trouble were not far to seek; yet the use of machinery, which alone kept some few people in work, was set down as the cause of all the mischief; and the poor, ignorant, half-starved crowds set to work busily to destroy all the machinery they could reach." Harriet Martineau says that this Ned Lud was "an imbecile who was much hounded by the boys. One day he chased a set of tormentors into a house and broke two stocking-frames."

"The Slave trade." The supplying of the New World with slaves was a most remunerative business, and was engaged in by several nations. The English adventurer, John Hawkins, had much to do with the beginning of the enterprise. "One of the most substantial advantages which England gained by the Peace of Utrecht [see page 269 of text-book] was the Assiento [the contract] which gave it the monopoly of the supply of slaves to the Spanish possessions in America." These slaves were captured in their native homes and brought in crowded vessels to America.

P. 292. "The ancient oaths of supremacy etc. These oaths were first imposed upon Parliament in the year 1679, "when it was enacted that no member could sit or vote in either House until he had taken in its presence the several oaths of allegiance, supremacy, and abjuration, severe penalties being imposed on any one who should neglect the ceremony." The Act of Supremacy declared the king the only supreme head on earth of the Church of England. The abjuration oath was a pledge of renunciation of the exiled Stuart dynasty. It was the oath of supremacy which excluded the Catholics from Parliament.

P. 293. "Royal tafry-breeks." The same as a royal "tar"—the latter name being given to sailors from the fact that their clothes become smeared with tar. Breeks is the Scotch word for breeches.

"The subordinate position into which Parliamentary rule forced the monarch." "In outer seeming the Revolution of 1688 had only transferred the sovereignty over England from James to William and Mary. In actual fact, it was transferring the sovereignty from the king to the House of Commons. From the moment when its sole right to tax the nation was established by the Bill of Rights, and when its own resolve settled the practice of granting none but annual supplies to the Crown, the House of Commons became the supreme power in the state."—*J. R. Green.*

P. 295. "The Municipal Corporation Act." The local government of towns permitted an incredible amount of jobbery and corruption, the town councils being mostly self-elective and holding office for life, and only the free men—those entitled to vote—who often formed a small fraction of the population, had any share in the administration. The new act swept away these abuses and established a uniform system of government for all the towns.

P. 297. "Disraeli" [diz-rā'le].

P. 299. "Jelalabad" [jel-ä-lä-bad'].

P. 300. "Red Cross Commission." An association having for its object the mitigation of the sufferings caused by war. The first confer-

ace regarding the matter was held in Switzerand in 1863, and a project for making an interational movement of the matter was undertaken. Soon nearly all the nations of Europe igned the Genevan articles, and the internaional organization was completed at a conference held in Berlin in 1869. The United States did not enter the alliance until 1882. Then Miss Clara Barton was made president of its society. The constitution of the association of the United States holds as its chief object,—

To organize a system of national relief and apply the same in mitigating the sufferings caused by war, pestilence, famine, and other calamities.

P. 303. "Fenian." This name of the ancient home guards organized in the third century, was taken from the commander Fionn or Finn, who was said to be the Fingal of the poems of Ossian.

"FROM CHAUCER TO TENNYSON."

P. 121. "Corneille" [kor-nā-ye, the last syllable cut very short, perhaps best represented as kor-na'y; Anglicized, kor-nail']. — "Racine" [rä-seen]. — "Boileau" [bwä-lō]. — "Wycherly" [witch'er-ly]. — "Villiers" [vil'yerz].

P. 122. "Ordinaries." Eating houses where a fixed price is charged for the whole meal instead of each dish separately.

"*Coup de grace*" [kou de gräce]. A finishing stroke. — "*Bel esprit*" [bel es-pre]. A brilliant mind; a person of wit. — "*Naive*" [näeve]. Ingenuous.

"Urban." Pertaining to a city. A derivative from the Latin word for city, *urbs*. Urbanity means courteousness, politeness, and carries in it the thought that city people are most apt to possess these traits.

"Pepys" [peps or pep'is]. — "Hudibras" [hu'di-bras].

P. 123. "New Lights." A name sometimes given to the Separatists. See page 196 in "Outline History of England." — "The Fifth Monarchy Men" were a sect of fanatics who held that Christ was about to come to earth again to establish a fifth monarchy which should be universal. The four preceding monarchies were the Assyrian, Persian, Macedonian, and Roman. — "The Ranters" claimed they were seeking for the true church and its ordinances.

"Grotesque." Like a grotto. As a noun the word was used in Old French as the name of "pictures wherein all kind of odde things are represented," and these were so called "because such paintings were found in old crypts and grottoes." Syn.: whimsical, extravagant, ludicrous.

"Don Quixote" [ke-hō'ta, or Anglicised, quix'ote]. The hero of a celebrated romance by the Spanish Cervantes [ser-van'teez]. "Sancho Panza" [san'ko pan'za] was the squire of Don Quixote.

"Circus." The Latin word for circle; used as the name for a circular theater or exhibition.

"Doggerel." The origin of the word is unknown, Chaucer used it in the "Canterbury Tales," spelling it dogerel. Some philologists have tried to trace it to dog. The word means wretched poetry.

P. 125. "Comedy." It is derived directly from the corresponding Greek word, which was compounded of *komos*, a banquet, a jovial festivity, and *odé*, an ode. Hence, a composition suited for a banquet; an amusing play.

"Tragedy." Greek *tragos*, a goat, and *odé*, a song. Trench says, "There is no question that tragedy is 'the song of the goat'; but why the song of the goat, whether because a goat was the prize for the best performers of that song in which the germs of the future tragedy lay, or because the first actors were dressed like satyrs in goat-skins, is a question which has stirred abundant discussion, and will remain unsettled to the end."

"Bombastic." High sounding, inflated, big without meaning. Bombast was originally cotton-wadding, the word for cotton being in Low Latin *bombax*.

"Burlesque." A French word introduced in the sixteenth century from the Italian *burlesco*, ludicrous, which comes from *burla* (Italian) trick, fun, banter.

P. 126. "Etherege" [eth'er-ej]. "Farquhar" [far'kwar]. "Van Brugh" [van broo].

"Cit." Short for citizen.

"Behn" [ben].

"Cynicism" [sin'i-sism]. A contempt for the pleasures and arts of life. It comes from the Greek *kunicos*, dog-like, *kuon* being the Greek word for dog. Cynical: surly, currish.

"Hypocrite." From a Greek word meaning one who questions and answers on the stage. The player of a part.

"*Politesse de cœur*." Gentleness (politeness) of heart.

"Non-juring." A term used of those in England who would not swear allegiance to William and Mary and their successors.

P. 128. "Molière" [mo-le-ere].

"Prologue" [pro'log]. Latin, *logos*, word, and *pro*, before. A preface or introduction.

P. 129. "Didactic" [di-dac'tic]. Instructive. From the Greek verb to teach, *didaskein*.

"Sacheverel" [sä-shev'er-el].

"Classicism" [class'i-sism]. A classic idiom,

expression, or style; classic, (Latin *classicus*), of the first rank or style; used mostly of the writings of the Greeks and Romans, but coming to be applied to the best writings of modern authors. The word originated from the classes of the Romans, especially the highest class.

Distichs" [dis'tiks]. Couplets, stanzas of verse composed of two lines. From the Greek *stikos*, a row, and *di*, double.

P. 130. "Nonce." Always used as here in the phrase "for the nonce," which is a corruption of "for the once," or as in the older spelling "for then once." The occasion, the present call; purpose.

"Lyrical." Pertaining to the lyre; fitted to be sung; used especially of poetry expressing the emotions of the writer.

P. 131. "*Annus Mirabilis.*" The wonderful year.

"Poetaster" [po'et-as-ter]. From a similar French word meaning a petty poet, a poor rhymer.

"Irony." Disguised satire. When a thing is praised which is really meant to be ridiculed, this figure of speech is used. For a fine example of irony see Elijah's words to the priests of Baal, I. Kings XVIII. 27. The word is derived from the Greek *eiron*, a dissembler.

P. 132. "Sarcasm." Greek, *sarx*, flesh, *kazo*, I tear. Literally it means "such a lash inflicted by the scourge of the tongue as brings away the flesh after it."

"*Religio Laici.*" Religion of the people, laity.

"Boccaccio" [bo-kat'cho].

P. 133. "Gallicised." Made conformable to the French language, Gaul being the old name for France.

"Crusoe," Robinson. The hero of De Foe's great novel.——"Aladdin" [a-lad'din]. A character in the "Arabian Nights."

P. 134. "Augustan Age." The phrase was borrowed from the Roman literary epoch which culminated in the reign of Augustus Cæsar.

P. 135. "Hack-writers." Those who hire themselves out to work according to direction or demand.——"Penny-a-liners." Contributors to newspapers, but not on the staff. It used to be the custom to pay them a penny a line for their productions, hence it was to their interest to spin out their reports as long as possible.

"Livings." Parishes.

P. 136. "La Rochfoucauld" [roah-foo-kō]. (1747–1827.) A French statesman and author.

P. 137. "Ombre." A game at cards, played with three persons.——"Sedan-chair." So called from Sedan, France, where they were invented. Small covered vehicles borne on poles by men.

"And when the patch was worn." It was customary for ladies to wear patches on their faces, cut into all manner of shapes—stars, diamonds, crosses, hearts, and some even went so far as to wear a coach and four or a ship in full sail. In the reign of Anne these patches were employed as the badge of political partisanship. Because they were worn chiefly by the ladies of the court, the material from which they were cut was called court-plaster, the name by which it is still known.

"Rosicrucians" [roz-i-crū'shans]. A sect of German philosophers of the seventeenth century. They made a great pretension to a knowledge of the secrets of nature, and claimed that they could transmute metals into gold and prolong human life. The word is derived from the Latin *ros*, dew, and *crux*, cross, because in alchemy a cross was the symbol of light, and dew was thought to be the most powerful dissolvent of gold.

"Periphrasis" [pe-riph'ra-sis]. The use of more words than are necessary to express the idea.

P. 139. "Censor." One who revises or censures; a critic. Among the Romans a censor was an officer who levied taxes and "inspected the manners of the citizens with power to censure vice and immorality by inflicting a public mark of ignominy upon the offender."

P. 141. "*Ubi saeva indignatio,*" etc. Latin. Where cruel disdain can no longer wound the heart.

"Brobdingnag" [brob'ding-nag].

"Houyhnhnms. A race of horses endowed with reason. The name probably was meant to suggest the *whinnying* of a horse. It is pronounced either hoo-inmz' or hoo'inmz with a quavering of the voice on the letter *n*. Pope has written of this—

> Nay, would kind Jove my organs so dispose
> To hymn harmonious Houyhnhnms through the nose,
> I'd call thee Houyhnhnm, that high sounding name.

P. 144. "Nibelungen Lied" [ne'be-lung-en leet].

P. 145. "Goethe" [gö'teh. The sound of *ö*, marked thus, is hard to represent; there is nothing like it in the English language, but it comes nearest to the sound of *e* in her.]

P. 146. Chatterton's forgeries. Dean Alford says concerning them, "The imposture, which was not easy to detect at the time, has been now completely unmasked by the aid of a little word of three letters. The writer uses 'its' as the possessive case of the pronoun 'it.' Now this possessive 'its' was never used in the early periods of our language; nor, indeed as late down as Elizabeth. It never occurs in the

nglish version of the Bible made in its present uthorized form in the reign of James I. (in ne place, Levit. XXV. 5, it is used, but this is n alteration made by the printers, and was not n the original version), 'his' or 'her' being lways used instead. See Acts XII. 10; Ex. XXXVII. 17; Rev. XXII. 2. It is said also to ccur only three times in Shakspere, and once in 'Paradise Lost.'"

P. 148. "*Seriatim.*" Latin. In regular order.

P. 149. "Virtuoso" [vir-tu-o'so]. One skilled in the fine arts and antiquities. The word is Italian and comes, as does virtue, from the Latin *virtus*, strength, which in its turn comes from *vir*, man. It is a strange degradation of the word virtuoso, the virtuous, to make it signify one accomplished in painting, music, and sculpture, such things as are the ornamental fringe of a nation's life . . . The Romans often made *virtus* to signify warlike courage alone."

P. 150. "Cockneyish." The word cockney as used here is applied to a citizen of London. It is said to have originated from the following story. "A citizen's son riding with his father out of London into the country, and being ignorant, asked, when he heard a horse neigh, what the horse did. His father answered, 'The horse doth neigh.' Riding farther, he heard a cock crow, and said, 'Doth the *cock neigh, too?*'"

"Hypochondria" [hyp-o-kon'dri-a]. A mental disorder which takes its name from the spleen, which was supposed to be the seat of melancholy, and is situated under the cartilage of the breast bone. *Kondros* is the Greek word for this cartilage, and *upo* [hypo] means under.

P. 155. "Idyllic" [i-dil'ic]. Having the form or sentiment of an idyl, or short poem. Sentimental, poetical.

"Titillation" [tit-il-la'tion]. Pleasurable emotion.

P. 156. "Bull." The name as applied to edicts issued by the pope is the same as bill, both coming from the Latin *bulla*, a seal which was affixed to documents. There are various stories as to the origin of its use as applied to the blunders of contradictory speech so common with the Irish. The most probable one is that it arose from the surprising incongruity between the modest professions of the pope, who styles himself "the servant of servants," and his absolute assumption of power.

P. 165. "*Nuclei*" [nu'cle-i]. A Latin word derived from *nux*, nut, meaning kernel; the central points about which matter is gathered, used both literally and figuratively.

P. 166. "The Bastile" [bas'teel]. The celebrated state prison and citadel of Paris.

P. 167. "Beaupuis" [bo'pü-e, almost bō-pwē].

"Pantisocracy" [pan-tis-oc'ra-cy]. The name was chosen as expressing within itself the germ thought of the ideal community; Greek, *pas, pantos*, all, *isos*, equal, and *kratein*, to rule.

P. 169. "Quietism." "The system of the Quietists, who maintained that religion consists in an eternal rest or repose of the mind, employed in contemplating God and submitting to His will."

P. 172. "Metaphysician" [met-a-phy-si'cian]. One versed in metaphysics; the science of real being; the science of mind. A Greek compound from *phusikos*, relating to nature (*phusis*, nature) and *meta*, beyond.

"Transcendental philosophy." A term applied to ideas that are not suggested by experience. A system of the principles of pure reason.

P. 174. "*Venturum expectat.*" A free rendering would make the sentence, Alas for him who builds his hopes on the future!

"Apothegm" [ap'o-them]. A short, pithy saying.

P. 176. "Calenture" [kal'en-ture]. From the Latin *calere*, to be warm. "A delirium tremens caused by the heat of the tropical sun at sea."

P. 178. "Hegira" [he-ji'ra]. The flight of the prophet Mohammed from Mecca, on July 16, 622, from which event his followers reckon time. In a figurative sense, any flight.——"Anabasis" [a-nab'a-sis]. A Greek word meaning a journey or expedition, as that of Cyrus the Younger into Central Asia.

"Thucydides" [thu-sid'i-deez]. (About 471–400 B. C.) A Greek historian.

Leonine [le'o-nine]. Like a lion, full of fierceness, courageous.

P. 179. "Intaglio" [in-tal'yo]. From an Italian word meaning to engrave. Any figure cut into a substance, as a seal; a stone or gem in which a figure is cut, so as to form a hollow.

P. 180. "Ariosto" [ä-re-os'to]. (1474–1533.) An Italian poet.——"Boiardo" [bo-yar'do].——"Pulci" [pool'chee].

"Laureate" [lau're-ate]. A poet officially crowned with laurel; a custom originating among the Greeks. The traditional story of its adoption in England is, that Edward III. granted the office to Chaucer with a yearly pension. It is the duty of the laureate to write verses for royal festal days, and on all fitting occasions.

P. 184. "Itinerary." An account of travels, a register of places used as a guide-book.

P. 185. "Titanic." Pertaining to the Titans. Jupiter was the descendant of the Titans, a race

of gigantic deities, the children of Heaven and Earth.

P. 187. "Eclat" [e-klä]. Brilliancy of effort or success; splendor.

P. 188. "Missolonghi" [mis-so-long'ghe].

P. 191. "*Cor cordium.*" Heart of hearts.

P. 192. "Yosemite" [yo-sem'i-te].

ERRATA.—In the December number of THE CHAUTAUQUAN, in "Studies in Astronomy," page 332, a typographical error makes the word *calorie*, both in the article and the foot-note, appear as *caloric*.

In the diagram on page 597 of this issue of THE CHAUTAUQUAN, the hemisphere shows the position of the earth in the spring should be printed in solid black.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

"OUTLINE HISTORY OF ENGLAND."

1. Q. What claim had George I. to the English throne? A. He was the son of Sophia the grand-daughter of James I.

2. Q. By what act was the crown secured to him? A. The act of settlement, which declared that only Protestants should rule.

3. Q. What was the policy adopted by George? A. He made up a cabinet of Whigs and intrusted the government to them.

4. Q. Among the first acts of these ministers what one is especially conspicuous? A. The passing of the Septennial Act increasing the length of Parliament to seven years.

5. Q. To what cause was the panic which shook the kingdom to its center in 1720, due? A. The bursting of the "South Sea Bubble."

6. Q. Who was the real ruler of England from 1721 to 1742? A. Robert Walpole.

7. Q. Over what other country besides Great Britain and Ireland were the Georges rulers? A. Hanover.

8. Q. By what course did George III. involve England in a continental war? A. By his support of the claims of Maria Theresa to the German crown.

9. Q. The battle of Culloden formed the closing effort of what long struggle? A. That of the Stuarts to regain their power.

10. Q. Give the relations existing between England and France prior to the Seven Years' War? A. France, arrogant and confident, was crowding in everywhere; England, desponding and dissatisfied, was losing influence and was threatened with loss of territory.

11. Q. Where were the battle-fields of this war? A. In Europe, America, and India.

12. Q. Name the great contending powers in this war? A. Prussia and England against Russia, Austria, and France.

13. Q. Who in England's misfortunes and humiliations at the beginning of the war, came to her rescue? A. William Pitt.

14. Q. In what way did the war prove advantageous to England? A. She won from France tracts of territory in America and India.

15. Q. Who were the leaders in the new movement which revived spiritual religion and purged the Established Church? A. A group of Oxford students nick-named Methodists.

16. Q. Among the first fruits of the seed which the Methodists sowed what are to be found? A. Popular education, hospitals, asylums, and reformed prison management.

17. Q. How did Geerge III. prove himself an apt scholar of his mother's ambitious teachings? A. He determined to rule as well as to reign.

18. Q. How is the disgraceful servility of the House of Commons to this king accounted for? A. By its antiquated constitution.

19. Q. Explain what is meant by the expression "rotten boroughs"? A. Districts once populous, but dwindled to few or even to no voters, which still held the right to send representatives to the House of Commons.

20. Q. To what famous literary productions did the arbitrary acts of Parliament give rise? A. The Junius Letters.

21. Q. What remarkable fact is connected with these letters? A. That their authorship is yet unknown, in spite of the critical ingenuity expended upon them for the last hundred years.

22. Q. Give the number of the American colonies at the close of the Seven Years' War. A. There were thirteen in all, numbering more than 2,000,000 souls.

23. Q. Who as prime minister gave the orders which drove these colonies to revolt? A. Lord Grenville.

24. Q. What nations assisted the Americans in their efforts for freedom? A. France, Spain, and Holland.

25. Q. What nations leagued in an "armed neutrality" to prevent England from searching ships for contraband goods? A. Russia, Denmark, and Sweden.

26. Q. During these fatal years for England here alone did she extend the boundaries of er empire? A. In India.

27. Q. Who by discoveries in the Pacific cean made up to England, a little later, her sses in the West? A. Captain Cook.

28. Q. What now awakened the old animosity against the Catholics? A. The government had ventured to repeal certain oppressive cts relating to them.

29. Q. How far did the fanaticism of the Protestants lead them? A. For five days the Gordon riots raged.

30. Q. Under whose guiding hand did Great Britain rally from her loss in America and become a great military power? A. That of the younger Pitt.

31. Q. What nation then became the center-point of European affairs? A. France.

32. Q. What was the first change instituted in the government of France? A. The privileges of the aristocracy and clergy were abolished and a constitutional monarchy established.

33. Q. How was the prophecy of disaster as a result of this change soon fulfilled? A. In the Reign of Terror and in a general European War.

34. Q. Who soon assumed the leadership of affairs in France? A. Napoleon Bonaparte.

35. Q. Throughout this war with France what land was a constant menace to England? A. Ireland.

36. Q. Where were the revolting "United Irishmen" finally put down? A. At the battle of Vinegar Hill.

37. Q. What change in the English government was brought about in 1801? A. The legislative union of Great Britain and Ireland.

38. Q. What induced Napoleon to attempt the subjection of the East? A. He wished to threaten the English possessions there.

39. Q. Name two English generals who won great renown in the Napoleonic Wars? A. Nelson and Wellington.

40. Q. At the distribution of the French conquests made at the Congress of Vienna, what did England receive? A. The Cape of Good Hope, Ceylon, Malta, and a few small islands.

41. Q. As a result of acts committed in the Napoleonic wars, what war was caused between England and America? A. The War of 1812.

42. Q. How long was George III. king? A. Sixty years.

43. Q How many years were covered by the successive reigns of his two sons George IV. and William IV.? A. Seventeen.

44. Q. What was the great event in the reign of the latter. A. The reform of Parliament.

45. Q. What was the object of the "corn laws"? A. To raise the price of domestic cereals by heavy duties on imported breadstuffs.

46. Q. Who were the foremost of the Free Trade agitators? A. Cobden and Bright.

47. Q. What formed the elements of the Eastern Question? A. The rapid decay of the Turkish Empire and the ambition of Russia.

48. Q. To what war did these troubles give rise? A. The Crimean War.

49. Q. By what great rebellions has Victoria's reign been marred? A. Those in India and in Ireland.

50. Q. When and by whom was a national public school system established throughout England? A. In 1870, by William E. Gladstone.

"FROM CHAUCER TO TENNYSON."

1. Q. What was the characteristic literature of the period of the Restoration? A. Criticism, satire, and burlesque.

2. Q. Where can a faithful reflection of the social life of the times be found? A. In the diary of Samuel Pepys.

3. Q. Describe Butler's "Hudibras"? A. It was a burlesque romance in ridicule of the Puritans.

4. Q. Where was the rebound against Puritanism strikingly shown? A. In the drama.

5. Q. To what use did Dryden put his energetic verse? A. He made it a vehicle for political argument, satire, and criticism.

6. Q. How is "Pilgrim's Progress" described? A. As the greatest yet the simplest of all allegories.

7. Q. What is Pope's masterpiece? A. The "Rape of the Lock."

8. Q. For what are many petty writers indebted to Pope? A. The preservation of their names from oblivion by placing them in his "Dunciad."

9. Q. What was Pope's great art? A. His art of putting things.

10. Q. Who furnished the first valuable literature in periodical form? A. Richard Steele in the "Tatler."

11. Q. Through the columns of what periodical did Addison win his fame? A. The "Spectator."

12. Q. What high moral purpose did he make the "Spectator" serve? A. Through it he preached down and laughed down vice which had grown to be fashionable.

13. Q. In what threefold character is Addi-

son best known to posterity? A. As a humorist, a sly observer of manners, and a delightful talker.

14. Q. Who was the greatest of the Queen Anne wits? A. Dean Swift.

15. Q. To what did he give full expression in his chief work, "Gulliver's Travels"? A. To his hate and scorn of mankind, his mortified pride, and thwarted ambition.

16. Q. Of what did Thompson's poem, "The Seasons," treat? A. The English landscape varied by the changes of the year.

17. Q. In what publications are the most remarkable instances of passion for wild nature and the romantic past to be found? A. The "Poems of Ossian" and the forgeries of Chatterton.

18. Q. Whose poem is described as the representative poem of the last half of the eighteenth century? A. Gray's "Elegy."

19. Q. Which of his numerous writings best entitle Samuel Johnson to remembrance? A. His "Dictionary of the English Language," "Rasselas," and "Lives of the Poets."

20. Q. By what is his memory still better preserved than by these writings? A. Boswell's biography of him.

21. Q. Who was the first English novelist in the modern sense of the word? A. Samuel Richardson.

22. Q. By whom was he closely followed in the same line of work? A. Fielding, Smollett, Sterne, and Goldsmith.

23. Q. How is Goldsmith's "Vicar of Wakefield" still classified? A. Among the best novels of rural and domestic life.

24. Q. What change did the novel undergo in the hands of these writers? A. It began to be invaded by the life of the people as distinguished from the upper classes.

25. Q. Who is styled the poet of domestic life and rural contentment? A. Cowper.

26. Q. What were Burns' distinguishing traits? A. Sincerity, quick sympathy, and a love for the beautiful.

27. Q. What position does he hold in British literature? A. He is the best of song writers.

28. Q. By what was the opening of the nineteenth century marked in English literary history? A. A burst of creative activity, equal to that of the Elizabethan Age.

29. Q. About what did the wit and scholarship of the two great political parties gather? A. The numerous periodicals then appearing.

30. Q. Name the two authors who planned to establish an ideal community on the banks of the Susquehanna? A. Coleridge and Southey.

31. Q. Why were the "Lakers" or "Lake Poets" so called? A. From the mountainous lake country in the north of England where they lived.

32. Q. Who was the greatest of this group of poets? A. William Wordsworth.

33. Q. How far did Wordsworth carry his love of nature? A. He approached pantheism which closely identifies God with nature.

34. Q. Through whom did the new German thought find its way into England? A. Samuel Taylor Coleridge.

35. Q. What was this German thought? A. The transcendental philosophy of Kant and his followers.

36. Q. In what does Coleridge's great service to humanity lie? A. In the suggestiveness of his fragmentary writings.

37. Q. In what fields of thought did he set flowing currents which still flow? A. In theology, philosophy, politics, and literary criticism.

38. Q. What is the most famous of De Quincey's writings? A. His "Confessions of an English Opium Eater."

39. Q. Of what author of this time did Dickens make a kindly caricature as Lawrence Boythorn in "Bleak House"? A. Walter Savage Landor.

40. Q. For what style of writing is Charles Lamb noted? A. His charming essays.

41. Q. In whom did the Romantic school culminate? A. Walter Scott.

42. Q. What place is held by the Waverly Novels? A. As a whole they stand unequaled in historical fiction.

43. Q. In what did Carlyle say the great praise of Scott's poetry lay? A. Its healthiness.

44. Q. What reason did Scott give for leaving off writing poetry? A. "Byron bet (beat) me."

45. Q. Why did Byron's poetry make such an impression on his contemporaries? A. It reflected the disease with which the time was sick; it was full of rebellion against the state, church, and society of the day.

46. R. How is Byron portrayed? A. As the strongest personality among English poets since Milton.

47. Q. What is the nature of Moore's "Lalla Rookh"? A. It is an Oriental romance, overladen with ornament.

48. Q. What one word best expresses the quality of Shelley's genius? A. Etherealness.

49. Q. What traits predominated in the poet Keats? A. Those of the true artist.

50. Q. Name the best work of the last two writers? A. Shelley's "Prometheus Unbound" and Keat's "Endymion."

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

THE WORLD OF TO-DAY.—JAPAN.

1. What is the meaning of the word Japan (corrupted from Zipangu)?
2. According to native historians, when did Europeans first visit Japan?
3. Who was the first European to write of Japan?
4. What celebrated missionary carried the Catholic religion to the Japanese?
5. What gave rise to the bitter persecutions of Christians there in the seventeenth century?
6. How did these religious troubles end?
7. Give the meaning of the word joss-stick?
8. Why do not the Mikados have a family name?
9. The title Tenno is affixed to the personal name of each Mikado; what does it mean?
10. Who were the Shoguns?
11. The Shoguns finally took the title of Tycoon; what is the translation of the word?
12. When was the last Shogun banished to private life?
13. What is the origin of the Japanese race?
14. Of how many islands does the Empire of Japan consist?
15. By what myth do the Japanese account for their frequent earthquakes?

THE STARS OF FEBRUARY.

1. What three constellations are conspicuous in the southeast about eight o'clock p. m., the first of February?
2. What beautiful group of four stars lies just south of Orion?
3. What constellation boasts the most brilliant star of the heavens?
4. By what two names is this star best known?
5. Why was it called the Nile-star by the ancient Egyptians?
6. Whence did the "dog days" get their name?
7. What is the color of Sirius?
8. What would happen to the earth if it were placed as near to Sirius as it is to the sun?
9. Where is Procyon, the "Little Dog-star"?
10. Why is this modest brilliant especially interesting?
11. What star of Orion unites with Sirius and Procyon in forming a conspicuous triangle?
12. Where is the constellation Argo, representing the ship in which Jason sailed for the golden fleece?
13. What is the name of its brightest star, and where may it be seen in the United States?
14. What name was given to the Milky Way by our English ancestors?
15. By whom was it called the "ashen path" or the "path of souls"?

THE QUEEN'S ENGLISH.—V.

Correct the common mistakes in the following sentences and give reasons why they are incorrect:

1. Wait on me.
2. He was returning back when I saw him.
3. Give me them papers.
4. It is three foot long.
5. He staid above a month.
6. I should have went if you had have let me known.
7. I have drank a pint of milk.
8. I have got me a new gown.
9. The teacher learnt us the wrong pronunciation.
10. The minister said, "Sing the two first verses."
11. We conversed together for an hour.
12. He lives at Meadville.
13. I have a new pair of gloves.
14. It admits of no explanation.
15. Will that discommode you?

ENGLISH PHRASE AND FABLE—V.

1. What two common slang expressions were derived from Sir Robert Peel's name, in allusion to his agency in establishing the Irish police system?
2. How did the phrase "taken down a peg" originate?
3. During a snow storm in Scotland how was it formerly understood that passers-by might excuse themselves from being pelted with snowballs by the boys?
4. Why was the name "horn-book" given to a child's primer by early English writers?
5. What is the story told of Dean Swift in which he used the word "dust" for "money"?
6. How did the word "listener" get its disagreeable synonym "eavesdropper"?
7. Who or what was the famous "Mons Meg," a conspicuous figure of the early military expeditions of Scotland, whose mouth was often rubbed with [illegible]se, whose carriage was decorated with

ribbons, and in whose honor the pipes were played?

8. Explain the reference by early writers to the "land of cockaigne."

9. What term of contempt is derived from this word "cockaigne"?

10. What is meant by the expression "everlasting shoes"?

11. Where did the phrase "to be at sixes and sevens" come from?

12. What was a "faggot vote"?

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR JANUARY.

THE WORLD OF TO-DAY.—LIVING RULERS.

1. He is the Sultan of Turkey. 2. Louis Ruchonnet. 3. Since the crowning of Ivan the Terrible in 1547. 4. King Humbert of Italy. 5. Austria-Hungary. 6. President Sadi-Carnot. 7. The Netherlands. 8. President of Mexico. 9. May 17, 1886. 10. In 1887. 11. Leopold of Belgium. 12. Deodora da Fonseca. 13. Christian IX. of Denmark. 14. General von Caprivi. 15. Mr. C. Tricoupis. 16. Mikado Mutsu Hito. 17. The Diet, or Riksdag of Sweden, and the Storthing of Norway. 18. 79 years. 19. Carlos I., King of Portugal. 20. Nicholas I.

THE STARS OF JANUARY.

1. Orion. 2. The Pleiades, Taurus, and Eridanus. 3. They were daughters of Atlas and nymphs of Diana's train, distinguished for their virtue and mutual affection. Being pursued by the hunter Orion, they prayed to Jupiter for aid and were changed to stars by that god. 4. Six of the sisters had gods for lovers but the seventh had only a mortal. When they were placed in the sky, the maid with the earthly lover hid her light for shame. Another story is that Electra left her place that she might not behold the ruin of Troy. 5. The Pleiades are visible from every inhabited land and have probably influenced the habits, customs, and traditions of every nation. 6. The flood. 7. An hour. 8. Taurus (the bull). 9. Its color, a beautiful rose-red. 10. Aldebaran marks one of his blazing eyes, the Hyades, a V-shaped cluster, are in his face, each of his "golden horns" is tipped by a bright star, and the Pleiades are in one shoulder. Only the head and fore-quarters are visible. 11. The Po. According to fable it is the river into which Phaeton fell after his disastrous attempt to drive the chariot of the sun. 12. A brilliant parallelogram formed by two stars of the first magnitude, one of the second, and one of the third, with the three bright stars of the Belt near the center. 13. First comes the long, bending row of small stars representing the lion's skin, Orion's shield; then Bellatrix appears, marking the left shoulder, the first principal star; next is the little group forming the head, followed closey by Betelgeuse "the martial star," in the right shoulder; then Rigel in the left foot and the three bright stars that mark the belt. Below these is a starry pendant—the "Sword of Orion." Last is Saiph, in the right knee. 14. According to the old astrologers, women born under the influence of this star were destined to good fortunes—and provided with excellent tongues. 15. "Bands of Orion," "Jacob's Rod," the "Ell and Yard." The last name came from its forming a line just 3° long, divided into equal parts by the other in the center.

THE QUEEN'S ENGLISH.—IV.

2. To express futurity use *shall* in the first person, and *will* in the second and third; and to express promise, purpose, determination, obligation, or inevitable action which the speaker means to control, use *will* in the first person and *shall* in the second and third.—Sentences under 3rd head: 1. No, no I *will* not do that. 2. You promised me that they *would* be finished to-day. 3. Next Thursday I *shall* be fifty and you *will* be twenty-five. 4. I *will* be obeyed. 5. She *shall* have a new dress if she desires it.—Sentences under 4th head: 1. I *would* like to know who called. 2. I *will* meet you at 10:30 at the office. 3. *Shall* I go when you do? 4. If I had a new hat I *would* go. 5. Let us be careful and we *shall* be all right.

ENGLISH PHRASE AND FABLE.—IV.

1. In old English houses there was a *hob* at each corner of the hearth for keeping food and drink hot. A small, round table set at the elbow was called a *nob*; hence "to hob-nob" was to drink together in the chimney corner. 2. Tories were Irish "bogtrotters" who robbed and plundered during the civil wars in England but professed to sympathize with the side of royalty; hence the term came to be applied to those who maintained the extreme prerogatives of the crown. 3. Some derive it from *whig*, vernacular in Scotland for sour whey. Others take it from *whiggam*, a term used in Scotland in driving horses; *whiggamore*, one who drives horses. The term was first used in 1648 when a rising of Scots against Parliament was called "the Whiggamore raid." Ever after opponents of the court were called Whigs. 4. It came from *hobby*, a falcon trained to fly at pigeons and partridges, and derives its present meaning from the fact that falconry was once the universal favorite sport in England. "Hobby-

horse" is a corruption of *hobby-hause* (hawking), or throwing the hawk from the wrist. 5. A sort of triumphal march in which "as the procession passed on, those who attended it in official capacity were wont to sweep the threshhold of the house in which Fame affirmed the mistresses to exercise paramount authority." 6. It was applied to clergymen who advocated broadening the basis of the Church of England. 7. A mixture of "ale poured on roasted apples and sauce." 8. The fear that the festival would be interrupted by the wild rover "Cut" MacCulloch, before the substantial part of the meal was reached. 9. Charles himself always wore a black periwig, to suit his dark complexion. By his reference to the white wig he probably meant Dr. Oates. 10. It was a term used in falconry, meaning to repair a wing by grafting new pieces on broken feathers. Shakspere says, metaphorically, "Imp out our drooping country's broken wing." 11. Rude huts where the shepherds met to "tell" or separate their sheep at the end of the pasturing season. 12. One in which dice were thrown by the company and those upon whom the lot fell were obliged to represent certain fictitious characters or to repeat verses in a given order. If any one varied from the character assigned or his memory failed, he was obliged to pay a forfeit.

THE C. L. S. C. CLASSES.

1882—1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

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CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—What have you been doing with that note-book? What, you haven't a note-book? But you intended to get one. Probably procrastination has continued to be the thief of your time as the months rolled by, and now that valuable companion of every thoughtful reader is still a vision of the future. The memoranda have been studied and filled out and you tried to convince yourself that those were good substitutes for your note-book. But where are the many ideas that have flitted through your mind while reading the books of the course? You thought them of considerable value to yourself, at least, and it occurred to you they might be of service some time if you could preserve them. They seemed vivid at the time and you flattered yourself that in some way the memory, by the law of association, would recall the suggested ideas when needed. The needs have indeed been many; more than once you have come to a halt and reached out and felt about for a thought you were vaguely conscious had at some time passed through your mind,—

> But the silence was unbroken
> And the stillness gave no token—

it was among the things forgotten. Now if that passing thought had only been lassoed and shut up in your note-book, it would have been within reach at the proper time. However it is never too late to mend; go and buy a note-book at once, of suitable size, shape, and quality. If it is of a clumsy form that will not fit any of your pockets, and if the paper is so poor you have to fill up an entire page with a sentence that ought to be compressed into four lines you will not use it; the paper should be smooth and clearly lined. A note-book that is a mere desk affair, to be used only when in the house, does not meet the requirement. It must be of a size and shape that can be conveniently carried everywhere, for you should be your own reporter, taking notes of your own mental addresses.

Gentlemen can easily carry a small reporter's book three and a half inches wide and five and a half long, opening endwise so that two pages of the open book make a continuous sheet. A morocco case with a pocket for cards, newspaper clippings, etc., and a flap arrangement for receiving the book is an essential and will stand four or five years' constant use. When one book is filled, remove it from the case, mark the date when it was completed, slip in a new book, date it, and begin again.

The burglar-proof pockets of ladies' attire will have to be consulted in determining the shape and size most convenient for them, but have a

pocket of some shape even though it requires a war of emancipation with the dressmaker to deliver you from bondage to fashion, and though it requires courage to be different from other people.

Have a note-book; how to get ideas into it and how to get them out again will be reserved for our next chat.

OUT on the Illinois prairies is a solitary member of '91 struggling on alone. She writes: "I can do nothing this year but distribute circulars. I am living on a farm four miles from town, on the edge of a German settlement, but I think too much of the cause to let any chance go by that I might use to the advantage of the C. L. S. C. This is my fourth year. I am working alone, but will be prepared to help others when I get through and have all my books for help in this land of scarce libraries."

"I AM one of the many busy women, yet I am determined to do a little each year toward self-improvement. In addition to the household cares which devolve upon a wife and mother, I teach school nine months of the year and devote my summer vacations to giving instruction in normal institutes. I know that this course of reading has done much for me, and I am very anxious to succeed, hoping to encourage others who gave up the work because they thought they had not time."

TESTIMONIES from '91 are many of them short but telling: "I have done all the writing (of memoranda) at night after sewing all day, when my eyes and hands were tired."——"I am busy all the time, a teacher and Sunday-school teacher also. I have enjoyed greatly during the past three years the C. L. S. C., although the work was accomplished often through difficulties."

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

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CLASS FLOWER—CARNATION.

THE committee chosen at Lakeview to procure a banner for the Class of '92 very earnestly solicits contributions for this purpose. We have a few dollars on hand, so the amount need not large, and if all classmates and circles ested in our New England Assembly spond immediately we shall soon have enc Please send all contributions to E. W Blake, Treasurer Banner Committee, Abing Mass., Plymouth Co.

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

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OBSERVATIONS BY THE PRESIDENT.—"You will never find time for any thing; if you want time you must take it." We do not know when or how the Angle reached England, yet he gave his name to the land which he helped to conquer, to the greatest people of modern times, and to the most wonderful language of all time. English-speaking people ought not to despise the day of small things. From a human point of view, how much sometimes depends upon a single event. Had William the Norman lost the battle of Senlac, he would have been known to readers of history as the adventurous pretender instead of the Conqueror, and the character of the English people and of English institutions must have been very different from what it is to-day.

THE story of Joan of Arc is an interesting one, but it is also a very sad one. History furnishes few more striking illustrations of human ingratitude and baseness than the neglect of Charles VII. of France to rescue from her English murderers the innocent maid to whom he owed his crown.

THE long-continued struggle of the English people against the tyranny of their kings, reminds us that the love of liberty is not a product peculiar to American soil. It was imported,

free of duty, with the Puritans who founded New England, with the chivalrous pioneers of Virginia, the Carolinas, and Georgia.

MANY American Chautauquans who read the "Outline History of England," will be surprised to learn that the mother country was without a national public school system until 1870.

An Appeal to the New England Members of the Class of '93.—Last year the Executive Committee sent a circular letter to the members of our class, requesting them to contribute toward a *Class Banner Fund.* The response on the part of some was very generous, but a great many were not heard from. The class was well represented in the Recognition Day procession at Framingham, but we marched *without our banner.* Can we not have it for our next Assembly? We can, if all the members who read this appeal will send their contributions as soon as possible to our treasurer, Mrs. C. A. Rogers, 4 Dean Street, Everett, Mass. A beautiful design has been prepared. The committee awaits the coming of the funds. Please respond as soon and as liberally as possible.

JOHN W. WARD,
President New England branch of Class of '93.

CLASS OF 1894—"THE PHILOMATHEANS."

"Ubi mel, ibi apes."

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Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa.; Mr. C. Foskey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

THE PRESIDENT'S TALK.—If the studies in English literature this month do nothing more than compel Chautauquans to contemplate anew the educational and enduring qualities of Shakspere's work, they will not have been in vain. The Elizabethan era of literature did much—almost every thing—toward making the literature of our native tongue a fixture and influence in the world. While many of the authors of that time have gone into oblivion, Shakspere must remain an author to whom, after the Bible, men must first go for mental and moral education. Human nature—that association of fixed qualities, ambitions, hopes, and passions which dominates all else but God—was never so fully and accurately portrayed by any other writer as it was by the London player and playwright of whom we know so little. Shakspere was the prototype of the Chautauqua student; humbly born and reared, a creature of circumstance, strayed into a business not in keeping with his mental nature, he nevertheless thought profoundly and honestly over all he saw and heard; and through writings which he himself never took pains to preserve, he became immortal in the realm of thought. All the incidents, plots, and scenes of his dramas he obtained at second-hand, but so changed were they when they came from the crucible of his mind—so ennobled by the guise and purpose in which he presented them, that no one ever dares accuse him of lack of originality. He used, not merely accumulated, whatever material came to his hand, and his example is the most prominent and encouraging of all that Chautauquans to-day can select and follow. Were Shakspere of our own generation and just coming in his youthful days into contact with the great world and feeling alive to his own deficiencies, he would find the Chautauqua method more valuable than all means of self-improvement which were possible in his time.

All this being true, as beyond doubt it is, we should redouble our efforts to persuade all our earnest-minded and quick-witted friends and acquaintances to join us in our course of study and self-improvement. We may not all become Shaksperes, but that one poorly educated youth became in after years an influence as wide as civilization and as enduring as time itself, shows what possibilities are before us and before those whom we can persuade to join our band. If you doubt it, go recruiting, and keep a sharp eye on the men and women whom you persuade to take the course.

A MEMBER of '94 from South Carolina writes, "The C. L. S. C. has proved to be even more to me than I had expected, which is saying a good deal. I have not been to school for three years but have studied by myself and this year I decided to join the C. L. S. C. and have more method in some of my studies. . . . The circle is the best thing I have had to do with for a long time. It will take something very serious to make me drop out of the Philomathean ranks."

THE following testimony may suggest to many '94's that hundreds of men and women are longing for just such opportunities as the C. L. S. C. offers, without knowing where to find help. Let us do every thing in our power to diffuse the light of the C. L. S. C. I find that the reading is just what I have needed and longed for, for a great while, but did not know how or where to obtain it. I had heard a great deal about the C. L. S. C. but did not fully understand its usefulness. I must say that it more than meets

my expectations and that I am delighted with it and shall endeavor to receive its fullest benefits."

THE Class of '94 is steadily gaining on the Class of '93 in point of numbers. Already (November 26) the membership has reached eight thousand and many thousands will be added in the next few months. Circles are urged to impress upon their members the importance of paying the fifty-cent fee and being enrolled at the Central Office, so that they may receive all the benefits of the organization.

GRADUATE CLASSES.

"THE IRREPRESSIBLES."—An *Open Letter* from the President of Class '84, "The Irrepressibles." Dear Classmates:—Scattered though we are around the globe, our hearts are knit together in bonds that cannot be severed. We remember with pleasure the four years of active work and the past six years since we received our diplomas, which to many of us have been no less active in their work and study. We are conscious that the years are passing away and we are growing older. As true children of our alma mater, let us, Irrepressibles, strive to inspire those with whom we come in contact, with a desire to drink from the fountain from which we have gained, such an inspiration as will help us through all our life's work. Remember, it is our duty to multiply our one talent for the Master's use.

We have at Chautauqua a beautiful Class Cottage Home. Loving hearts have dedicated their "mites" toward its purchase. The property which we as a class own, and which is held by three trustees for the entire class (cottage, and land, and furnishing,) is worth well-nigh the sum of $1,200. It is all paid for exception of the last payment. W raise $200 to pay that amount, add a and beautify the lots. Will you not a class treasurer, the Rev. W. D. Bridge, B Mass., such amount as you may feel i give, and I trust every comrade, bro sister, will feel the desire to have an even if it be but to the extent of a shi nail, in our *'84 Class Home*.

A WORD FROM THE TREASURER O IRREPRESSIBLES" OF THE CLASS O The *Open Letter* of our Class Preside Fairbanks, invites us to a good work, an happy to say that I have in hand, or i pledges, sixty dollars of the two hundred for which he calls. The taxes and insura the current year are met, and if each cla who feels an interest in our Class Home send at once a contribution we will mak final payment on our property, will owe n a dollar, will early in the spring make ne improvements, and have the coziest, chee Class Home at Chautauqua. Who is an *pressible* to-day? Address, Professor Will D. Bridge, Brookfield, Mass.

THE following addresses were not publish in the October number with the list of offic and are now added by request:

President of Class of '82, Mrs. B. T. Vince Pueblo, Colorado.

Necrologist of Class of '82, Mrs. D. W. Hatch 607 Pine St., Jamestown, N. Y.

President of Guild of Seven Seals, Mrs. Joh C. Martin, 53 Fifth Ave., N. Y.

WILL members of Class of '82 kindly send items of interest to Pioneers to the class secretary, Mrs. E. F. Curtiss, Geneseo, N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God*," "*Let us Keep our Heavenly Father in the Midst.*"
"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
WORDSWORTH DAY—February 26.
LONGFELLOW DAY—February 27.
BROWNING DAY—March 17.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

THE Local Circle constituency which fills the Scribe's mail-bag each month with letters, programs, bits of history, and general good cheer, is a kind-hearted and uncomplaining body. At the same time it is a self-respecting body conscious of its rights and it very properly

holds the Scribe to strict account for the disposition he makes of its news. There are two or three points, however, at which misconceptions of the power of the Scribe arise. To illustrate: Suppose a secretary inquires why no report of the circle at ——— appeared in the December number of THE CHAUTAUQUAN in spite of the fact that a detailed account of its achievements was sent on the 15th of November. The answer is simple. At the time that the circle was mailing its letter for the December magazine, the mailing department at Meadville was putting that number into the mail-bags for distribution over the world. When, then, should the letter be sent? The portion of the magazine which contains *Local Circles* must be on the press about three weeks before mailing day. A few days must be allowed besides, for preparing copy; thus it will be seen that the letter which is intended for a special number must be on the desk at least a month before the number appears.

Sometimes in a letter from some zealous circle which thinks it has not received attention enough, the Scribe meets a problem like this:

Given: Name of place, sometimes state, date, names of officers, general state of interest.

Wanted: Full history and interesting anecdotes of circle.

Clearly there is not supply sufficient for the demand. It is only a letter full of interesting "points" which will yield an interesting report. If a circle does good work and makes it known, it cannot fail of being well represented.

There are certain details of letters which are frequently overlooked. Thus often no state is given. However brilliant the ideas, if the circle is not located, the matter goes to waste. The state, town, and name of circle, should never be omitted. All peculiar features of the organization and of its working should be included. A distinctive character belongs to every circle; find yours and report it. In this way your circle takes a place of its own different from that of any other. If any specially brilliant performance has occurred, write while your enthusiasm is fresh. A better account will be given then than at any other time. Never forget that your letters make this department, that it records simply what you do. If you do nothing, it tells nothing; if you do much but do not say so, it is equally silent. The inference is plain: To have brillant reports, there must be brilliant circles.

IT has been remarked many times by those who have tried for a period of years the work of the Chautauqua Literary and Scientific Circle, and by those, who have observed readers, that the influence on the members of the home is most beneficial. The atmosphere of the house becomes brighter. Ideas are freely discussed. New interest opened. Intelligence, vivacity, knowledge, characterize the family circle. A fine testimony to this influence comes from Mr. E. J. Goodwin, Principal Newton High School, Newton, Massachusetts. The Newton Circle could ask no finer tribute to its power in the community. Mr. Goodwin says:

> I am profoundly interested in the good work which you are doing, because I have had especially favorable opportunities for observing its salutary effects upon the boys and girls in the upper grades of the public schools.
>
> A devotion to high ideals in the study of the humanities on the part of parents reacts with wonderful power upon the children in the schools, and the good results achieved by your society become more apparent every year.
>
> It is a ground for genuine congratulations that you are making a strenuous and successful attempt to stem the tide of materialism, and of selfishness, and of greed for gain, which, in New England, threatens to engulf the spiritual life of the coming generation.

SOUTH AFRICA.

IN the notes made from South African letters recently, readers of *Local Circles* will remember the appeal of one of Miss Landfear's Chautauqua correspondents, "You must stick up for us because people think only colored people live here." To many American Chautauquans, we fear, "South Africa" is only a part of "Darkest Africa," and to attempt to spread the C. L. S. C. there is an idle scheme. To help correct such a notion we quote the following from a recent elaborate article on South Africa in a leading English Review:

> The resources of the country are simply enormous, and all that has been done yet to develop them is but a faint earnest of what will be done. The gold industry is just beginning to be placed upon a proper footing, and yet the return already amounts to a couple of millions a year. The greater portion of the known gold fields lies as yet untouched, waiting for the railways which must soon reach it. Silver-mining is being prosecuted with vigor, and promises the most excellent results. Coal of good quality exists almost everywhere in vast quantities, and other minerals abound. Large industrial populations will spring up, and the prosperity of those who follow agricultural and pastoral pursuits must, with the increase of railway communication, be assured. The prospect is assuredly a bright one. All South Africans devoutly hope that it may not be marred by any untoward interference from outside. There is room for any number of men to settle in the country, and the more of the right sort who will leave the overcrowded British Islands and establish new homes over there, the better, but they must come as colonists and make up their minds to be South Africans. If they entertain the idea that it is their destiny to settle South Africa without the fullest recognition of the rights and the position of the people who are there already, or think that the "Dutch must go to the wall," and be helped to go there, only mischief will ensue. New-comers must resolve to abjure race quarrels and disputes or discussions about flags, and to look upon the old population as fellow-countrymen and fellow-workers in the great work of civilizing the magnificent land which lies before them.

GRADUATE CIRCLES.

PENNSYLVANIA.—The Chautauqua magnet has drawn together a circle of ten in Montrose who are pursuing the Special English Course with ardent interest. The graduate circle also meets once a month with the regular local circle of this place.

INDIANA.—A graduate circle characterized by lively ambition, has been formed at Goshen.

ILLINOIS.—A class of earnest students in the course of English History and Literature has been organized in Elgin.——Sullivan has a graduate circle of five members.

IOWA.—At Manchester, where the Chautauqua influence is all-pervading, a promising graduate circle has been evolved with a present membership of eight.

COLORADO.—Pueblo in this state is one ahead of Manchester, having a graduate circle of nine.

NEW CIRCLES.

CANADA.—A new club of Chautauquans at Port Hope, Ontario, has twenty-two members, eighteen of the Class of '94.

MAINE.—The Lakeside Circle started this year at Canton may be trusted to continue orthodox as its two chief officers are ministers. ——A new circle is reported from Cumberland Mills.

VERMONT.—A flourishing new circle at Chester Depot is the Dorand Circle with the inspiring motto, *Sapere aude*—Dare to be wise.

MASSACHUSETTS.—A very interesting new club is the Golden Rod Circle formed among the young ladies of the Woman's Christian Association Home on Bliss Street in Springfield. These young women are bright and intelligent and although burdened with the necessity of self-support are hungry for knowledge, and full of enthusiasm over their new project. The circle has lately been enlarged by the addition of several outside members—young ladies of more leisure who will be a great help to the others. ——Lynnfield Center has become the pivot of a compact circle.

CONNECTICUT.—The latest result of the Chautauqua "boom" in New Haven is the Aurora Circle—a shining model for the unorganized many. It is no wonder that a "New Haven Union of Local Circles" is contemplated—to bind all these glittering gems into one golden chaplet. But more of that under *Old Circles*.

NEW YORK.—The Clover Circle, a new and large organization in Oneida, has shown its enterprise by originating an exceptionally interesting motto and emblem—a four leaf clover, each leaf representing a word, in s with the lines:

Patience and Skill
Courage and Will
Are the four leaves
Of luck's clover.

The president of this circle is a young the treasurer a physician, the members men and women, busy mothers, busy st but none too busy to give enthusiasm a to their new literary undertaking.—— the new circles established this year i York City has taken the name "Cresce cle," adopted the Carnation as its special and chosen the motto, "Too light w maketh the prize light."——New circ Brooklyn are the Beecher, the Height Vincent, and the Strong Place. New gra circles are the N. F. and the Athene. The is a reorganization of an undergraduate c ——The small village of Woodville has a bright and active circle of fourteen.——A ily Circle of three at Elmira is pursuing course.——Hudson has a fine circle of thi four members.——A new circle at Knoxboro a membership of twelve.——Bethel and Chester have new circles.

NEW JERSEY.—The Wallace W. Lovejoy C cle is a recent organization at Palmyra. numbers sixteen members and expects seve additions.——The Robert Street is a new circ at Union, every member of which takes a war interest and is a regular attendant of the meet ings.——Seven new members have formed circle at Croton.——A circle of eight has bee started in the North Baptist Church at Camden.

PENNSYLVANIA.—One of the new organizations in Philadelphia is the Hawthorne Circle of twenty members, which meets semi-monthly and is developing admirably. This circle is connected with the Fourth Baptist Church. Another new Philadelphia circle has ten members, all of the Class of '94.——A new circle at Baldwin is progressing satisfactorily.——Circles of from six to fifteen members have been organized in Allegheny, Allenwood, Clarion, Fort Washington, Russell, and West Grove.

FLORIDA.—The little town of Citra brings ten recruits to '94.——Orlando has a good circle of thirteen.

ALABAMA.—The Clio Circle at Russellville started out with eighteen members. Plans were made for semi-monthly meetings and the regular observance of Memorial Days.

TEXAS.—San Marcos has a large and earnest circle of about forty members, which meets every other week. The pastor of the Baptist Church is president of the circle and the mem-

s take an active interest.——The new circle Chestnut Hill, Dallas, is in good working ler.——Wylie has a Home Circle of three.

KENTUCKY.—The organization of a Chautau- a circle was an entire innovation in Camp- llsville but is proving an auspicious venture. ie circle now has a live membership of ten ith a prospect of increase.

OHIO.—An interesting circle began work this ear at Branch Hill.——A club of fourteen is re- orted from Caledonia.——Massillon Circle finds he new work "both profitable und pleasant." ——Eaton has a new club of nine members —— Covington reports fourteen.——Washington C. H. has a prosperous circle.

INDIANA.—The Class of '94 is richer by twelve new members at Knightstown.——Knightsville has a good new circle.——A new circle at New Castle has fifteen members, all of whom are diligent students.

ILLINOIS.—The Theta of Chicago is a new branch of The Outlook of the Third Presbyterian Church. There are thirteen members and the prospect is bright for a successful year.——The Bryant is a new club at Hyde Park. This circle brings Class '94 an increment of nine.——A new circle, the Excelsior, has been organized at Pawnee. It has eighteen members, meets weekly, and is doing good work.——Other new circles in Illinois are at Chandlerville, Chebanse, Naperville, Shannon, and Streator.

MICHIGAN.—"The Three C's," or The Cerdic Chautauqua Circle, is the name of a new organization in Detroit.——Chesaning has an infant circle.——Another wee one is reported from Cass City.——Albion has a new Home Circle.

WISCONSIN.—A club of eighteen has been started at Hartland.——Glenwood has a small new circle.

MINNESOTA.—A flourishing new circle reports from Lake Crystal.

IOWA.—Two new circles are enrolled from this state, one at Griswold, of twelve members, another in Council Bluffs.

MISSOURI.—St. Louis has two new organizations, the Tennyson Circle and the Clifton Heights Circle.—The Pickwickians of Kansas City intend to be thoroughly English, this year at least—hence the name of this new circle. Another new society in Kansas City is the Palmore Circle, which has about thirty members. ——Benton County has two new circles—the first ever organized in the county—one at Cole Camp, the other at Lincoln. A member of the Cole Camp Circle writes: "We hope to work up a small Assembly at Warsaw, our county seat, next summer. We find this movement one of the best adjuncts to church work, especially in country towns." This circle sends a good program of a public meeting held after the two first months of work.——Twelve new members of '94 report from Graham.

NEBRASKA.—A brave little circle of two at Shelton forms a link in the great Chautauqua chain. These two are working for the White Seal.——A club of thirteen has been formed at Holdrege.——Ponca has a new circle with a membership of eleven.——Loomis also has a circle of eleven members.

NORTH DAKOTA.—Twenty valiant new workers have taken up arms at Fargo.——A small circle has been started at Edgeley.

MONTANA.—A small new circle has been established in Helena.

OREGON.—A member of the new local circle at Forest Grove writes of her intention to visit Chautauqua and says: "I would much rather attend the Assembly than the World's Fair in Chicago." The circle here has about thirty members.

CALIFORNIA.—A new circle has been organized in San Diego.

OLD CIRCLES.

CANADA.—The local circle at Whitby, Ontario, is pursuing the even tenor of its way notwithstanding some losses in membership through removal and "stress of business."

MAINE.—The Cyrus Eaton Circle of Warren has thirteen members this year.——The Katahdin Circle of Dover and Foxcroft has a live membership and is doing good work.

NEW HAMPSHIRE.—The seventeen members of the Raymond Circle at Nashua are making satisfactory progress in the work of '90–91.

MASSACHUSETTS.—The Samoset Circle connected with the Warren Avenue Baptist Church of Boston was encouraged at the beginning of this year by a large number of new members, and reports the work more enjoyable than ever before. The circle motto is "Never Tire."—— The South Salem Local Circle declares that though "we are *few* in number we are *great* in enthusiasm."——The Bryant Circle at Worcester is in its eighth year of active study.——The circle at Wollaston, organized in 1889, has an increased membership this year and is doing good work under an earnest leader. Among the topics of a recent program were essays on Atmospheric, Organic, Igneous, and Aqueous Agencies—all under the general head of "Dynamical Geology."

CONNECTICUT.—Steps have been taken in New Haven for the organization of a New Haven Union of local circles. The movement started with the East Pearl Street Circle of Fair

Haven and is receiving cordial support from the other local circles.——The circle at Simsbury is pursuing its fourth year of work with the usual membership and interest.

NEW YORK.—The regular monthly meetings of the Brooklyn Chautauqua Alumni have been very successful so far this year. The November session was devoted to "Chaucer" and brought out a full attendance of members. "Spenser" was the subject for December. The general program for the rest of the year is as follows:

January.
History and Literature of Saxons, Danes, and Normans.

February.
Welsh, Scotch, and Irish History and Literature.

March.
Elizabethan Period.

April.
Shakspere.

May.
Wiclif and Movements for Reform.

The Altus Circle of Brooklyn began this year with twelve members. A special point has been made of the observation of Memorial Days. Bryant's Day was first celebrated. The regular meetings also have been of sustained interest. The Eos Circle is in its third year. The Adriel has a membership of twelve.——The Honeoye Circle is making good progress. It has fourteen members, six graduates and eight undergraduates. Five of the members come several miles to attend the meetings.——The circle at South Byron, although smaller in number than last year, reports that "our interest and enthusiasm have rather increased as we find that more devolves upon the Faithful Few." Our correspondent adds: "I cannot see *how* we *lived* so long without our Chautauqua books, and I would not for worlds have missed the pleasure and profit that I have received and am daily enjoying."——A good report comes from the New Prospect Circle at Pine Bush. This circle took up its third year of work with the same officers who conducted it through its babyhood. It has an enrolled membership of thirty-one and an average attendance of twenty-five.——Two members of the circle at Jamaica are reading for the Garnet Seal, four for the Golden Seal, and five for the White Seal. One graduate is re-reading the course. Four new members, three of them young men, have joined the Class of '94. There are twenty-eight members in all. The attendance is regular and enthusiastic.——The Emerson Branch in New York City has seven members this year. The Unique Circle is pursuing its second year of study.——The circle at Adams meets once in two weeks with a good attendance.——West Winfield has a circle of ten.——The Central Circle of Syracuse has four new members of the Class of '94.

NEW JERSEY.—Cæsarea Circle at Perrineville has grown from six members in 1889 to fourteen this year.

PENNSYLVANIA.——The circle at Langhorne has grown so steadily that it has been decided to limit its membership to thirty, as a larger number would make it inconvenient to meet at private houses. This circle sends cordial words for the English year.——Twenty-nine enthusiasts form the Pioneer Circle at Hamburgh, thirteen of these are '93's, sixteen, '94's, and one is a graduate of '89.——The circle at Jersey Shore numbers sixteen.——Oakdale has a club of ten.——Irving Circle at Sharon has a good membership and considers *The Question Table* one of the best features of THE CHAUTAUQUAN.

WEST VIRGINIA.—The J. F. Rose Circle of Wheeling is continuing its reading with a membership of twenty-one.

KENTUCKY.—The Consonants of Louisville have a charming name—indicating both strength and harmony. Their motto is Progress, and their emblem the Cornflower. This circle has ten members and meets every Wednesday in the afternoon. When last heard from it was one week ahead of the outlined program.——The circle at Ashland received fresh impetus at the beginning of the year from the fact that several members of the circle visited Chautauqua last summer and carried home increased enthusiasm for the work. The circle has twelve members, having lost none of the graduates of '90.——No more interested and faithful club could be found than the Aurora Circle at Eminence.

OHIO.—The Argonauts of Lima have made a famous record, having held weekly meetings for eleven years. This year they are taking the Shakspere Seal Course and have prepared a very interesting outline of programs for the entire season.——The handsome and commodious Y. M. C. A. Rooms are regularly thrown open for the meetings of the Painesville Circle. The "Senior Class" of this club numbers eight, while the "Freshmen" are seven or more. There are thirty-two members in all.——The club at Berea has one new member and numbers fourteen.——Good circles are in operation at Granville, Marysville, and Wilmot.

INDIANA.—A remarkably thriving circle at Evansville is extending the influence of the Chautauqua movement in many directions. Eleven members were enrolled this year making a total of forty earnest workers.——The circle

at Fairmount is "the largest, most enthusiastic company" ever comprised in the Chautauqua circle of this place.——The Cary Circle at Auburn has twenty-two active members. Nine are graduates of '91.

ILLINOIS.—A breezy letter from Olney says: "With great pleasure I write you of the large increase in our Pomegranate Circle. We have heretofore had a membership of from ten to fourteen with a working force of five or six. We have enrolled at this writing thirty-three names, with the promise of more . . . . . One Episcopalian, one Baptist, two Presbyterians, one Jew, and a Roman Catholic, save us from being entirely a Methodist circle."——The Perennial Circle at Fairbury entered upon its third year with eight members.——The local circle at Marseilles reports a deeper interest in the work than ever before. A public meeting in the interest of Chautauqua was contemplated.——Sixteen ladies who meet Friday afternoons compose the Alpha Circle of Savanna. ——The Avon Circle at Rockford is pursuing its studies with full membership.——Wheaton has a flourishing club known as the Hawthorne Circle.

MICHIGAN.—The Hillside Circle at Allegan has witnessed numerous changes in its make-up, chiefly owing to the depredations of Hymen and the interference of social affairs, but notwithstanding these disadvantages, the circle is bravely holding its own and gaining ground. The new rule of allowing five minutes only for the presentation of a subject and ten minutes for discussion has resulted in making the sessions unusually bright and lively.

MINNESOTA.—The circle at Red Wing is in a prosperous condition and has been the agent in establishing another—a Scandinavian club which is doing well.——The Itasca Circle in Minneapolis is making satisfactory progress.

IOWA.—An interesting account of the organization and growth of the Chautauqua movement in Manchester comes as follows:

> We saw the first account of the C. L. S. C. in the Chicago *Inter-Ocean* and called a meeting. The *Sunday-School Journal* for November 1878 gave further particulars. We formed a class and the first meeting for study was held some time in November. We had twenty members divided into three classes. One finished the four years' course; one ended in a Shakspere class; the third is the Franklin class which began with four members and has met weekly ever since November, 1878. The attendance during the last eight years has been large. The C. L. S. C. of Manchester is now organized as follows: The "General Society" meets once at the beginning of the year and on Memorial Days. . . . "The Alumni" meets in September to receive new graduates. . . . The "Franklin Class" meets every Tuesday at the home of the president. . . . There is a Monday evening class and a North Manchester circle. We have just formed a class in English history and literature with twelve graduates as members. This makes six divisions of the Manchester C. L. S. C. The total number of graduates is fifty-three; of undergraduates forty-eight.

The circle at Marion is cordial in approval of the English year and reports an encouraging outlook.——Glenwood Circle has thirteen members and lively meetings.

MISSOURI.—The circle at Glasgow is larger than ever before and is doing excellent work. There are seventeen members.——The Asterians of Miami are making their influence felt throughout the community.——Montgomery City has a wide-awake circle of fifteen.——The circle at Bowling Green has eight "old" members and six new ones.——The club at Clarksville has the assistance of several graduate members.

KANSAS.—The Sunflower Circle at Wichita is, as usual, rapidly making its objective points. Twenty members are enrolled this year.——Winfield has a flourishing circle of twenty-five members.——The Hyperions of Holton have twenty active members, several graduates, and a few others who are reading the course a second time. A section of this circle has met regularly for nearly two years to read Shakspere, while another section is organized for the study of French.——The Hesperian Circle is a club of nine in Cherryvale.

NEBRASKA.—The circle at Gibbon keeps up with the times and finds the Chautauqua work a pleasant recreation after wearisome toil. There are sixteen members.——The ten members of the circle at Gresham take a deep interest in the work, following the regular program.——The circle at Callaway has about fifteen members.

SOUTH DAKOTA.—The John H. Vincent Circle at Hot Springs is setting a good example to the world around by its faithful and persistent work in the line of its hobby. This circle has eighteen active members.

WASHINGTON.—The Alki Circle in Seattle is doing good work.

OREGON.—The Nota Bene Circle of Portland has grown from eight to thirteen members and reports that several new circles have been organized in the city as the result of a lecture delivered there last summer by Chancellor Vincent.

CALIFORNIA.—Grant Circle at Calistoga numbers fourteen earnest workers and is making a specialty of the celebration of Memorial Days. In addition to the regular program each week musical exercises are also provided.——The Kirbride Circle at Downieville is in its third year of study.——The Constantine Circle of San Diego limits its membership to twelve and is progressing finely.——The Yucca Circle at South Pasadena has eleven members.——The Semi-Tropic is an enterprising circle in Los Angeles.

IN THE FOOTSTEPS OF WORDSWORTH.

I THINK it is the Swedish poet Tegner who says:

> Ah, if so much of beauty pour itself
> Through all the veins of life and of creation,
> How beautiful must the great Fountain be,
> The bright, the eternal!

And his lines kept running in my head all the way from Windermere to Rydal Water, as we drove through the beautiful landscape the other day.

On our way to the head of the lake, Dove-Nest was pointed out to us, half hidden amid rich coppice—a pretty cottage where Mrs. Hemans once had her summer home; and as we passed it I looked out for the "great, white rose-tree," in the center of the lawn, to which she so pathetically likened her own life.

Before we reached Grasmere we came upon the residence of Harriet Martineau, a tall house, some distance from the road. "The Knoll," as it is called, faces the lake, and is beautifully situated.

The village of Grasmere has the same gray quiet that marks the villages of all this district. We drove at once to the central point of interest, St. Oswald's Church. As we entered its green inclosure, and looked round at the stern yet beautiful mountains that gather lake and village into their circling embrace, I thought I never had seen so fitting a burial-place for a poet of nature. "Don't tell me," I said to Julia, as we threaded the long graveled walk through the church-yard, "where Wordsworth lies," for she had already made a pilgrimage to it. "Let me see if my instincts will not lead me straight there." And they did.

The Wordsworth plot is filled with family graves, with simple slabs and headstones of gray slate-stone; only one marble one among them, that of Dora Wordsworth, the wife of Edward Quillinan, the well-known translator of the Portuguese poet Camoens.

Close by is the grave of Dorothy, the "wild-eyed sister" of Wordsworth, whom Coleridge used to speak of as the most intellectual woman he had ever known; and yet her latter years were clouded under a veil of pathetic insanity.

As I turned from the Wordsworth plot I felt something like moisture dim my eye, as I found myself suddenly facing a circular headstone, on which was sculptured a beautiful flower-wreathed Maltese cross, bearing the name of Hartley Coleridge. Instantly there came to mind that gray morning, when Mrs. Wordsworth sent "James"—the well-known factotum of Rydal Mount—down to the cottage of the sick man, over whose life she had such a motherly care.

"Mistress, I think ye maun go down to him; for Mr. Hartley is very bad."

So she went and sat by the poor fellow with his hand in hers till the sad, ineffectual life passed away.

"William," she said, on coming home, "I have promised poor Hartley that he shall be laid close beside us." And so just outside of the iron railing he lies.

We went into the antique Norman Church and read in the low porch this card, which seemed to us touching and appropriate:

"Whoever thou art that enterest this church, forbear not to put up a brief prayer for the minister and congregation who worship here; and, above all, forget not to offer a petition for thyself."

The church is very quaint and ancient. In one of the aisles is a monument to Wordsworth.

It pleased me to come suddenly upon a tablet, with a basso-relievo head, erected to Mrs. Fletcher, the beautiful and accomplished woman whose home in Edinburgh was the gathering place fifty years ago, for the wits and bright spirits of that classic city—in short, its Holland House. I sat down in her pew and recalled her account of Wordsworth's death. From the windows of Lesketh How, her summer home, she could see the windows of Rydal Mount.

"Are they closed this morning, Elsie?" she asked her maid, not having courage enough to look for herself.

"Yes, mistress, all are bowed."

"Ah, well—then he has gone!"

At the pretty little Grasmere Hotel we had a charming luncheon, and then took our carriage again to drive to Rydal Mount. On the way we passed Nab Cottage where Hartley Coleridge lived and died. At one point we came upon a huge pile of rocks, with rude steps cut upon one side. Here was the sacred haunt of the poet, where he used to sit for hours crooning to himself, as he made his verses. A short drive over roads as smooth as a floor, brought us to the foot of Rydal Mount. The ascent is long and steep, but the beautiful road is completely overarched with tall trees. Words-

worth's cottage (though it is a two-storied house of good dimensions) is almost hidden from view by high surrounding walls, thick hedges, and close clusters of foliage.

As this property no longer belongs to the Wordsworths, it is not open to the tourists; so we contented ourselves with peering through the gates into the pretty grounds, and gathering a few laurel leaves in memory of him whose genius will always consecrate the place.*—*Margaret J. Preston.*

HEREWARD AND LADY GODIVA.

THE Lady Godiva sat crouched together, all but alone,—for her bower-maidens had fled or been carried off long since,—upon a low stool beside a long dark thing covered with a pall. So utterly crushed was she, that she did not even lift up her head when Hereward entered.

He placed his ghastly burden reverently beneath the pall, and then went and knelt before his mother.

For a while neither spoke a work. Then the Lady Godiva suddenly drew back her hood, and dropping on her knees, threw her arms around Hereward's neck, and wept till she could weep no more.

"Blessed strong arms," sobbed she at last, "around me. To feel something left in the world to protect me; something left in the world which loves me."

"You forgive me, mother?"

"You forgive me? It was I, I who was in fault,—I, who should have cherished you, my strongest, my bravest, my noblest,—now my all."

"No, it was all my fault; and on my head is all this misery. If I had been here, as I ought to have been, all this might have never happened."

"You would only have been murdered too. No; thank God you were away, or God would have taken you with the rest. His arm is bared against me, and His face turned away from me. All in vain, in vain. Vain to have washed my hands in innocency, and worshiped Him night and day. Vain to have builded minsters in His honor, and heaped the shrines of His saints with gold. Vain to have fed the hungry, and clothed the naked, and washed the feet of His poor, that I might atone for my own sins and the sins of my house. This is His answer. He has taken me up, and dashed me down; and naught is left, but, like Job, to abhor myself and repent in dust and ashes—of I know not what."

"God has not deserted you. See, He has sent you me," said Hereward, wondering to find himself, of all men on earth, preaching consolation.

"Yes, I have you. Hold me. Love me. Let me feel that one thing loves me upon earth. I want love; I must have it; and if God, and His mother, and all the saints, refuse their love, I must turn to the creature, and ask it to love me, but for a day."

"Forever, mother."

"You will not leave me?"

"If I do, I come back to finish what I have begun."

"More blood?" O God, Hereward, not that! Let us return good for evil. Let us take up our crosses. Let us humble ourselves under God's hand, and flee to some convent, and there die praying for our country and our kin."

"Men must work, while women pray. I will take you to a minster,—to Peterborough."

"No, not to Peterborough."

"But my Uncle Brand is abbot there, they tell me, now this four years; and that rogue Herluin, prior in his place."

"He is dying,—dying of a broken heart, like me. And the Frenchman has given his abbey to one Thorold, the tyrant of Malmesbury,—a Frenchman like himself. No, take me where I shall never see a French face. Take me to Crowland—and him with me—where I shall see naught but English faces, and hear English chants, and die a free Englishwoman under St. Guthlac's wings."

"Ah," said Hereward, bitterly, "St. Guthlac is a right Englishman, and will have some sort of fellow-feeling for us; while St. Peter, of course, is somewhat too fond of Rome and those Italian monks. Well,—blood is thicker than water; so I hardly blame the blessed Apostle."

"Do not talk so, Hereward."

"Much the Saints have done for us, mother, that we are to be so very respectful to their high mightiness. I fear if this monk goes on with his plan of thrusting his monks into our abbeys, I shall have to do more for St. Guthlac than ever he did for me. Do not say more, mother. This night has made Hereward a new man. Now, prepare"—and she knew what he meant—"and gather all your treasures, and we will start for Crowland tomorrow afternoon."—*From Charles Kingsley's "Hereward, the Last of the English."*

"WILL'S COFFEE-HOUSE."

"WILL'S Coffee House" was in those days a famous place. When young men graduated at

*A Handful of Monographs. New York: Anson D. F. Randolph and Company.

Oxford or Cambridge and came up to London with rhymes and "satires" in their pockets, ready for publication and perhaps derision, their first ambition was to be received at "Will's," the coffee or chocolate house most noted as a rendezvous for the wits, scholars, and poets of the day.

It was situated in Covent Garden, at the end of Bow Street. A haberdasher had a store on the ground floor; the coffee and card rooms were above, and the clever gentlemen who thronged them passed in by a very modest side entrance. The meeting-room of the coterie was a plain, substantial sort of place, with sanded floor, easy-chairs, and tables; wide windows, opening in summer upon a balcony, in winter closed and draped with warm, soft hangings, while a huge fire burned cheerily; and the guests were permitted to cook for themselves a chop or bit of bacon if they liked. Near the fire-place was a comfortable seat known always and respected as "Dryden's winter chair." Without, upon a balcony, a chair was kept for the poet's summer use. No one ever touched them; but when Dryden occupied either, a group of men, young and old, gathered about.

He was recognized as the leader of the coterie at "Will's." The younger men, when they came first into that sacred haunt, sought him eagerly; yet he could hardly be called a popular man. He had rivals and enemies, and, indeed, I hardly think he was a man of very sympathetic, genial nature; but all the world respected him.

Conversation at "Will's" must have been, I think, very entertaining. English literature was young enough to make a new style, or a new idea, the subject for general discussion. Dryden talked; the rest listened, then discussed and debated.

Can you picture these elegantly dressed gentlemen lounging about the shabby, comfortable room, discussing Locke's new book on Philosophy and Science, Boileau, a popular French writer of the day, the latest French drama of Racine, a new edition of Paradise Lost, or Dryden's Virgil, or perhaps the poems of a promising young writer named Addison; while by the fire, or on the balcony, sits the old poet, the plump, finely-colored, serious gentleman whose opinions are of the utmost weight and consequence.

Newspapers, small sheets and rather quaint in style, were then fairly established, and copies were handed about at "Will's" with some ceremony as affording topics for discussion and argument.

All classes were combined at "Will's." Literature and Politics went hand in hand, while Fashion looked on, a little in the distance perhaps, but still with a certain measure of approval.

It was at "Will's" in those days that "lampooning," as a certain kind of anonymous attack was called, began to be practiced. All public events, and many very private personal affairs, were made the subject of verses, satirical and sometimes insolent in the extreme. No one knew who wrote them, though no doubt the authors were often enough suspected and discovered. Copies were circulated at "Will's" and other public places, to the great mortification and annoyance of the people held up to ridicule. They were very poor specimens of versifying; only a few are preserved, and these in themselves are not worth recording except as an illustration of the manners of the day. While true poetry, on the one hand, had become more dignified, elegant, and stately, mere verse-making was a popular means of revenge in the hands of politicians as well of men of literary renown; and, as the utmost freedom was used, you can well imagine how much trouble and vexation these lampoons occasioned.*—*From Lucy Cecil White's "The Story of English Literature."*

THE DUKE OF WELLINGTON.

WHOM we see not we revere;
We revere, and we refrain
From talk of battles loud and vain,
And brawling memories all too free
For such a wise humility
As befits a solemn fane.
We revere and while we hear
The tides of music's golden sea
Setting toward eternity,
Uplifted high in heart and hope are we,
Until we doubt not that for one so true
There must be other nobler work to do
Than when he fought at Waterloo,
And Victor he must ever be.
For tho' the Giant Ages heave the hill
And break the shore, and evermore
Make and break, and work their will;
Tho' world on world in myriad myriads roll
Round us each with different powers,
And other forms of life than ours,
What know we greater than the soul?

—*Tennyson.*

A PEN-PICTURE OF STEELE AND ADDISON.

HIS talk was not witty so much as charming. He never said a word that could anger anybody.

*Boston: D. Lothrop and Company.

and only became the more benevolent the more tipsy he grew. Many of the wags derided the poor fellow in his cups, and chose him as a butt for their satire; but there was a kindness about him, and a sweet playful fancy, that seemed to Esmond far more charming than the pointed talk of the brightest wits, with their elaborate repartees and affected severities. I think Steele shone rather than sparkled. Those famous beaux esprits of the coffee-houses (Mr. William Congreve, for instance, when his gout and his grandeur permitted him to come among us) would make many brilliant hits—half a dozen in a night—but, like sharp-shooters, when they had fired their shot, they were obliged to retire under cover till their pieces were loaded again, and wait till they got another chance at their enemy; whereas Dick never thought that his bottle companion was a butt to aim at—only a friend to shake by the hand. The poor fellow had half the town in his confidence; everybody knew every thing about his loves and his debts, his creditors or his mistress' obduracy.

Quitting the Guard-table one Sunday afternoon, when by chance Dick had a sober fit upon him, he and his friend were making their way down Germain Street, and Dick all of a sudden left his companion's arm, and ran after a gentleman who was poring over a folio volume at the book-shop near to St. James' Church. He was a fair, tall man, in a snuff-colored suit, with a plain sword, very sober, and almost shabby in appearance—at least when compared with Captain Steele, who loved to adorn his jolly round person with the finest of clothes, and shone in scarlet and gold lace. The Captain rushed up, then, to the student of the book-stall, took him in his arms, hugged him, and would have kissed him—for Dick was always hugging and bussing his friends—but the other stepped back with a flush on his pale face, seeming to decline this public manifestation of Steele's regard.

"My dearest Joe, where hast thou hidden thyself this age?" cries the Captain, still holding both his friend's hands; "I have been languishing for thee this fortnight."

"A fortnight is not an age, Dick," says the other, very good-humoredly. (He had light blue eyes, extraordinary bright, and a face perfectly regular and handsome, like a tinted statue.) "And I have been hiding myself—where do you think?"

"What, not across the water, my dear Joe?" said Steele, with a look of great alarm. "Thou knowest I have always—"

"No," says his friend, interrupting him with a smile: "we are not come to such straits as that, Dick. I have been hiding, sir, at a place where people never think of finding you—at my own lodgings, whither I am going to smoke a pipe now and drink a glass of sack: will your honor come?"

"Harry Esmond, come hither," cries out Dick. "Thou hast heard me talk over and over again of my dearest Joe, my guardian angel?"

"Indeed," says Mr. Esmond, with a bow, "it is not from you only that I have learnt to admire Mr. Addison. We loved good poetry at Cambridge as well as at Oxford; and I have some of yours by heart, though I have put on a red coat."

Mr. Addison said his own lodgings were hard by, where he was still rich enough to give a good bottle of wine to his friends; and invited the two gentlemen to his apartment in the Haymarket, whither we accordingly went.

"I shall get credit with my landlady," says he with a smile, "when she sees two such fine gentlemen as you come up my stair." And he politely made his visitors welcome to his apartment, which was indeed but a shabby one, though no grandee of the land could receive his guests with a more perfect and courtly grace than this gentleman. A frugal dinner, consisting of a slice of meat and a penny loaf, was awaiting the owner of the lodgings. "My wine is better than my meat," says Mr. Addison; "my Lord Halifax sent me the Burgundy." And he set a bottle and glasses before his friends, and ate his simple dinner in a very few minutes, after which the three fell to, and began to drink. "You see," says Mr. Addison, pointing to his writing-table, whereon was a map of the action at Hochstedt, and several other gazettes and pamphlets relating to the battle, "that I, too, am busy about your affairs, Captain. I am engaged as a poetical gazetteer, to say truth, and am writing a poem on the campaign."

So Esmond, at the request of his host, told him what he knew about the famous battle, drew the river on the table, and with the aids of some bits of tobacco pipe showed the advance of the left wing, where he had been engaged.

A sheet or two of the verses lay already on the table, and Dick took up the pages of manuscript, writ out with scarce a blot or correction, in the author's slim, neat handwriting, and began to read therefrom with great emphasis and volubility. At pauses of the verse, the enthusiastic reader stopped and fired off a great salvo of applause.

Esmond smiled at the enthusiasm of Addison's friend. "You are like the German Burghers," says he, "and the Princes on the Mozelle; when our army came to a halt, they always sent a deputation to compliment the

chief, and fired a salute with all their artillery from their walls."

No matter what the verses were, and, to say truth, Mr. Esmond found some of them more than indifferent, Dick's enthusiasm for his chief never faltered, and in every line from Addison's pen, Steele found a master-stroke.—*Thackeray.*

DEAN SWIFT.

I DO not think the poems of Swift are read much nowadays, surely none but a strong man could have written them; but they do not allure us. Everybody, however, remembers with interest the little people that Lemuel Gulliver saw, and will always associate them with the name of Swift. But if the stormy Dean had known that his Gulliver book would be mostly relished by young folks, only for its story, and that its tremendous satire—which he had intended should cut and draw blood—would have only rarest appreciation, how he would have raved and sworn.

They tell us he had private prayers for his household, and in secluded places; and there are those who sneer at this—"as if a Dean should say prayers in a crypt." But shall we utterly condemn the poor Publican who though he sells dramas and keeps selling them—smites his bosom afar off and cries, God be merciful,—as there were a bottom somewhere that might be reached, and stirred, and sparkle up with effervescence of hope and truth and purity? He was a man, I think, who would have infinitely scorned and revolted at many of the apologies that have been made for him. To most of these he would have said, in his stentorian way, "I am what I am; no rosy after-lights can alter this shape of imperfect manhood; wrong, God knows; who is not? But a prevaricator—pretending feeling that is not real—offering friendship that means nothing—proffering gentle words, for hire; never, never."

And in that Great Court of Justice—which I am old-fashioned enough to believe will one day be held—where juries will not be packed, and where truth will shine by its own light, notwithstanding all perversion—and where opportunities and accomplishment will be weighed in even scales against possible hindrances of moral or of physical make-up—there will show, I am inclined to think, in the strange character of Swift, a glimmer of some finer and higher traits of character than we are accustomed to assign him.*—*Donald G. Mitchell.*

*English Lands and Letters. New York: Charles Scribner's Sons.

A HYMN TO BISHOP VALENTINE.

HAIL! oh, hail! and thrice again
Hail, thou clerk of sweetest pen!
Connubialist of clergymen!
Exquisite bishop!—not at all
Like Bishop Bonner; no, nor Hall,
That gibing priest; nor Atterbury,
Although he was ingenious, very,
And wrote the verses on the "Fan";
But then he swore,—unreverend man!
But very like good Bishop Berkeley,
Equally benign and clerkly;
Very like Rundle, Shipley, Hoadley,
And all the genial of the godly;
Like De Sales and like De Paul;
But most, I really think of all,
Like Bishop Mant, whose sweet theology
Includeth verse and ornithology,
And like a proper rubric star,
Hath given us a new "Calendar,"
So full of flowers and birdly talking,
'Tis like an Eden bower to walk in.
Such another See is thine,
O thou Bishop Valentine;
Such another, but as big
To that, as Eden to a fig;
For all the world's thy diocese,
And all the towns and all the trees,
And all the barns and villages:
The whole rising generation
Is thy loving congregation:
Enviable indeed 's thy station:
Tithes cause thee no reprobation,
Dean and chapters no vexation,
Heresy's no spoliation.
Begged is thy participation;
No one wishes thee translation,
Except for some sweet explanation.
All decree thee consecration!
Beatification!
Canonization!
All cry out, with heart prostration,
Sweet 's thy text-elucidation,
Sweet, oh, sweet 's thy visitation,
And Paradise thy confirmation.

—*Leigh Hunt.*

THE CORONATION OF GEORGE III.

I SET out at half an hour past four in the morning for the coronation, and (in the midst of perils and dangers) arrived very safe at my Lord Chamberlain's box in Westminster Hall. It was on the left hand of the throne, over that appropriated to the foreign ministers. Opposite to us was the box of the Earl Marshall and other great officers, and below it that of the princess and younger part of the family.

. . . The several bodies that were to form the procession issued from behind the throne gradually and in order, and, proceeding down the steps, were ranged on either side of the hall. All the privy councilors that are commoners (I think) were there, except Mr. Pitt, mightily dressed in rich stuffs of gold and colors, with long flowing wigs, some of them comical figures enough. The Knights of the Bath, with their high plumage, were very ornamental. Of the Scotch peers or peeresses that you see in the list, very few walked, and of the English dowagers as few, though many of them were in town, and among the spectators. . . . All these I beheld at great leisure. Then the princess and royal family entered their box. The Queen and then the King took their places in their chairs of state, glittering with jewels, for the hire of which, besides all his own, he paid £9,000, and the dean and chapter (who had been waiting without doors a full hour and a half) brought up the regalia, which the Duke of Ancaster received and placed on the table. Here ensued great confusion on the delivering them out to the lords who were appointed to bear them; the heralds were stupid; the great officers knew nothing of what they were doing. The Bishop of Rochester would have dropped the crown if it had not been pinned to the cushion, and the King was often obliged to call out, and set matters right; but the sword of state had been entirely forgot, so Lord Huntingdon was forced to carry the lord mayor's great two-handed sword instead of it. This made it later than ordinary before they got under their canopies and set forward. I should have told you that the old Bishop of Lincoln, with his stick, went doddling by the side of the Queen, and the Bishop of Chester had the pleasure of bearing the gold platen. When they were gone we went down to dinner, for there were three rooms below, where the Duke of Devonshire was so good as to feed us with great cold sirloins of beef, legs of mutton, fillets of veal, and other substantial viands, and liquors, which were devoured all higgledy-piggledy, like porters, after which every one scrambled up again, and seated themselves. The tables were now spread, the cold viands eat, and on the King's table and sideboard a great show of gold plate, and a dessert representing Parnassus, with abundance of figures of Muses, Arts, etc., designed by Lord Talbot. This was so high that those at the end of the table could see neither King nor Queen at supper. When they returned it was so dark that people without doors scarce saw any thing of the procession, and as the hall had then no other light than two long ranges of candles at each of the peers' tables, we saw almost as little as they, only one perceived the lords and ladies sidling in and taking their places to dine; but the instant the Queen's canopy entered, fire was given to all the lusters at once by trains of prepared flax that reached from one to the other. To me it seemed an interval of not half a minute before the whole was in a blaze of splendor. It is true for that half minute it rained fire upon the heads of all the spectators (the flax falling in large flakes), and the ladies, Queen and all, were in no small terror, but no mischief ensued. It was out as soon as it fell, and the most magnificent spectacle I ever beheld remained. The King (bowing to the Lords as he passed), with his crown on his head, and the scepter and orb in his hands, took his place with great majesty and grace. So did the Queen, with her crown, scepter, and rod. Then supper was served in gold plate. The Earl of Talbot, Duke of Bedford, and Earl of Effingham, in their robes, all three on horseback, prancing and curveting like the hobby-horses in the "Rehearsal," ushered in the courses to the foot of the *haut-pas*. Between the courses the champion performed his part with applause. The Earl of Denbigh carved for the King, the Earl of Holdernesse for the Queen. They both eat like farmers. At the board's end, on the right, supped the Dukes of York and Cumberland; on the left, Lady Augusta; all of them very rich in jewels. The maple cups, the wafers, the faulcons, etc., were brought up and presented with form; three persons were knighted, and before ten the King and Queen retired. Then I got a scrap of supper, and at one o'clock I walked home. So much for the spectacle, which in magnificence surpassed every thing I have seen.*—*From "British Letters."*

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*New York: G. P. Putnam's Sons.

TALK ABOUT BOOKS.

Poetry.

The general principle underlying the famous exclamation of Miles Standish, "If you wish a thing to be well done, you must do it yourself," is no less applicable to poetry than to people. Any poem speaks for itself better than the critic can speak for it. Poems like those of Emily Dickinson * especially emphasize this truth. They are indescribable. The reader is disarmed of hostile criticism at the outset. Who could withstand the gentle appeal of the opening lines:

> This is my letter to the world,
> That never wrote to me,—
> The simple news that Nature told,
> With tender majesty.
>
> Her message is committed
> To hands I cannot see;
> For love of her, sweet countrymen,
> Judge tenderly of me!

One is impressed with the marvelous, indefinable peculiarity of the author. The boldness, depth, and strength of her thought fascinate the attention. The surprising, sudden, and irregular turns of expression intoxicate the fancy with a rare suggestiveness. As Mr. Higginson says in the preface, "In many cases these verses seem to the reader like poetry torn up by the roots, with rain, and dew, and earth still clinging to them, giving a freshness and a fragrance not otherwise to be conveyed." The volume already has attracted wide attention, and many of the poems have been quoted. But no lover of poetry will be content with a cursory reading of the book. It is one to be owned, studied, and loved.

"The Epic of Saul" is a magnificent subject for the poet's genius, and the author of this work † has shown no ordinary power in his conception of the treatment required. The last two books, describing the journey of Saul to Damascus, the conversation of Saul and Sergius, the terrible storm and its effect on the two men, the overthrow and conversion of Saul, contain many fine dramatic passages. The Epicurean indifference of Sergius is an excellent foil for Saul's religious intensity, while the muttering storm and the impending catastrophe make an artistic setting for a vivid scene. This grandeur of thought and expression, however, is not well sustained throughout the poem. There are lapses into very ordinary prose, as in the comparison,

> But Saul more stubbornly than ever clamped
> His feet to keep them standing where they stood;

or when Shimei says to Saul,

> By the way, Saul, the grand air suits your style
> Astonishingly well.

Dr. Terry's new work * is notable as the first complete English translation of the early Greek books of the Sibylline Oracles—not the actual utterances of the ancient traditional Sibyls, but a collection of "pseudepigraphal poems" written about the beginning of the Christian era by various Christian and Jewish authors who assumed to speak in the name of the famous Sibyl. The translation is in blank verse and shows rare scholarship and taste. The author has made the most of his materials, and the work will be of permanent value to the theologian and the student of history.

"The Lion's Cub, With other verse," † presents an innovation in that the poem which gives the name to the volume is the last and by no means the finest. "The Brahman's Lesson" and "The Brahman's Son" are both superior, although the latter is disappointing in its conclusion. The "Children's Songs" are simple and charming, as,

> "I hope you'll not accuse me,
> But excuse me,"
> Said the simple Bee to the royal red Rose,
> "If I take a pot of honey,
> And don't put down the money,
> For, alas, I haven't any, as all the world knows."
>
> "Mister Bee, don't worry,
> Nor be sorry,"
> Said the queenly Rose to the poor, yeoman Bee:
> "You've paid me for your honey
> Much better than with money,
> In the sweet songs of summer you sing and sing to me!"

The love poems imply an attachment altogether too one-sided to be satisfactory to the reader, while many of the metaphors are decidedly obscure. What is meant, for instance, by the lines,

> Our mouths are silent roses
> About our budding speech?

Robert Louis Stevenson in this volume, ‡ ap-

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*Poems. By Emily Dickinson. Boston: Roberts Brothers. Price, $1.50.

†The Epic of Saul. By William Cleaver Wilkinson. New York: Funk & Wagnalls.

*The Sibylline Oracles. By Milton S. Terry. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.50.

†The Lion's Cub, With other verse. By Richard Henry Stoddard. New York: Charles Scribner's Sons. Price, $1.25.

‡Ballads. By Robert Louis Stevenson. New York: Charles Scribner's Sons. Price, $1.00.

bears true to his taste, in choosing the most grotesque and uncanny legends for his theme. The rhythm and versification are good but the effect is any thing rather than poetic. In "The Feast of Famine," the best of these ballads, the hero, Rua, "child of the dirt," and lover of Taheia, "the well-descended," is condemned as one of the victims to be slain for the feast of the nobles; and although saved for a day by Taheia, is finally murdered by the cannibal feasters, while in the patriotic and self-forgetting act of proclaiming to the clan an invasion by its foes. "Christmas at Sea," however, is a charming exception to the rule of the book.

This compilation of "Love Poems of Three Centuries,"* by Jessie F. O'Donnell, has the same value for study and reference which attaches to any collection of literary selections upon a stated subject. Although one is surprised at some of the names here presented, it is evident that no two persons would make the same choice—and here lies the root of one of the chief defects of all books of extracts from various authors.

A "Pocket Volume of Selections from the Poetical Works of Robert Browning"† is a good book to carry in the pocket for emergencies. Lovers of Browning who can read fine print would always find it interesting.

A Few French People.

Austin Dobson's "Four Frenchwomen"‡ are the best types of the period from which they are chosen. Charlotte Corday represents the high-souled and indomitable, Madame Roland the intellectual and ideal, the Princess de Lamballe the sweet and womanly, Madame de Genlis the learned and clever. The sketches are charmingly done. There is a deftness and lightness to them which one finds only in the work of a thorough literary artist. They abound in bright illustrations and allusions, in skillful lights and shades. The Princess de Lamballe and Mme. de Genlis are handled with especial sympathy. Mr. Dobson appreciates fully the tender womanliness of the ill-fated princess and treats her with a fine gentleness. His half humorous and wholly good-natured conception of Mme. de Genlis' serio-comic character is excellent. He does not rise to the height of either Charlotte Corday or Mme. Roland.——De Saint-Amand in his last two additions to his "Famous Women of the French Court"* takes up Josephine from her coronation in 1804 to the time when in 1807 she was learning that a divorce from Napoleon was inevitable, and Marie Louise from 1812 to 1814. Nothing could be sadder reading than the story of Josephine's decline. The material for the sketch has not been handled with nearly so much force and vividness as in previous numbers of the series, but the voluminous quotations and letters are strong enough in themselves to affect even a stolid reader. To compare these cool, half-impatient notes of Napoleon's in which he ceaselessly bids his wife to be "contented and cheerful," with the passionate love letters of their earlier married life is a sad and discouraging task. In Marie Louise and the "Decadence of the Empire" there is really very little of the Empress, the bulk of the space being devoted to Napoleon's career at this time. The description of the March to Moscow and the Retreat is finely done. The rest of the volume is rather unsatisfactory. ——In the multitudes of memoirs which grew out of the period of the French Revolution the "Narrative of Captain Coignet"† holds a unique place. The garrulous captain was not a great man or a brilliant one, but a simple, honest soldier with a knack of story-telling. He begins with his earliest life and tells, with a frank confidence in his reader's wanting to know all about him which only a letter-writer can equal, the story of his faithfulness to his master, of his skill as a horse-breaker, of his entrance to the army, his bravery in battle, his endurance of hardship and a hundred other things purely personal. The value comes in the color which these personal reminiscences give to the important events in which he was an active, if a humble, factor. Coignet was at Marengo, in Spain, in the Prussian and Polish campaigns. He went to Moscow and endured the awful Retreat. He went through 1813 and 1814 and was at Waterloo. No details of his life are omitted. What he ate and drank and particularly what he wore, what this and that great soldier said and did, what the country looked like and what impression he received, are related with naïveté and volubility.

*Love Poems of Three Centuries. 1590-1890. Compiled by Jessie F. O'Donnell. New York and London: G. P. Putnam's Sons.

†Pocket Volume of Selections from the Poetical Works of Robert Browning. London: Smith, Elder & Co., 15 Waterloo Place. Price, 40 cents.

‡Four Frenchwomen. By Austin Dobson. New York: Dodd, Mead, and Company.

*The Court of the Empress Josephine. Marie Louise and the Decadence of Empire. Both by Imbert de Saint-Amand. Translated by Thomas Sergeant Perry. New York: Charles Scribner's Sons. Price, $1.25 each.

†The Narrative of Captain Coignet (Soldier of the Empire). 1776-1850. Edited from the original manuscript by Lorédan Larchey. Translated from the French by Mrs. M. Carey. New York: Thomas Y. Crowell & Co.

Biography.

The life* of "the most useful and distinguished woman America has produced," is, of course, unusually attractive. Self-reliance was early developed in Dorothea Dix. Her father's shiftlessness and instability of character were sources of deep humiliation to her, and at the age of twelve she ran off to her grandmother's where she had the opportunity for education. In this stern Puritan home, where the discipline was almost cruel she suffered from "heart-starvation"; but she was held inflexibly to high ideals even in the most trifling piece of work. A lady says as a special reward for moral excellence in conduct she herself was allowed to make an entire shirt under the Rhadamanthine eye of Madam Dix. In after years Miss Dix used to say passionately, "I never knew childhood!" This lack of love and home-life was always a bitter memory; and when romantic young women wanted a "mission," she would say, "No, let them fall in love, marry, and preside over a home, it will be a thousand times better for them." Out of these peculiar and exceptional circumstances came her force of character. Her first public work was teaching school; afterward she had a private school into which she put so much intensity and energy that she wore herself out, and a European trip was a necessity. After her return from abroad her attention was called to the pitiable condition of the insane, to better which, became her life-work. She awakened the world to the need of reform in the inhuman treatment of the insane. Her courage was boundless, her energy indefatigable, and her will indomitable in this work, and the good accomplished by her is immeasurable. It is no wonder that she was often called dictatorial and arbitrary—it was the natural result of the life she lived. Miss Dix's friends and admirers cannot but be pleased with the fine work her biographer has done.

Dr. Eaton's friends will be gratified by the memoir† of him just published. The record of the active and useful life of a man so esteemed and beloved as Dr. Eaton was, is always worthy of study. For a third of a century he was pastor of the Presbyterian Church in Franklin, Pennsylvania, and in this connection made himself a strong influence in Western Pennsylvania, as well as in his immediate church. His devotion to the C. L. S. C. cause gave him a host of friends in the Chautauqua coterie who sadly miss him and his enthusiastic work. As far as practicable, Dr. Eaton's own letters and journal have helped to tell his story, and interesting reminiscences have been contributed by many others. The book is a sincere and loving tribute to a noble character.

It is a pity that the first volume of the proposed series of American Reformers* should be put out in such a cheap style,—poor paper, poor copy or careless proof-reading, characterize it. It is especially to be regretted, too, since Wendell Phillips is the subject—for elegance is associated with him. Mr. Martyn has collected much capital material. Again and again he allows Mr. Phillips to express his own opinions. Besides a chapter devoted to "Phillipsiana," several of Mr. Phillips' most famous addresses are given.

In a delightfully unaffected style the artist Jules Breton modestly tells the story of his life,† which is charming in its simplicity. His youth had the usual boyhood joys and troubles, with the pangs of the homesick school-boy in an uncongenial atmosphere. "Amid deteriorating surroundings," he says, "one passion saved me—the love of art." It was not long until he devoted himself entirely to art and was met with recognition. From this time his autobiography is specially interesting from its artistic side. He draws fine word portraits of Millet, Carot, Daubigny, etc., and gives the history of the movement of art since 1848, of which he has been a part.

Books for Methodists.

Earnest words to young Christians—to all Christians—are those given by Bishop Vincent in his little book "Our Own Church."‡ His own loyalty burns from every page and must kindle that of all readers. Sly humor, with touches of sarcasm, characterizes his comparison of Methodism and its ways with other denominations and their methods. The history, the doctrines, the usages of the church, are attractively and impressively presented. The large freedom, the tender sympathy, the all-embracing charity, the true Christian life and experience so well portrayed can but lead those to whom the words are addressed, to expressions of joy that the Methodist Church is Our Own Church.——The Methodist Steward‖ is a very useful book for those for whom it is intended. The duties of this class of officers, the impor-

*Life of Dorothea Lynde Dix. By Francis Tiffany. Boston and New York: Houghton, Mifflin and Company. Price, $1.50.

†A Memoir of the Rev. S. J. M. Eaton, D. D. By Rev. A. H. Caughey, Ph.D. Erie, Pa.: Dispatch Publishing Company, Limited.

*Wendell Phillips: The Agitator. By Carlos Martyn. New York: Funk & Wagnalls.

†The Life of an Artist. An Autobiography. By Jules Breton. Translated by Mary J. Serrano. New York: D. Appleton and Company.

‡Our Own Church. By John H. Vincent. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 60 cents.

‖The Methodist Steward. By the Rev. James J. Billingsby. Cincinnati: Cranston & Stowe. Price, 75 cts.

tance of their work, and a feasible plan for its execution are considered. Systematic and upright administration of the financial affairs of a church is one of the requisites of success, and how to secure this is pointed out in the work.—— The author of "Apostolic Organism"* claims and makes good his claim by valid reasoning, that as "the churches founded personally by the apostles were Apostolic," so now a body of believers, such as those composing the Methodist Episcopal Church, ruled by the doctrines taught by the apostles, is Apostolic. The work is addressed to young people, and is written in an attractive style.

* Apostolic Organism. By J. C. Magee, D.D. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, $1.00.

SUMMARY OF IMPORTANT NEWS FOR DECEMBER, 1890.

HOME NEWS.—December 1. Opening of the second session of the Fifty-first Congress. The President's Message read in both houses.

December 2. The supreme council of the National Farmers' Alliance meets at Ocala, Florida.

December 3. The Copyright bill passes the House by a vote of 139 to 95.

December 4. The King of Hawaii arrives in San Francisco.

December 7. A syndicate of cattlemen offers the Cherokees $10,000,000 for the Cherokee Strip.

December 8. By the will of Daniel B. Fayerweather, of New York City, bequests aggregating more than $2,000,000 are made to hospitals and colleges.

December 9. The Cherokees decline all offers to buy their land.

December 15. Indian troubles continue. Sitting Bull is taken prisoner by Indian police and in an attempt to rescue him a dozen men are killed, including Sitting Bull and his son Crowfoot.——A call for a Third party conference, to be held in Cincinnati, February 23, is issued by the Farmers' Alliance.

December 16. Death at New Haven of Major General Alfred H. Terry.——Business failures are on the increase.

December 22. A band of Sitting Bull's warriors under Big Foot surrenders to troops near Standing Rock Agency.

December 23. The President nominates Henry B. Brown of Michigan as a Justice of the Supreme Court.

December 24. The President issues the World's Fair Proclamation.

December 25. Destruction, by fire, of the Masonic Temple in Baltimore; loss about $350,000.

December 29. Fight with the Indians near Pine Ridge Agency. Captain George D. Wallace, several soldiers, and several Indians killed.

December 30. Another fight between troops and Indians, near Rushville Agency; more than thirty Indians killed.——Stepniak arrives in this country.

December 31. Battle between troops and Indians at Pine Ridge Agency; six soldiers killed.

FOREIGN NEWS.—December 3. The Catholic hierarchy of Ireland declares against Parnell.

December 6. Division among Nationalist members of Parliament. Justin McCarthy and forty-four others organize as a separate body.

December 8. Queen Emma takes the oath as Regent of Holland.

December 9. Spain and Germany have officially recognized the United States of Brazil.

December 10. Mr. Parnell receives an ovation in Dublin.

December 11. M. de Freycinet is elected to the French Academy.

December 14. Twelve hundred deaths from cholera reported to have occurred in Guatemala City within the last seven weeks.

December 16. Mr. Parnell is temporarily blinded by lime thrown in his face as he was leaving Castle-Comer.

December 21. Four thousand five hundred railroad men in Scotland go on strike.

December 22. Sir John Pope Hennessey, the anti-Parnell candidate for Parliament in North Kilkenny, is elected by more than 1,000 majority.

December 25. The Scotch railroad strikers resort to violence.——Death of the Archbishop of York.

December 27. Death of Dr. Henry Schliemann, the archæologist.——Two hundred lives are lost by the burning of the steamer *Shanghai* in Chinese waters.

December 28. The railroad strike in Scotland is subsiding.

December 30. Fire in London causes a loss of £400,000.——The railroad strike in Scotland is over.——Holland signs the Congo Agreement.

MEMBERS OF "THE GUILD OF THE SEVEN SEALS."

THE completion of the four years' course of the Chautauqua Literary and Scientific Circle constitutes each graduate a member of "The Society of the Hall in the Grove." Four Seals on the diploma of any member at or after graduation constitute such person a member of the "Order of the White Seal." Seven Seals of any kind upon the diploma, except the large Order Seals, constitute the holder of such diploma a member of the "League of the Round Table." Seven Seals, *in addition* to the first seven, that is, fourteen in all, will enroll the holder in the highest order of the Chautauqua Literary and Scientific Circle—"The Guild of the Seven Seals." The following persons from each of the several classes have attained this high order.

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THE CHAUTAUQUAN.

VOL. XII. MARCH, 1891. No. 6.

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REQUIRED READING FOR THE CHAUTAUQUA LITERARY AND SCIENTIFIC CIRCLE.

THE INTELLECTUAL DEVELOPMENT OF THE ENGLISH PEOPLE.*

BY EDWARD A. FREEMAN.

CHAPTER V.

THE STRUGGLE BETWEEN THE ENGLISH AND FRENCH TONGUES IN ENGLAND.

WE showed in our last chapter how the conquest of England by Duke William of Normandy brought the kingdom which he won under certain new influences and also strengthened certain other influences which were already at work. It gave the finishing stroke to the work of the West-Saxon kings, the work of national unity. Since William's day no man has thought of dividing the kingdom of England. The Norman Conquest greatly increased the power of the kings. It brought England into closer connection with foreign nations, and specially tended to increase the power of the Bishops of Rome in England. And it brought a crowd of foreigners into the land, and that chiefly into the high places of the land, whose coming did much, but mostly in a gradual and indirect way, to bring about changes in the language, the laws, the manners, the general tone of thought, in England. It is specially needful to point out that the change in these matters was for the most part gradual and indirect. Some immediate change there of course was; but comparatively little. William changed nothing for the sake of change. And the change that did take place in no way affected the essence of our national being. We did not become another people speaking another tongue. But both in our tongue and in other matters we took in infusions from foreign sources which modified many things not a little. But, if they modified, they did no more; they were infusions into a body already existing, and they did not change the essential nature of that body. We were Englishmen before the Norman Conquest, and we remained Englishmen after it. But it would not be wrong to say that since the Norman Conquest we have been Englishmen with a difference.

Let us look first at the matter of language. We have never changed our language, but our language itself has changed greatly. This is a most important distinction. Some nations have really changed their language. The people of Gaul changed their language when they left off speaking their natural tongues, Celtic or Iberian, and took to speaking Latin instead. Since then they have never changed their tongue; but their tongue itself has greatly changed. That is, there was no time when they left off speaking Latin and took to speaking some other tongue. But the Latin which they spoke gradually changed in so many ways that it practically became another tongue; it ceased to be Latin and became French and Provençal. So the people of Cornwall changed their language when they left off speaking Welsh, and took to speaking English instead. The Normans, too, changed their language when they left off speaking Danish and took to speaking French instead. And it might not have seemed very wonderful if we too had changed our language in the like sort, if we had left

*Special Course for C. L. S. C. Graduates.

off speaking English and had taken to speaking French. For the French tongue was brought into England, as the Latin tongue was brought into Gaul, as the tongue of a conquering people. But the different circumstances of the two conquests hindered the results from being the same in the two cases. Gaul was a province of Rome, and was gradually absorbed into the life of Rome. England never became a province of Normandy; a Norman prince became King of the English, and brought many Norman followers with him: and that was all. French was for a while spoken in England alongside of English. But the English people never left off speaking English, and took to speaking French. It was the English language itself that was greatly changed through the presence of many French-speaking people in the land.

It is an old delusion, but it is a mere delusion, to think that William the Conqueror tried to root out the English language, that he caused French to be taught instead, and specially that he ordered all public writings to be in French instead of English. Now William had no motive to do any thing of the kind and as a matter of fact he did nothing of the kind. He himself tried to learn English, and he took care that his youngest son Henry, who was born in England, should be able to speak English well. As for public writings, it is true that, from the time of the Norman Conquest onwards, English gradually goes out of use for a long time; but it is not in favor of French that it goes out. Up to William's coming, public documents were written, sometimes in English, sometimes in Latin; very often the same document was written in both tongues. William himself put forth many charters in English, and those which were not in English were in Latin. But Latin was now more commonly used than English; as the twelfth century went on, Latin was more and more used, English less and less. After the accession of King Henry the Second in 1154, there were very few English documents indeed. But, if there were few English, there were no French; there is no such thing as a French document in England till we have got some way into the thirteenth century. The cause of this is not hard to find out; or rather there are two or three causes. The French language came into England as the ordinary speech of the Normans. But it was only just beginning to be a written language: in any Romance-speaking country, while men spoke the language into which Latin had gradually changed, it still seemed more natural to write in Latin. A French public document was at this time as unknown a thing in France or Normandy as it was in England. English, on the other hand, had been written for ages; but now many of the men about the court who had the writing of public documents did not understand English, or at all events could not write it. It was therefore perfectly natural that English should go out, that French should not come in, but that for a while every thing should be written in Latin. Public acts are always somewhat old-fashioned things; they would not be written in French, in England or elsewhere, till men had been for a long time used to write in French for other purposes.

There may also have been a political reason why Latin should be used for public writings rather than either French or English. Where several tongues are spoken in the same country, it is sometimes found convenient to use a language different from *all* as the public language. The speakers of only one language are not thereby dissatisfied as they would be if any other of the spoken tongues were preferred to their own. And Latin still kept the charm and reverence belonging to the ruling tongue, the tongue to which no other tongue was allowed to bow. Something like this was to be seen in the kingdom of Hungary only fifty years back. In that kingdom several tongues are spoken; but till 1848 the public language was none of the spoken tongues, but Latin. And so long as Latin was used, men did not complain. Complaints began when one of the spoken tongues, the Magyar, was made the public language; then the speakers of the other tongues began to complain, and with good reason. Something the same was the case in England in the twelfth century. A Norman might have objected to English; an Englishman might have objected to French; neither of them could object to Latin, though very often neither of them understood it.

We must also remember that in England in the twelfth century there were many men of other nations who belonged neither to the conquering Normans nor to the conquered English. We have said that the Norman Conquest brought England into closer con-

nection with the rest of the world. The Normans in England welcomed strangers from all parts, as they had done in Normandy. The churchmen of all parts of Western Europe were constantly passing from one land to another. Learned men, official men, were constantly coming in from other lands. Of these strangers none could speak English; most of them could speak French; all would habitually write Latin. And, if this was the case under the strictly Norman kings, it was still more the case after the beginning of the time of the Angevin kings in King Henry the Second. Henry was neither Norman nor English, except by female descent. His speech was French, and, besides Normandy and England, he had large dominions in which both French and other Romance tongues were spoken. From the time of his accession, the coming and going of strangers in England, and we must add the coming and going of Englishmen, whether of Old-English or of Norman descent, in other lands, went on more constantly than ever. Moreover the Crusades, which were carried on more largely by speakers of French than by men of any other tongue, and the conquests of the Normans in Italy and Sicily as well as in England had carried both the French tongue and the Latin into all parts of the world. French was the court speech, while Latin was the learned speech, in a crowd of kingdoms from Scotland to Jerusalem. Italian, which had parted off much less widely from Latin than French had, was hardly acknowledged as a written tongue till the thirteenth century. And while French was thus well known in so many lands, the Teutonic languages, English, German, Danish, were each shut up in its own land, and outside those lands no one knew any of them.

The first stage of the influence of the Norman Conquest on language was that two languages, English and French, were spoken side by side in England. For a long time they were spoken side by side without having any important influence on one another. A man spoke either or both; but he did not mix the two together. During the whole of the twelfth century very few French words crept into English. A few did, just as we took in a few Latin words at the beginning of all, and a good many more when we were converted to Christianity. But the taking in of a few foreign words into a language to express foreign things for which that language has no words of its own does not really affect the language. It is what has happened more or less to all tongues in all times and places. Real change begins when foreign words are used to express things for which the language has words of its own. And this began with English in the twelfth century, though very sparingly. We may see perhaps the first case in the English Chronicles. They say in 1087 that King William made good *frith* in the land; in 1135 they say that King Henry made *peace*. Now the English word *frith* (now gone out of use) and the French word *peace* had (in this use) exactly the same meaning. Both mean that the king spoken of kept good order in the land and made it safe to dwell in. To use the French word when the English did just as well, marks the beginning of the influence of French as a language. And from that time we have gone on more and more, taking French words into English often, as in this case, when there was no need. Since the twelfth century, French words have always been dropping in, sometimes more quickly, sometimes more slowly, but in a stream which has never altogether stopped.

It followed from the circumstances of the Norman Conquest of England that many Englishmen found it needful to learn French and that many Frenchmen found it needful to learn English. The Norman in England, great or small, had in some sort to become an Englishman. He held his lands according to English law, and he had to obey and, if so called on, to administer English law. He lived among English neighbors; he not uncommonly had an English wife. During the greater part of the twelfth century it is plain that English was advancing, that the foreign settlers and their children were gradually learning to speak English. We get a good many signs of this, though not so many as we might have wished for. For the writers of the time, in recording any thing, seldom mention what language any man spoke. That is to say, English, French, and Latin were all in such constant use that it seemed needless to say which was used at any particular moment. But we do hear sometimes. Thus we hear of Gilbert Foliot, Bishop of London, that he was eloquent in all those three tongues, and another Norman bishop speaks of it as of something strange and shameful in a third, William Longchamp,

the Chancellor of King Richard the First, that he knew no English. In short, English in a modified form no doubt, was on the point of coming back to be the general speech of the country, when, in the latter part of the twelfth century, the tide turned against English from another cause. We may perhaps say that, at the beginning of the century, if a man in England spoke French, it was simply because it was most natural to him to speak it. At the end of the century many a man spoke French because it was thought finer and more polite to speak it than English. At the beginning of the century the speaking of French was a sign of Norman birth; at the end of the century it was simply a sign of being in the fashion.

This came of that spread of the French tongue over a large part of the world which was mentioned a little time back. Men were ever going to and fro, far more than they did some centuries later, and French was the one language which would serve them everywhere. French thus became the polite tongue, the fashionable tongue. Nearly the same thing has happened in later times in Germany, Russia, and other countries. French went far to displace the native languages of those countries as the polite and fashionable tongue. But the effect was greater in the English case than in these later ones elsewhere, because the French fashion had a groundwork to build upon in the fact that French was already one of the languages of the country. By the beginning of the thirteenth century we may say that the three languages had thoroughly taken their places. Latin was the learned tongue; French was the polite tongue; English was the ordinary speech of those who did not profess to be either polite or learned. But it does not follow that polite and learned people could not speak English also. There is distinct evidence all through the thirteenth century that the highest people could speak English when it was needed. King Edward the First could beyond all doubt.

English now underwent the common fate of every language which becomes merely a popular language. It never ceased to be written; but there were no longer any great writings in it, such as there had been in the old times. The English Chronicles came to an end in the middle of the twelfth century. After that, we have nothing in English for some ages but popular songs, popular religious discourses, and the like. Learned writings were of course all in Latin; polite literature was all in French. For in the course of the twelfth century French was thoroughly established as a written language, and the existing French literature began, and it began very largely in Normandy and in England. And, when French had won for itself this position, it began to be used for many purposes. We are talking of a time when comparatively few people could write or even read, and we may be sure that the great mass of those who could read and write understood French. It is not very wonderful then that during the whole of the thirteenth century and later, much more French than English was written in England. Letters and documents of various kinds were written in French; acts of Parliament were written in French; the pleadings in the higher courts of law were in French; children in schools who learned Latin were taught to construe their Latin into French and not into English. In the days of the Angevin kings the English tongue had gone down very low in the world, much lower than it had gone in the first generation or two after the Norman Conquest.

Now when we look at these facts, there is one mistake into which we are very likely to fall. The use of French in England rather than English is apt to make us think that, say in the thirteenth century, the English were still held for a conquered people, and their tongue for a mark of bondage. It was nothing of the kind. In the first days of the Conquest the use of French would have been such a mark; but just then, as we have seen, it was not used. Kings like William the Conqueror and his son Henry were far too wise to do any thing needlessly to affront their English subjects. By the time French came to its great prominence the distinction between Norman and English was well-nigh forgotten, and it was because that distinction was well-nigh forgotten that French could come to its great prominence. The use of French was no longer a mark of bondage; it was a fashion, perhaps a foolish fashion; it was a fashion which those who were not fashionable grumbled at; but it had no political importance. The English gentleman —whether of Norman or of Old-English descent had ceased to be thought of—who could speak English perfectly, but who thought it finer to speak French, and who,

if he could write, never thought of writing English, was a very good Englishman all the same. Whether his forefather long ago had fought for Harold or for William, he loved England none the less, and he hated foreigners none the less. In England it was thought fine to talk French; but in the fourteenth century, and even in the thirteenth, real Frenchmen laughed at the French that was spoken in England.

Step by step the English language came back to its old place. It became again the one natural speech of England, the tongue which, and none other, every Englishman spoke as a matter of course. This change began in the fourteenth century; it was pretty well accomplished by the end of that century; by the end of the fifteenth century nearly every trace of any other state of things had passed away. During the thirteenth century public acts were written either in Latin or in French. We have only one such in English, a single proclamation which one great reformer of those days, Simon of Montfort, Earl of Leicester, put forth in all three languages. Some have called this the last use of English and some the first. It is not exactly either; it stands by itself, with nothing like it for a long time before or after it. It was the solitary act of a man who specially wished to draw every class of people in the kingdom to his side. But we have a good deal of English in the course of the century. In the latter part of it we have some very instructive political songs, a sign that the political importance of the class who spoke no tongue but English was rising. But we may suspect that it was the long war between England and France in the fourteenth century which did more than any other one cause to set up English again. French had long ceased to be looked on as the tongue of conquerors; but it was now the tongue of the enemy. It began to seem strange that Englishmen who were winning victories in France should speak French rather than English. No doubt many Englishmen learned French through their long sojourn in France, but they more and more felt that French was the tongue of a strange land, and that the true tongue of their own land was English. From this time English grew and French fell back. Under King Edward the Third it was ordered that the pleadings in the courts of law should be in English. By the time of King Henry the Fifth, in a negotiation between English and French ambassadors, the English required that every thing should be done in Latin, the common language of Western Europe, because they understood no French.

By this time there were again great writers in English. We have our poets. The Vision of Piers Plowman was written for the people; the Canterbury Tales of Chaucer were written for the politer sort; but both showing that English had come to the front again. Presently there was John Wickliffe with his many English writings and his English translation of the Bible. The battle was won. In the fifteenth century French was a mere survival; English was the natural tongue of every man in England. As was but natural, men wrote French after they had ceased commonly to speak it; and it was used in public writings after it had ceased to be used in private letters. Acts of Parliament were still written in French down to the end of the fifteenth century. And a few French phrases have lingered on in our law to the present day, not only in Britain, but in America also. The Queen still gives her assent to acts of Parliament in French, and both in Britain and in the United States I have heard silence ordered by the Old-French cry of *Oyez*—hearken. But these are simply curious memories of what has been. From the latter part of the fourteenth century English has been the one natural tongue of England. Those who have learned French have learned it as a foreign tongue, just as they have learned Latin.

There could be no greater gain to the English folk than this winning back of their own tongue. No people can make real progress when the language of the more educated sort is different from that of the mass of the nation. The twelfth century was a learned age; but its learning was all in Latin. The thirteenth century was an age of great political advance; but we may believe that advance would have been yet greater if all Englishmen had understood one another, and if it had not been needful to put forth every thing in several languages. The fourteenth and fifteenth centuries were in many ways very inferior times to the twelfth and thirteenth; but in this way they did more for us by giving us back our language. And mark the way in which it was done. The use of French was no doubt an indirect consequence of the Norman Conquest. Its use would never have come in if

the Norman Conquest had not happened. But it was quite an indirect result. Had William the Conqueror forced the use of French upon England, as many people fancy that he did, the same thing would have happened in England as we have seen happen in several European countries where there has been a strife of languages. One tongue would have been felt as a badge of dominion, the other as a badge of bondage. In the end one or the other would have won the day, but only after fierce quarrels. But, as it was, French came to the front as a mere fashion; and when the fashion changed, it fell back again. The victory of English was no doubt in some sort a national triumph; but there was no such quarreling about it as there had been in other lands. English did not violently displace French, any more than French had violently displaced English. Each in turn fell back before the other.

Such was the struggle of languages in England spread over a time of four hundred years. We must now turn to look at the growth of the nation during that time in other ways, and not least at the character of the English tongue in the shape in which it again became the one language of England, and at the changes which it had undergone during the struggle.

PRACTICAL TALKS ON WRITING ENGLISH.

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PART II.

THE STRUCTURE OF SENTENCES AND PARAGRAPHS.

IT cannot be too often repeated that the grand object in all writing for purposes of instruction is the easy communication of your thoughts to your readers. Take pains to realize this, consult your reader's ease and convenience, try to present your subject in such a way that it shall interest him and obtain the readiest possible admittance to his mind, and in time you will discover for yourself all that rhetoricians can teach you. All their maxims* should be tried by this principle.

Two leading maxims may be formulated with regard to the structure of sentences: (1) The sentence should not be overcrowded; (2) The right words should be in the right places.

It is a common rhetorical rule that a sentence should have "unity." But unity is often defined in such a way as to make the rule of little practical service. To say, for example, that "every sentence should express an entire thought or mental proposition" is not much of a help to the beginner. It may apply to expository† sentences, though even as regards them it makes no allowance for the complexity of thoughts; it hardly applies at all to descriptive or narrative sentences.

It is more instructive to say, with Professor Bain,* that "every part of a sentence should be subordinate to one principal affirmation."

Perhaps the best way of illustrating a rule is to produce extreme cases of breaking it. The following sentence is from Thomas Hearne.† I will not say it is the worst sentence in the English language, but it is the worst that I happen to have remarked:

> Just after I had published Robert of Gloucester, I had the good fortune to see and converse with a learned, modest, and honest Friend of Herefordshire (the same, I mean, that besides his other great assistance in the work, drew up the indexes to the celebrated Dr. Hickes' *Thesaurus Linguarum Septentrionalium*, and is so excellently well qualified to compile the antiquities of that county, about which he hath many curious materials), at which time he was pleased to lend me the Life of St. Thomas Cantilupe, Bishop of Hereford, which, tho' a printed Book, yet is rare and seldom to be seen, as many books of the same kind are also very scarce, and therefore greedily and industriously picked up by such curious collectors as was the

*Literally, sayings of the greatest importance. The word is derived from the Latin adjective *maximus*, feminine form, *maxima*. The single modified word is used in English for the Latin expression *maxima sententiarum*, the chief of opinions.

†Explanatory, to expose (Latin *ex*, out, and *ponere*, to place, to set); to set forth, to make plain.

*See his "English Composition and Rhetoric." Enlarged Edition. Part I. pp. 85-90.—*W. M.*

†An enthusiastic antiquary of last century.

"Plague on't!" quoth Time to Thomas Hearne,
"Whatever I forget you learn."—*W. M.*

famous Mr. Richard Smith, that writ about Christ's Descent into Hell, and collected most of his Rarities out of the Library of H. Dyson, a person of a very strange, prying, and inquisitive genius in the matter of Books, as may appear from many Libraries, there being Books (chiefly in Old English), almost in every Library, that belonged to him, with his name upon them.

What is the principal affirmation here? There is none. The sentence merely illustrates the tendency of a garrulous * man, stored with facts and pleased with the store, to pour them out as they occur, rambling along in pleasant gossip without regard to any pressing central purpose. The order is not logical or rational but personal, obeying the chance suggestions of memory, easy to write, but confusing to read. It is an extreme case, but all of us are apt to err in the same way though not so flagrantly, and many discourses, though the separate sentences are neater and not quite so artless, are seen to be equally rambling when viewed as wholes.

The fault of overcrowded sentences is that they confuse and perplex the reader, and consequently we can easily decide when the fault has been committed by another. The reason why we cannot decide with equal ease in what we have written ourselves is that we already know the meaning and have not to take it in. Let the beginner recognize this, and acquire the habit, if he has not the instinct, of looking at his sentences from the reader's point of view. It may embarrass † him at first and make him self-conscious, but it is a duty that he owes to others; and self-consciousness is a less sin that unintelligibility.

As for an absolute standard of unity, it is vain to look for this. The amount of matter that may legitimately be put into a sentence depends upon circumstances. In difficult cases you cannot settle the right proportion without going beyond the sentence itself. You must consider the subject on which you are writing, whether it is simple or abstruse ‡; the scale on which you are expounding it, whether your exposition is brief and condensed or open and diffuse ‖; the nature of the attention that you may reasonably expect from your reader, according as he reads you running or sits down to study you with deliberate care. On this last point we are particularly apt to deceive ourselves.

A mere mechanical rule of length will not necessarily answer the purpose. I have heard of a newspaper office where it was an editorial rule that no sentence should exceed five lines. But an article of short sentences is not necessarily easy to understand. The sentences may be disconnected; the bearing of one statement on another may not be obvious. In a closely argumentative passage, short sentences are often more difficult to follow than long. Short sentences are preferable to long if the connection can be maintained, but not otherwise.

It is, of course, in many sided questions, opinions held with reservations and qualifications, the settlement of one's position relative to conflicting views, that the temptation to overcrowd occurs. A miscellaneous precept or two may perhaps be borne in mind with advantage.

Don't be in too great a hurry with your qualifications.* State your main point broadly; and if the subject is at all intricate, give the qualifications separately. Never state a qualification in the same sentence if it would distract from the full understanding of the main statement. Never qualify a qualification in the same sentence.

Have some confidence in the candid intelligence of your readers. Do not burden your sentence with what is obvious without statement. Many writers are tedious because they fatigue the attention with unnecessary clauses. An ordinary discourse cannot be constructed with the verbal precision of a statute. You must of course judge for yourself how far you can carry this confidence in your readers.

Beware of parentheses † that might distract from your main topic. When you cannot resist the temptation to throw in an aside, see that it stands clearly as such. Remember that in writing you cannot introduce parentheses and subordinate clauses as easily as you can in speaking, when parenthetical and

* Talkative. Latin *garrire*, to prattle, to chatter.

† French *embarrasser*, to entangle, to perplex. It is compounded of *em*, in, and a stem *barras* formed from *barre* (Spanish *barra*) a bar, often used in the sense of a prison.

‡ Difficult, concealed, out of the way. Latin *trudere*, to thrust, and *abs* away.

‖ Copious, verbose, spread out. Latin *fundere*, to pour, and *dis*, apart.

* Whatever makes ready to meet requirements; that which renders fit or capable; modifications, restrictions. From the Latin *qualis*, how, or of what sort, and *facere*, to make.

† Greek *para*, beside, *en*, in, and *thesis*, a placing. A phrase inserted in another which would be complete without it.

subordinate character can be indicated by the voice.

As a rule it is not mere length that makes a sentence confusing. The fault is generally one of arrangement. If the right words are in the right places a sentence may be carried to considerable length and yet remain perfectly perspicuous.

But what are the right places? I doubt whether we can get nearer a rigid definition than saying that words are in their right places when the most important words are so placed as to attract easily the reader's attention and easily find their proper reference.

In speaking you can lay the stress of your voice upon cardinal words, phrases, or clauses. Everybody does so unconsciously. But you have no such help in writing. The employment of italics* is an attempt to make up for the emphasis of spoken language, but italics are generally condemned as vulgar. I confess I can see no reason why difference of type should not be used to guide the reader's attention, except that it gives more trouble to printers, and might encourage careless persons in slovenly construction. But the common voice is against it as an inartistic and indolent practice. The construction of the sentence is expected to do every thing.

For very obvious reasons the beginning and the end of a sentence are the places of greatest emphasis. Generally speaking, the words that catch the eyes first when we turn them in search of a meaning, and the words on which the eyes rest last when a meaning is conveyed, make the strongest impression. In spoken language the words that come first when silence is broken and the words that come last before a pause, have the strongest hold on the attention, and a similar reason holds good of written language.

I say "generally speaking," because most writers fall into tricks or mannerisms of arrangement, and if we have read a good deal of an author, unconsciously we adapt our habit of interpretation to his manner, and our attention is on the watch for his strongest points where we are accustomed to find them. Habits of writing prevail in a generation, and habits of reading go with them, so that it may happen that an arrangement best on general principles puts the reader out by disturbing his habit.

Still most good writers will be found consciously or unconsciously to place at the beginning and the end the words or phrases to which they desire the reader's special attention. The value of an effective ending, particularly, is soon learned by the practised writer. The driver of a French diligence, however slowly he creeps through intermediate stages, always cracks his whip and rattles up at the gallop to his terminus. A practised platform orator always tries to sit down amid cheers. The same principle applies to the construction of sentences, and is very generally observed.

Indeed an habitual sense of the value of the end as a place of emphasis often betrays a writer into arrangements that are bad on other grounds. It is a rule, for example, that qualifying words should be placed near the words they qualify; and writers in placing their phrases for emphasis are apt to break this rule.

We have not much space for illustrations, but as both principles are important it may be worth while to show how they sometimes conflict, and to consider which should give way and how far.

Critics often treat the juxtaposition† of qualifying phrases and their subjects as if it were an absolute rule, as if the structure must be wrong if a misreference is grammatically possible. The late Professor Hodgson, for example, in his book on "Errors in the Use of English," gives a large collection of what he calls errors in collocation.‡ Many of the sentences quoted are manifestly bad, but in many of them we can see that the writer has been governed in his structure by a principle of emphasis, which also deserves consideration.

To take an instance or two:

A piano for sale by a lady about to cross the channel in an oak case with carved legs.

A comic misreference is possible. The sentence is not a model. And yet the writer

*Letters printed thus, *in sloping type*, are so called because they were invented by an Italian, Aldo Manutius. He established a printing-press in Venice, about 1490, which soon became famous for the excellence of its work. Some of the Latin classics were published in italic type, cast thus, it is said, in imitation of the handwriting of Petrarch, the Italian poet.

*A particular use of the word as the name of a public stage-coach. The word is most common in France, but is not infrequently heard elsewhere.

†A coined word from *juxta*, Latin for near, and position.

‡A placing together; the disposition in place, used of words in a sentence. Latin *locare*, to place, and *con*, together.

this advertisement constructed it on a sound stinct. The important points are the arcle for sale and the description of it. The ne is put at the beginning and the other at ae end ; what comes between, the reason for he sale, is of secondary consequence. If this vere put in brackets, so as to avoid the aburd suggestion, it would be a perfect sentence for its purpose so far as the arrangement goes.

Hence he considered marriage with a modern political economist as very dangerous.

This is an example of bad arrangement pure and simple, with no compensating advantage. Such a construction is the result of pure carelessness. But in the following, though an absurd misreference is possible by a critic on the outlook for breaches of a rule, I doubt whether a rearrangement would be a gain. There would be a decided loss of emphasis.

The beaux of that day used the abominable art of painting their faces, as well as the women.

Mr. Carlyle has taught us that silence is golden in thirty volumes.

The carriage stopped at the small gate which led by a short gravel walk to the house, amidst the nods and smiles of the whole party.

He always read Lord Byron's writings as soon as they were published, with great avidity.*

Obviously there should not be too long an interval between a word or phrase and its adjuncts. But the true test to apply is to consider whether there is any real risk of misinterpretation or misleading suggestion in the ordinary currency of reading. If there is not, and if emphasis is gained by the separation, the construction cannot be said to be rhetorically incorrect.

We have been dealing with sentences, but the same principles apply to paragraphs. Each paragraph should bear a certain unity ; it should not be overcrowded or burdened with irrelevant digressions. And care should be taken to get the right sentences into the right places, the right places being the places where the bearing of the sentence can be taken in with the greatest possible ease and the least possible risk of confusion.

English writers as a rule give too little heed to the structure of their paragraphs. Their sense of unity and method stops at the sentence. They are alive only to the importance of not burying any particularly effective sentence in the body of the paragraph. If they are afraid of such a sentence being passed over, they lead up to it and stop, or take the other way of giving it prominence, using it to begin a new paragraph.

Perhaps one reason why our writers attend so little to paragraph method and the method of discourses as wholes, is that rhetoricians have had so little to say on these heads. There is even an impression that in going beyond choice of words and structure of sentences they are traveling beyond their legitimate province. The late Mr. Cotter Morrison, for example, in his sketch of Macaulay, says that we may consider Macaulay's style "from the point of view of the Professor of Rhetoric, or *from the higher standpoint*—the general effect and impressiveness of the whole composition, the pervading power, lucidity,* and coherence, which make a book attractive to read and easy to master." But if the Professor of Rhetoric does not consider these things, he takes an unjustifiably narrow view of his office.

It is possible that the reason why writers on rhetoric seldom go beyond sentences is that the method of paragraphs and whole compositions cannot easily be illustrated. The writer of a manual cannot quote a whole history, and criticisms are of little value unless the body of the thing criticised is present to the mind of the reader. He may make references, but references are hard to follow.

There is, however, a way out of the difficulty if rhetoricians had only thought of it, a way that at least may take the reader some distance toward his end. The same principles that govern the structure of sentences govern the whole composition ; the "power, lucidity, and coherence which make a book attractive to read and easy to master," are shown on a smaller scale in the sentence.

There are, for example, three artificial kinds or types of sentence that rhetoricians have distinguished by special names, the Balanced Sentence, the Period, and Climax. Each of these structures depends on simple principles, and may be used with the same advantages and disadvantages on a larger scale.

Take first the balanced structure. Balance consists in taking words expressive of ideas that are meant to be compared or con-

* From the Latin word *aviditas*, meaning strong appetite, greediness, eagerness.

* Clearness, transparency. Latin *lux*, *lucis*, light.

trasted and planting them in corresponding grammatical places, in similarly constructed phrases or clauses or sentences.

Take an instance from Hazlitt:

Few subjects are more nearly allied than these two—vulgarity and affectation. Of the two classes of people, I hardly know which is to be regarded with most distaste, the vulgar aping the genteel, or the genteel constantly sneering at and endeavoring to distinguish themselves from the vulgar. These two sets of persons are always thinking of one another; the lower of the higher with envy, the more fortunate of their less happy neighbors with contempt.

Johnson is a vigorous master of the art. The force of the structure may be felt in the concrete* in any of his "Lives of the Poets," a work which with all its limitations still remains the most instructive body of criticisms in our language. For example, "Addison thinks justly, but he thinks faintly." "His prose is the model of the middle style; on grave subjects not formal, on light occasions not groveling; pure without scrupulosity, and exact without elaboration." "Dryden borrows for want of leisure, and Pope for want of genius; Milton out of pride, and Addison out of modesty."

The trick of the balanced style may be caught by anybody from Johnson, or if he wishes a more modern master, from Macaulay. Of the abuse of it I will speak presently; meantime a word on its use. On what prinples does its advantage rest?

The basis of its use in exposition is the value of comparison and contrast for making ideas clear. If we wish to obtain a precise idea of any thing we must compare and contrast it with the things that are most like it in nature; in this way only can we apprehend its precise character. This is the rationale of the matter of a balanced sentence. We must say what a thing is not as well as what it is, if we would be clearly understood; and comparison of nearly allied things one with another is more instructive than the comparison of things wide as the poles asunder.

The rationale of the form is simply this, that by making the structure as nearly as possible identical except as regards the words brought into comparison or contrast, we economize the reader's attention. The same scheme of clause or sentence is kept up, and the attention may thus be concentrated without distraction on the cardinal words. It is a special art for giving emphasis, and obviously need not be confined to clauses or sentences, but may be extended to a whole composition.

Obviously also the advantage is purely intellectual, or nearly so. Balance is a great feature in the verse of Queen Anne's time. Pope uses it with masterly effect in his didactic verse and in his satires. But it is essentially unsuited to the expression of deep and sustained feeling, because its purpose is to bring distinctions to a sharp point, to make the way clear for the intellect; and it is a well known law that sharp intellectual effort kills emotion.

Like all marked literary arts, balance becomes monotonous and even irritating when carried to excess. The best example of this is found in a writer of the Elizabethan times, Lyly the Euphuist.* For example:

As I have found thee willing to be a fellow in my travel, so would I have thee ready to be a follower of my counsel; in the one shalt thou show thy good-will, in the other manifest thy wisdom. We are now sailing unto an island of small compass as I guess by their maps, but of great civility as I hear by their manners. Which if it be so, it behooveth us to be more inquisitive of their conditions than of their country, and more careful to mark the natures of their men than curious to note the situation of the place.

When every clause is balanced like this, the smartness and cleverness of the antitheses may be very lively for a time, but we soon tire of it as a ridiculous affectation. Even Pope's wit is not always equal to the strain of his balanced couplets; with all the ingenuity and brilliancy of his epigrams, the tired ear soon begins to long for more variety of form. The attention is pricked so often by his sharp points that it becomes callous and will not answer to the spur.

Not only should you reserve balance for real distinctions and real epigrams; not only must you take care that the trick of it does not master you and drive you into fanciful distinctions and sham epigrams, but you should also remember that the effect of balance, as of every artificial structure, depends upon its comparative rarity.

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* *Crescere*, to grow, *con*, together. In logic the term designates "both a quality and the subject in which it exists."

* See "From Chaucer to Tennyson," page 59.

ENGLAND AFTER THE NORMAN CONQUEST.

BY SARAH ORNE JEWETT.

PART III.

THE houses of the better class of Englishmen of that day were not imposing structures; from the chronicles we can picture to ourselves the groups of low buildings, usually of wood, where one or two rooms had been added year by year, according to necessity. In good weather people lived in the open air far more than in our own day; there was not a complete system of house existence as we know it now. Then to be under a roof was for some persons an incident*; now it is as exceptional for certain luxurious members of society to go out-of-doors. The northern fashion of living in halls has lately been made to live again in delightful verse by Mr. William Morris in his "House of The Wolfings"; we can see in imagination the huge room where the master of the household had his high seat upon the north side while his people had their places on either hand about the walls, their beds and benches and footstools, with their armor hanging on the wall above. A great fire blazed on the pavement in the middle of the floor and its smoke went out at the openings in the high, carved roof. Hospitality was chief among the virtues and toward the north of England especially there was still something of the old Norse way of living; in fact the great halls or assembling places of old and new English houses are the direct descendants of the ancient common rooms. Little by little in the old days, according to the needs of civilization, rooms were added for store-houses and for workshops and guest-chambers, and at last for those who wished to be alone, until the great halls and their dependencies looked like villages. There was sure to be a strong room for the safe keeping of prisoners among the rest, but we do not get an idea of stateliness and dignity, such as seems to have belonged to the Scandinavian folk-houses.

In every-day life there appears to have been almost unnecessary discomfort; all the rooms must have been cold and dark and smoky, and the servants, with those strangers and wayfarers who had no claim to distinction, slept like dogs in the lower rooms on straw or on the rushes strewn by way of carpet. The high-life in hall, the fashions at table, the rudeness of dress, and lack of certain minor morals would strike us strangely if they could be reproduced. It is not too much to say that there are people now, living as all except the most comfortable of our ancestors lived and keeping up many of their fashions, in England and in our own city streets, but we think that the Boards of Health cannot keep too close an oversight, nor the messengers of charity work too eagerly for their uplifting and possible amelioration! In Edward the Confessor's time a better mode of life began to reach the apprehension of the more refined, and when it is claimed by the chronicler that the English consumed their substance in mean and despicable houses while the French and Normans lived with frugality in noble and splendid mansions, we understand that great gains had been already made, and that England, to use a homely phrase, had already begun to "live like other people." There is no more justice, after all, in applying our standards to the manner of life, either English or Norman, of those days than in making our modern philanthropy and sympathy for suffering the standards for that age of warfare and cruelty.

England had shared already in the early rise of Romanesque* architecture, and though many of her churches were wooden and no remarkable in any way, there were many built of stone with fine characteristic arches and even some individuality of ornamenta tion. There is an unmistakable likeness be tween these Saxon churches and those o early Italian architecture, and the priests an pilgrims of Durham and Peterborough an Canterbury had already shared in the cont nental rage for church building. Some

*A falling upon, Latin *cadere*, to fall, *in*, upon. The word is used in two ways which Webster distinguishes as follows: "That which usually falls out or takes place," and "That which happens aside from the main design."

*Like the Roman. The word is Englished from t Italian *romanesco*, where the suffix is from the Latin *isc* Greek *iskos*, which corresponds to the English *ish*.

the beautiful, simple towers of pre-Norman times are standing yet; many of the ancient country churches date back in part to the years before the Conquest, in fact, after the great Norman cathedrals were rearing their walls, in the years that followed the Conquest, towers and churches were still built after the old designs.

If England had nothing to show as the result of the Norman Conquest save her cathedrals, one would be tempted to say that she was well repaid for all her hardships. Here on English ground the Norman architects and those English architects who were quick to learn from them, built the most wonderful and beautiful stately roofs and towers and chiseled them into rich tracery as years went by; a noble heritage from church and state, for centuries yet to come, but in the days of their building a means of education and true enlightenment in arts and crafts. So many kinds of knowledge and intelligence must be brought to bear on architecture. Ruskin has said that a great architect must be both painter and sculptor, and it is a marvel to think of the thousands of men besides the planner, who worked in wood and stone and glass and metal to finish the great buildings, learning from their masters and teaching in their turn. We cannot help feeling a great reverence for the church builders of England and for that superstitious faith which wrought so devoutly in what it believed to be the cause of truth and righteousness. We should "regard intolerant religion merely as a mark of imperfect development; its cause the ignorance and timidity of man; its cure, increase of knowledge and safer abundance."*

We have the picture before us of a conservative, self-indulgent, easily prejudiced people; essentially aristocratic in the sense that they paid great court to their leaders and heads of families and took great pride in their wealth and possessions. The true meaning of aristocracy† is easily lost, and comes to signify not the rule of the best but the rule of those who have the most. Such a people as this, who valued their comforts of life more than their means of growth and development, were forced to submit to the presence of another sort of men, scornful, ambitious, greedy also of gain and power but full of radical and unsettling ideas. They too wished to be great land-holders and at the Saxons' expense; they meant also to be great builders and laughed at all of the primitive architecture to scorn. They ridiculed the huge feasts and the drunkenness and made themselves unwelcome at the fireside and council of state. Their mental quickness and ability, their instinct toward manners and style, were aggravating to the Saxon sluggishness and that already well-worn theory of letting well enough alone—a poor theory to frame character by. It is like reading the story of a self-involved, comfortable household which suddenly has a new inmate thrust upon its affections, a person who is pretentious and bustling, who *insists* upon new and more exact ways of doing things and laughs at the antiquated *bourgeois* fashions and speech; nay, more! who uproots the tenderest associations and makes light of the household sentiment for the past. All this England had to bear from the Normans, but we may also believe with a glow at our hearts, that there were some men and women among the English who were *ready* to welcome the intruders, who had bewailed the lack of learning in those ancient cloisters where the venerated Bæda and his fellow scholars studied and taught; men and women who were ashamed of England's great crops and crimson and gold embroidered stuffs of the loom and needle, and ashamed of her great feasts since Wisdom went so poorly clad and was housed in a hovel. One likes to think that there were some who held to higher aims, who were glad to have *the* Normans come, if only they would rouse a lazy England with whip and spur. England must no longer be great in little things and eminent for her commonplaceness; now she must learn from Lanfranc of Pavia the lessons that Italy could teach, and from Norman William a northern power of doing the things that were to be done.

When Duke William heard the news of Earl Harold's being crowned king of the English, he left the chase and went home to his castle hall in Rouen, and his retainers followed in silence, watching with curious eyes his excitement and restlessness. Nobody dared to ask what misfortune had befallen him. He leaned his head against a stone pillar and covered his face with his cloak. "Long before in the old Norse halls

* Parton's "Life of Voltaire."—*S. O. J.*

† Greek *aristos*, best, *kratein*, to rule, whence the compound *aristokratia*, the rule of the best born nobles.

ere the Vikings lived together, if a man re sick or sorry or wished for any reason be undisturbed he sat on his own bench in ll and covered his head with his cloak; ere was no room in which he could be one, and after this old custom William's urt in a later day left him to his thought." repeat this passage from my "Story of the ormans," because the incident always trikes me as being full of significance. Iere was an ancient custom of the earliest aga times still instinctive in William the onqueror; the plain country woman of our wn day who throws her apron over her ead as she sits silent among her people, makes it a signal of deep disturbance of mind and claims by it a sort of seclusion far more striking than if she went away by herself. There seems to be evidence of a profound self-consciousness and determined thought which the loud outcries and excitement of shallower minds never show; it is the trait of a different nature; the germ of great projects and achievements is in that power of withdrawal from one's surroundings, and in demanding respect for such withdrawal. "William was a man of mickle thought and deep speech," says the chronicle. England has been the mother country of such men in the years that she has been coming to her greatness and power, it is her northern blood still stirring in her veins.

One of the Conqueror's clearest intentions was to bring England under strict government. She already had her parliament, her Witanagemot, or meeting of wise men, who considered the country's needs and petitions, and "with the king sat in Winchester at Easter and in Westminster at Pentecost, and in Gloucester at Christmas-tide." The places of the English were taken by Normans; it appeared as if every thing English were to be swept away; but the real effect of these first years after the Conquest was to turn both foreigners and natives into Englishmen.

The horror that fell upon English hearts at the news of William's great survey of England, and its record, which the world knows as Domesday Book, strikes a student to-day with mingled pity and amusement. William certainly needed to know the military strength of the country, as the chief of its armies; as a prudent governor he must have records of the population and the resources of the landholders. His deputies went over England "to know how this land was set and of what men," and made careful survey of every man's land, setting down who had been the former owner under Edward, establishing titles, and hearing complaints. The exasperated people supposed themselves insulted and outraged, as if the great census were nothing more than a method for making taxation easier and more rewarding to the king. It was to them a heart rending forerunner of thievery and extortion, but to us it marks a step upward in the condition of England and English government. In 1086 when, after the great survey was finished, William gathered his subjects out of the whole country to the plain of Salisbury and every landholder and man of influence swore fealty to him, it was a great day for England. In the fact that every man held his lands direct from the king and that his duty to the king over-ruled his duty to any under lord lay a sure promise of well-being and safety. On that day the unity of England's national power was welded, the common people had become of consequence, they had a clear way opened before them to better things. The strong hand that since the bloody fight at Senlac had often seemed only to crush and to check, had in reality removed many hindrances. The horrible slave trade of Bristol was stopped, there were no longer any thralls who were sold with the land, or even bound in feudal fashion to serve the selfish ends of their masters. There was a certain sense in which William was not a man of blood, he dared in that early time to forbid capital punishment, though in the later reigns of his successors, not long before our time, a man might be hanged for sheep stealing. The stories of war are always sorry reading, and those of the Conqueror's time are no exception with their truly Oriental recklessness of human life. If a man were a danger and terror to the community, if he were vile and despicable, he was put out of mischief by having his eyes torn out, or his thievish hands cut off, and was turned out into the world to wander at the world's mercy, but in William's reign the taking of life in cold blood as punishment for crime was forbidden.

In many ways the people of England learned slowly that they had become responsible to a stable government; they were impelled to steady thrift in order to meet steady demands for national purposes. No advance

can be made toward national or personal breadth of view, largeness of character, true prosperity of any sort, without pain and stress; those must lose something who would win more, and must put down a small thing that is in hand if they would take up a larger. All the poverty and suffering of England in those dark days was the price of great advance and of gaining a steadfast and permanent place among the nations of the earth. What William with increasing avarice wrung from the country for his own satisfaction must be forgiven him, both his Great Hoard at Winchester and all his grasping ways. It is well to remember that his score of years in England was no holiday. Only those who are rulers know the unreckoned restraints and lack of personal liberty to which they are made subject. No one citizen is the servant of his king to the degree in which the king is the servant of the citizen.

So the churls of England, and the very thralls, their bondmen, came to own themselves Englishmen, instead of the harassed and unrewarded vassals of a petty over lord, and had a king who was a king indeed. They had taken oath to the crown, and the crown would remain when he who wore it that day at Salisbury had long been dust in a Norman crypt or scattered to the Norman winds. The future of the English nation was shaped for it in William's reign; if he had lived long enough to begin in Ireland what he had begun in England, the state of that unhappy country would have been far better. We can see in her history what England might have been save for William the Conqueror.

There is a great proportion of names of Norman descent in every list of English colonists and adventurers by land and sea. They came to America, they went to Australia, they were among the New Englanders who hurried first to California in 1849; they make the positive side of society, the reformers, the seekers for new truths, they are still the leaders of those who speak the English tongue. The possibility of apathy and shortsightedness, and of relapse into too comfortable and casual habits of life always lurks in the national character; there have always been times when England has grown dull and blindly prudent—and then comes the cry for the old Norman pride, bright, fierce, enthusiastic, ready to listen to the voices and responsive to the call of visions.

Those who instinctively take the Anglo-Saxon side in discussing the movement of this great epoch would have students of history believe that it is throughout, a mere Anglo-Saxon development, and that William and his followers came under its influence to their great enlightenment and advantage. This is true, but it is not the whole truth. Anglo-Saxon England alone never would have reached great results of national life and character. It was to having her share in that rekindling of light in the far North that England's real advance was due, that spark of quickening fire and new beginning of intellectual force in the countries of the Sagas, heroes and the Saga writers. One thinks of it with the mysterious,* white flickering of the Aurora Borealis†; one remembers with awe the fury and pride and masterful personality of those rough Vikings who made themselves a new home in the pleasant land of Normandy, and drew to themselves whatever of good they found, "giving," as has been said, "a soul to the body of letters and art which awaited them"; giving to the character of their adopted language something which has made it the language of polite society for nearly a thousand years; giving to England the great gift of their traits as governors, their high courage, their mastery of the duties of soldiers and scholars and builders. For themselves their fault of treachery was rebuked by Saxon honesty, and their shallow quickness by Saxon painstaking, their fickleness by Saxon loyalty and steadfastness.

Still, as we regard the dark and stormy years of the English Conquest, the figure of Norman William grows again distinct, and a mournful figure it was in the latest months of his great and significant reign. He had set an example, rare enough in that licentious age, of proverbially pure and sober life, he had uncommon virtues for his day

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* Tracing backward the history of the noun from which this adjective is derived, it is found used first (probably) in English, in Wiclif's translation of the Bible (Rom. xvi. 25), where it is translated from the Latin *mysterium*, which in its turn was derived from the same word in the Greek passage, *musterion*. The Greeks successively developed the word from *mustos*, one who is initiated, *muein*, to initiate into the mysterious; *mu*, a slight sound with closed lips. So the origin of the word is found in the imitation of closing the lips.

†[Au-rō'ra bo-re-al'is.] The Latin expression for Northern Lights; Aurora, from the Greek *eos*, meaning dawn; Borealis an adjective from Boreas, the name of the north wind.

l generation. People called him extor-
nate, people called him cruel, his own con-
ence was sharp within him as he lay on
death bed. But when all is said that can
said of any unrighteous advantage that
took as victor with his spoils, of harsh-
ss incident to conquest and antagonism
that cruel, almost merciless age, we must
vn that he was truly the benefactor of the
untry over which he came to rule. We
ust judge that sovereignty of England at
s best, not in its decadence when he grew
eak and spent and old. There were tem-
orary aspects of his later reign that were
ny thing but admirable, but the general
rend of his statesmanship was that of a mas-
er and a true king. His own conception of
the powers of a united England and his final success in inspiring his subjects with this conception, made the re-created nation, after the twenty-one years of his reign, like a young man who has reached his majority and who steps forward equal to many hardships and to the control and maintenance* of his own life and affairs. The England that William the Norman organized out of such opposed, reluctant† materials has held its own against the world from the day he died his sorrowful death in Rouen until now.

*The English borrowed the word from the French who compounded the verb *maintenir* from their words for hand, *main*, and to hold, *tenir*. The French borrowed these two words from the Latin tongue where they appear as *manus* and *tenere*.

†A wrestling, a struggle, the Romans called *luctа*, and the corresponding verb was *luctari*. Prefixing *re* they had *reluctari*, to struggle against.

(*The end.*)

THE ENGLISH TOWNS.*

BY AUGUSTUS I. JESSOPP, D. D.

III. THEIR PROGRESS.

THERE are six great cities in the world which are known to have more than a million inhabitants. Three in Europe, viz., London, Paris, and Berlin; three in America, viz., New York, Chicago, and Philadelphia. Prodigious as has been the growth in population of London and the great American cities during the present century, almost equal to it has been the rapidity with which some towns of the second rank have developed within the same period. Americans will doubtless think of many instances in their own great country—Englishmen will remember fewer instances, but still can remember a few.

They who have followed me in my previous papers will have seen that in the centuries that succeeded the Norman Conquest the English towns were eminently exclusive communities, and that where they increased in the number of their inhabitants, they increased in spite of themselves. Perhaps the best illustration of this is supplied by the history of Bristol. As early as the year 1172 A. D., and perhaps earlier, Bristol received a charter from King Henry II. For centuries after that date the city was infamous as the chief port in the kingdom from which the slave trade was carried on. In the fifteenth century the Bristol merchants were a community with whom princes and nobles had to reckon when they were wrangling with one another as to who should wear the English crown. In the sixteenth century Bristol was foremost in sending out her ships to cross the Atlantic on various errands to the New World. It was on board the *Lion* of Bristol that John Winthrop* set sail for Massachusetts in 1630, and notwithstanding all the troubles of the civil war when the Restoration came, Bristol was the second city in the kingdom, and the only city, except London, which could boast of having nearly thirty thousand inhabitants. In the first half of the eighteenth century, two men of great literary renown paid each a visit to Bristol; the one was Daniel Defoe, the author of Robinson Crusoe, the other was Alexander Pope, the poet. The commerce of Bristol had increased largely of late. The trade with America and the West Indies was almost as exclusively in the hands of her merchants as the trade with the Mediterranean and the East Indies was in the hands of the Londoners, yet Bristol had hardly

*Special English Course for C. L. S. C. Graduates.

*The founder of Boston and governor of Massachusetts for several successive years.

grown at all outside the old walls; the inhabitants were densely packed in the narrow streets, along which no carts with wheels were allowed to traffic. "The city," says Pope, "is very unpleasant, and no civilized people in it." "The carrying of heavy goods along the streets in sledges," says Defoe, "kills a great multitude of horses." But before the eighteenth century was half over, Bristol began to decline. Liverpool had been already gaining upon her. In 1732 three hundred vessels entered that port, and fifteen sailed out for the coast of Africa, which hitherto the Bristol merchants had counted as their own domain. Two years later the Liverpool men built the Salthouse dock, and in 1764 the number of ships outward and homeward bound from Liverpool was 1,598 against 675 from Bristol. The decline of the latter town had already set in, and it went on steadily from bad to worse till the revival in 1835, when the Great Western Steamship Company began to build the first steamer expressly intended for trans-Atlantic voyages. But Bristol could hardly hope to be the second port in England again. The Bristol of to-day is a city of a quarter of a million of inhabitants, but Liverpool can boast of a population at least three times as large, and between the accumulated wealth of the two ports there is hardly a comparison to be made.

What was it that chiefly operated in bringing about the great decline of Bristol? There were more causes than one, but the chief cause was the spirit of exclusiveness—the jealousy*—the petty self-seeking which possessed the minds of the citizens. With an infatuated† belief in the advantages to be gained by trading with their own port they imposed such enormous dues upon shipping, that as late as the beginning of the present century, for every pound sterling charged for the importation of silk or indigo at Liverpool nearly five pounds were charged at Bristol; the citizens literally drove the trade away. But there was another cause which acted in the direction of hindering the expansion of the town. It was a walled town, and the dwellers within the walls were a privileged class and plumed themselves on their privileges. The more the city was crowded, the less the richer townsmen cared to live in it. The tendency among them was to leave it as soon as they could and to dwell elsewhere. It was otherwise with Liverpool; there were no walls, no temptation at any time to keep out foreign capitalists; no traditions of fabulous gains to be made by monopolists. There was no immemorial past, for Liverpool is not so much as named in the great survey of 1086; and when commerce began to flow in and out of the Mersey [mer'zy], there was no local oligarchy which had the power of keeping all the government of the town in its own hands, hampering enterprise and throwing difficulties in the way of progress. At Liverpool the many were too strong for the few, and fifty years after Pope visited Bristol that town had been left far behind by its younger rival. In the five years ending 1782 no less than fifteen ships of the Royal Navy had been launched from the building yards of the Mersey, and on February 19, 1791, three hundred and fifty vessels sailed out of the port in a single tide. In 1803 the first stone of the new Exchange was laid, which continued for long to be the grandest commercial building in the world. In 1828 it was calculated that upward of a million pounds sterling had been spent in thirty years in public improvements of the town. In 1830 the Manchester and Liverpool Railway was opened, and the next year the population of Liverpool and its suburbs was found by the census to amount to 200,572 exclusive of the seamen of the port. In 1861 this population had more than doubled (462,749); twenty years later it had well-nigh trebled (611,075); and the estimate is that at the present time it exceeds 700,000.

Meanwhile, however, Bristol had not been idle. The enterprise of the men who organized the first steam service to cross the Atlantic in 1838, though it was met by the men of Liverpool who started the Cunard Line of steamers almost immediately after, was not easily discouraged. Bristol would not yield her share in the trade to the West without a struggle. In 1880 two huge docks were built, one on each side of the mouth of the Avon, and in 1884 they were bought of the private companies to which they sever-

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*"Old-French *jalous*, Italian *geloso*, Spanish *zeloso*, Low Latin *zelosus*, are all from Greek *zelos*, zeal. *Zelos* meant properly heat, ardor, and it stands for *zeslos* from a root *zes*, which means to boil, to seethe (*zesis*, boiling). From these meanings it is easy to see the passage to the present meaning of zeal and zealot, jealous and jealousy." —*Dr. Garlanda.*

†Latin *in*, and *fatuus* foolish. To infatuate means to make foolish, to inspire with an extravagant or foolish passion.

y belonged, by the corporation of the town, ice then the trade of Bristol has been in- easing by "leaps and bounds." In 1886 e tonnage of vessels entering the port had sen to 1,343,962 tons against 546,753 in 347, and though the rising towns of South Vales—Cardiff, Swansea, and Merthyr 'ydfil*—have shown a remarkable increase, nd have been able to develop a marine traffic or the export of their minerals to the East nd West, yet Bristol holds her own, and is ikely to hold her own in the future; by Liverpool she must be content to be sur- passed. The latter port possesses at this moment no less than sixty-five docks and basins, with a lineal quay† space of upward of twenty-three miles in extent, while if we add to this aggregate the docks and basin of Birkenhead, which are on the other side of the river, we get a total quay space of more than thirty-two miles. Liverpool and Bris- tol are, and must remain for long, the two great western ports of England. Of both of them it may be said, though not in the same degree, that the American trade has made them what they are, and on the commerce with the West they mainly depend.

What the Severn and the Mersey are to the west coast of England, the Humber and the Tyne are to the eastern coast. The winds and tides acting steadily upon the south- eastern shores of England in obedience to "the law of eastward drift" have long ago silted up the Cinque [sink] Ports and anni- hilated‡ their trade. Similar physical‖ in- fluences have operated upon the once con- siderable harbors of the eastern counties into whose history and whose decay (still going on slowly) it is unnecessary here to enter. From the Thames to the Humber there has been a steady decline in prosperity along the whole coast-line. When we come as far north as the Humber there is a different tale to tell. The basin of the Humber extends over an area of nearly ten thousand square miles. Its two great affluents are the Trent and the Ouse [ooz]. Lower down the river, some fifteen miles nearer its mouth than the point at which the Ouse falls into it, the Humber receives the waters of the Hull, and at the point where the smaller stream debouches* there has stood for centuries the town which formerly was called Kingston-upon-Hull, though now it is known as the town of Hull, in common parlance. It is hardly more than a century since it began to rise from comparative insignificance to take its place almost in the first rank of English seaports. It was not till 1778 that the merchants of Hull could boast of a single dock in which their ships could unload at the quay side. Before this date by far the larger portion of the cargoes was actually unloaded by means of lighters from the vessels that lay in the roads. In fifty years from this time the trade of Hull had increased tenfold. For the town is most favorably situated for receiving the manufactures of Yorkshire, the minerals of Derbyshire, and the coal and potteries of Staffordshire, and for conveying these com- modities to the Baltic, or indeed to any European port without any shifting of the cargo. No place in England of the same size and importance is so independent of rail- roads, or would suffer less if it were isolated from all communication by land. Hull is the port at which a thousand water-ways converge; its ships have no long and dan- gerous channel to sail through before they reach the open sea; its natural advantages are such as no seaport in England possesses, but it faces east not west; it looks the wrong way. Were it otherwise, nothing could prevent Hull from becoming the second port in England, and one of the most im- portant havens in the world.

About a hundred miles to the northward of Hull, and exactly upon the fifty-fifth parallel of latitude, the river Tyne empties

*[Mer'ther Tid'fil. The *th* in the first part of the name is subvocal, pronounced like *th* in *this*.]

†(Kē.) A mole or bank thrown up on the coast of the sea or a river for the purpose of loading and unloading goods. It is a word of Celtic origin; Breton, *kaé*, an in- closure; Welsh, *cae*, inclosure, hedge, field. It should not be confused with the English word key.

‡*Nihil* is the Latin noun for nothing—which is itself compounded of *ne* not, and *hilum*, a little thing, a trifle. The prefix *ad* (changed to *an* before *n*) means to. Hence when given the force of a verb in the English language, to annihilate, means literally to reduce to nothing.

‖Pertaining to nature; obeying the laws of nature; re- lating to natural things as opposed to things mental, moral, and spiritual. The Greek adjective *phusikos* is formed from the noun *phusis*, nature.

*[De-boosh'es.] A word which in its history is far-fetched. The Latin *bucca* means cheek, from which is derived the French *bouche*, mouth. *Boucher* (French) meant orig- inally to stop up the mouth, then, to stop, to obstruct, to block up; *deboucher*, to unstop, to open. The English word is a modern military one, meaning "to issue or march out of a narrow place, or from a defile, as troops. . . . In physical geography, to issue from a mountain; said of a river which enters a plain from an elevated region."

itself into the German Ocean after a course of little more than seventy miles from its rise. The basin that it drains covers less than a thousand square miles, but it is an area of immense richness in its deposits of iron and zinc and lead and coal. At the mouth of the Tyne accordingly there has risen a group of towns of which Newcastle may be regarded as the chief, and Gateshead, Tynemouth, and South Shields as outlying townships. The population amounts to about 280,000. The river Tyne runs on its turbid way through what seems almost like a gorge in the hills. At Newcastle the stream is hardly 450 feet broad and the distance from the sea is hardly ten miles. All along this distance on both sides of the river are quays where the vessels discharge or take in their burdens. It is one immense dock, though no ship of one thousand tons can safely enter. It is said that into no port on the continent of Europe does so large a number of vessels enter yearly as into the port of Newcastle; but the trade is almost exclusively a coasting trade, the wonderful fleet carrying out coal and some minerals and bringing back the immense supplies needed for the mines and the dense population engaged in the collieries. Newcastle is not lovely to look upon, yet there is hardly a place in England better worth visiting for its unique character as a center of trade pursued under conditions not to be met with elsewhere, and for a certain picturesqueness which is indescribable and is all its own. The only other seaport on the east coast of England with more than 100,000 inhabitants is Sunderland, another coaling town at the mouth of the Wear, and in some respects resembling Newcastle, but blacker, dirtier, uglier, and incomparably less inviting as a place of residence or indeed of resort.

Two more seaport towns, both on the south coast, remain to be noticed. They are Portsmouth and Plymouth. Portsmouth with its surrounding townships, including Gosport and Portsea, owes its importance to the fact of its being the place where the ships of the Royal Navy receive their stores and where are the great National Dockyards. Plymouth, which again is less a town than a group of towns, including Devonport and Stonehouse, is the great station of England's ships of war, where under the shelter of its stupendous breakwater, just a mile long, the largest vessels in the world may safely ride at anchor. Portsmouth and Plymouth with their suburbs contain a population of about 400,000 souls; but, inasmuch as they are rather great fortresses than great towns and because their trade, commerce, and manufactures, except as connected with the great government works, are comparatively insignificant, this is hardly the place to say much about them. It is time that we should turn our attention from the towns on the seaboard to those important centers of trade and manufacture which have grown up in the interior of the island.

It has been said that the basin of the Humber extends over nearly ten thousand square miles and that its two great affluents are the Trent and the Ouse. In the basin of the Trent are to be found the counties of Stafford, Leicester [les'ter], Nottingham, and Derby. These form together a rough square set in the middle of England, and are usually spoken of as "the Midland counties." Of these Staffordshire, by reason of its great mineral wealth, is one of the richest and most thickly populated counties in England, and yet it contains only two of our large towns, Stoke-on-Trent in the north and Wolverhampton at the southern end. Each of these towns may be regarded as the nucleus of an assemblage of smaller towns which have sprung up in its neighborhood and grown into huge hives of industry. Stoke is the metropolis* of the earthenware manufacture, Wolverhampton the center of the Staffordshire coal and iron fields. The district to which Wolverhampton and its dependent towns belong is known as the Black Country. That in which Stoke-on-Trent lies is called The Potteries. Both that and the other are vast depots† or work-shops. The inhabitants are perhaps the most rugged and uncivilized people in Britain and are said to be mere swarms of human creatures that are almost as little in touch with the

*[Me-trop'o-lis.] Greek *meter* (*mater*), mother, and *polis*, city. The mother city, or the chief city.

†Note the correct use of the word here. Richard Grant White says, "A *depôt* is a place where stores and materials are deposited for safe keeping. . . . Station means merely a standing, and a railway station is a railway standing—a place where trains and passengers stand for each other. There is no justification whatever for calling such a place a *dépôt*. And to aggravate the offense of so doing as much as possible, the word is pronounced in a manner which is of itself an affront to common sense and good taste—that is, neither *day-poh*, as it should be if it is used as a French word, nor *dee-pott* as it should be if it has been adopted as an English word."

litical, intellectual, or religious life of the tion as if they spoke a different language inhabited another planet.

The two chief towns of Leicestershire and otts give their names to their several coun- es and both have a history which, however, pace forbids our dwelling on. It must suf- ce to say that in the ninth century both eicester and Nottingham were important nembers of the confederation of the Five Boroughs* and both have continued for at east a thousand years to occupy a prominent position among the great towns of England. It was at Nottingham that Charles I. raised his standard in 1642 and thus gave the signal for the great civil war to begin.

Nottingham is one of the most beautiful of our large towns; its museum is one of the most splendid and best ordered institutions of the sort in the kingdom; its Recreation Walks and Arboretum† (extending over twenty acres) are unrivaled; its schools and institutes, its churches and hospitals, are worthy of the place which the town holds, and the mysterious excavations into the solid rock, which date back to an unknown past, have for ages been the *crux*‡ of antiquaries. The trade of the place is large and various; the chief manufactures are stockings, lace, and muslin. The population of the town and its suburbs is said to be nearly 209,000.

Only a little less in extent and importance is the ancient borough of Leicester. Few towns in England have increased so rapidly since the beginning of the century. It was about the year 1700 that some ingenious person in Leicester introduced a machine for making stockings. The invention was looked upon with such violent suspicion and dislike by the townsmen that for some years the frames were worked in secret. In 1792 it is said that there were 3,000 frames in the town. In the year 1890 the fancy hosiery turned out of Leicester furnished half the markets of Europe and the population which in 1801 was a little less than 17,000 has increased eightfold. But Leicester is not an attractive place and has exhibited but little of the intelligent and ambitious civic life and energy which has been so noticeable in Nottingham. Men and women there seem to live to work rather than work to live. It is indeed a flourishing town but it is as if it were an organism that had outgrown its strength, nor does its future appear to be as safe as might be desired.

We pass out of the basin of the Trent to the basin of the Ouse, when we step out of Derbyshire, with its great railway depot at Derby, and crossing the boundary of the county find ourselves in the West Riding of Yorkshire and arrive at the town of Sheffield, the great city of the cutlery and hardware manufactories, which give employment to a population of more than two hundred and eighty thousand people. Situated in the midst of a landscape which must at one time have been exceedingly beautiful, the environs of this town have been rendered as little attractive as they could be by the action of those mighty mechanical agencies which human toil calls into play. It was inevitable but one cannot help regretting that it should be so and that when nature had so much to attract and soften, she could not prevail upon man to spare her. So Sheffield grows year by year, but her chimneys darken the clouds of heaven and the sons of toil regard not. There is one ghastly fact about Sheffield which deserves notice. The grinding and polishing of the millions of tools that are annually turned out of Sheffield involves the constant throwing off of very minute particles of stone and metal with which in consequence the air of the great workshops is charged; these small particles being carried to the lungs produce a disease called grinder's asthma which is so common and so fatal at Sheffield that in some trades not one man in a thousand is said to live to be forty-five years old. Yet the men of Sheffield are not much more reckless of their lives than others, and the great capitalists of the town of late have begun to show more public spirit and more interest in culture and education than of yore. The Duke of Norfolk, who is the great landlord of Sheffield, has done much to improve the public buildings of the town, and the Firth College for the promotion of the study of Physical Science, and the Technical School affiliated * to it, were founded and en-

* "By this name were known the five towns of Derby, Lincoln, Nottingham, Stamford and Leicester, which had formed a confederation in the early days of Alfred's reign."

†[Ar-bo-rē'tum.] A botanical tree garden.

‡The Latin word for cross In a figurative sense it is used of any thing that puzzles or vexes in a high degree. A conundrum.

* *Filius* in the Latin tongue means son. From this noun and the preposition *ad*, to, there was compounded in Low Latin the word *affiliare*, to adopt as a son. Besides this meaning in its Anglicized form, it denotes to ally, to receive into fellowship.

dowed by the munificence of a Sheffield man. Nevertheless Sheffield for all its prosperity and progress bears no comparison with Leeds or Nottingham (not to speak of such cities as Liverpool, Manchester, and Birmingham) in the means and appliances which it possesses for raising the standard of education and refinement among the masses of its population, nearly 300,000 souls. That a better time may come, and come speedily, is devoutly to be wished, and there are some who look for it.

Some thirty miles to the northwest of Sheffield and situated on one of the smaller affluents of the river Ouse stands the town of Dewsbury which may be taken as geographically the center of the remarkable district where the great woolen manufacture of England has its home. Taking Dewsbury as the center of a circle whose radius is no more than ten miles in length we should include within the circumference a population of more than a million distributed among six great towns and their outlying suburbs and hamlets. The largest of these are Leeds and Bradford, which alone contain more than 600,000 inhabitants. In the year 1801 the population of Bradford was a little more than 13,000; it is estimated to contain at the present time more than 250,000; that is, during the present century, it has increased twenty-fold. The rapid progress of Bradford is due to the wonderful development of its woolen and silk manufacture. One firm alone, Messrs. Lister and Co., employs more than 4,000 persons, and the history of the gigantic establishment reads like a romance. No town in England has undergone so surprising an architectural improvement as Bradford; the public buildings are all of stone which the neighborhood affords without limit; and what a Bradford man calls "the science of smoke consumption" has been studied here with greater success than, perhaps, in any other manufacturing town in the world. But enterprising, energetic, and audacious in their commercial ventures as the Bradford people are, there is another Yorkshire town, the great city of Leeds, which surpasses Bradford in size and importance. Leeds contains a population half as large again as Bradford, and is a town which leaves the other behind in material prosperity and in the far greater strides which it has made in its provision for the well-being of its people.

Handsome as the Technical School at Bradford is and efficient in its way, it can bear no comparison with the Yorkshire College at Leeds, which deserves rather to be called a university, and though there is nothing as yet at Leeds to compare with the magnificent Manningham Park which Mr. Lister presented to Bradford some years ago as a "People's Park forever," yet the recreation grounds, gardens, public baths, libraries, and other institutions which aim at elevating, amusing, and instructing the masses, and the very active intellectual life of Leeds are far in advance of any thing that Bradford can boast of. Of Wakefield, Halifax, and Huddersfield, all lying within the circle which we have described, each of them containing a population exceeding a hundred thousand, space forbids me saying more than that they are all thriving and ambitious hives of industry and all have grown to such dimensions during the present century as would have almost frightened our grandfathers had they ever ventured to believe in the possibility of a progress which to them would have seemed too monstrous to look forward to without dismay.

When I set myself to the task of giving an account of the great towns of England in a few pages of THE CHAUTAUQUAN I over-rated my own powers and I greatly under-rated the labor which I too rashly consented to enter upon. I have already exceeded the limit allowed me and I find myself with much more material on my hands than it is possible for me at the present stage of our inquiry to deal with satisfactorily.

London I had no intention of including in my survey; but I did hope to treat of Birmingham and Manchester in some detail. For the present, however, these must be omitted from our consideration; there are some important points in the history and development of these two great towns which do not admit of their being classed among the rest of which some account has been given. The same is true of Liverpool though in a less degree, and true, too, of Glasgow and Dublin, which I have excluded from my consideration as being the one in Scotland, the other in Ireland. If at some future time it should appear desirable to make a survey of the less populous towns of Britain—the university towns, the cathedral cities, the historic sites round about which so many romantic incidents gather—it would probably appear that in

ealing with the larger towns, we had almost ost sight of the more attractive and poetical ssociations which give a charm to life in our uiet hours, and that these are to be found, not where pursuit of wealth and material prosperity are sought and found, while the air is dense with the smoke and the roar of the wheels never ceases, and men and women in thousands crowd the densely packed streets and have hardly time to be glad and gay, but they are to be found in the quaint, half-forgotten lesser towns of England in which the city life of centuries ago has ebbed, and left only here and there some few picturesque traces of its existence and some legends of a past that is already half obliterated.

(*The end.*)

THE UNITED STATES OF THE PACIFIC.

BY FRED. PERRY POWERS.

GOLD and the fleece are the two products that have developed small settlements of vigorous English pioneers,* grafted upon the stocks of three or four penal colonies,† into half a dozen self-governing and semi-independent states which in the near future will solidify into one of the great nations of the world.

The greatest of islands, or the smallest of continents, was little known till the celebrated Captain Cook explored its eastern shore in 1770 in the *Endeavor*, whose last voyage ended in the harbor of our own Newport, Rhode Island, where she rotted to pieces. In 1788 a penal colony was located at Botany Bay, near the site of the present city of Sydney, on the beautiful bay of Port Jackson. That something better than a convict settlement was anticipated even from the very first may fairly be inferred from the address of Captain Phillip, who took the first convicts to Botany Bay and was the first governor of the settlement. He said:

> Enough would it be to enjoy those honors and those advantages, but others, not less advantageous but perhaps more honorable, await the people of the state of which we are the founders. . . . Such are the circumstances and conditions which lead to the conviction that this state of which to-day we lay the foundation, will, ere many generations have passed away, become the center of the Southern Hemisphere,—the brightest gem of the Southern Ocean.

The island of Van Diemen's Land, now Tasmania, was an auxiliary penal colony from 1803 to 1852. A penal colony was also established at King George's Sound, West Australia, and there was another from 1826 to 1842 near what is now Brisbane, the capital of Queensland. Transportation of ordinary criminals was not abolished till 1853, and political offenders have been sent to Australia much more recently.

Voluntary immigration began with the discovery of the sheep-raising possibilities of Australia early in the present century, and new colonies were created and the permanent prosperity of the continent assured by the discovery of gold by one of our own Californian prospectors shortly after the opening of our own El Dorado.*

For half a century New South Wales embraced all the eastern part of the continent, and was substantially Australia. Its original limits still contain by far the greater part of the population of the continent. The discovery of gold in the southern part of the colony in 1851 and the erection of this part of the colony into the separate colony of Victoria were almost coincident. Although gold was discovered about the same time in New South Wales, the richest fields were in the new colony, and in population Victoria rapidly outstripped the mother colony. With the subsidence of placer mining† immigra-

*In Old-French a foot-soldier was known as a *pion* or *peon*, this word being developed from the Latin *pes*, foot. The English word pioneers has taken the additional meaning of a company of foot-soldiers who go before an army to clear the way for it. From this it is applied to the persons who take the lead in any undertaking.

†Colonies made up of persons either released from prison or of those who would be sent to prison if not to the colonies. The first company going to Botany Bay was made up of about one thousand persons, more than seven hundred of whom were convicts.

*See note on page 532 of THE CHAUTAUQUAN for January.

†In mining, the word placer is applied to the surface detritus, which is washed to get from it any particles of

tion has shifted its course and in the past twenty years the population of New South Wales has overtaken that of Victoria.

In 1859 the northern part of New South Wales was erected into the colony of Queensland. The entire central section of the continent forms the colony called South Australia, though it extends to the northern shore, and the colony of West Australia embraces the rest of the country.

The four most conspicuous features of Australian physical geography are the barrier reef, paralleling the eastern coast of Queensland at a distance of twelve to one hundred and forty miles, the mountain range—the Blue Mountains or the Australian Alps—that parallel* the whole eastern coast at a distance of two hundred or three hundred miles, the Murray River system rising on the western slope of the mountains and flowing inland till it turns to meet the Southern Ocean, and the great interior arid region. On the eastern slope of the coast range there are many short rivers which rise and fall rapidly, and are of comparatively little commercial value. On the western side there are rivers that lose themselves in morasses, and those that reach the sea are smaller at their mouths than at points above. The Murray, one thousand three hundred miles long, forming, for the greater part of its length the boundary between New South Wales and Victoria, carries much of the exports of both colonies through a corner of South Australia. Of the Victorian rivers the Goulburn is the only one more than three hundred miles long. New South Wales, however, gets the benefit of the larger affluents of the Murray,—the Darling, nearly twelve hundred miles long, and the Murrumbidgee, nearly as long as the Murray itself, and into which the Lachlan, seven hundred miles long, flows. Several rivers from three hundred to seven hundred and fifty miles long flow into the Darling.

The latitude of Australia is enough to explain the heat, but an additional explanation is afforded by the character of the interior. Here is a vast sandstone basin, partly in the tropics, where the air is heated as if in an oven, and then blown over the continent, mitigated irregularly by the ocean winds. The temperature of the northern portion of the continent corresponds to that of South America and Africa. Much of New South Wales may be compared with southern Europe. At Melbourne, Victoria, between 1872 and 1886 the lowest temperature was 27° Fahrenheit, and the highest in the shade was 111°. At Sandhurst, seven hundred and seventy-eight feet above the sea, the thermometer once rose to 117°. At Ballarat, the center of the Victorian gold field, the lowest temperature was 22°. At Sydney, New South Wales, the temperature is much the same as at Lisbon, but on the inland plains of the colony, west of the Blue Mountains, the summer temperature often rises to 100° in the shade, and has reached 140°. In the mountains, however, there are cold winters. As Australia lies south of the equator, it is perhaps unnecessary to mention the fact that Christmas is apt to be one of the hottest days of the year, and whatever cool weather there is, comes in June and July.

Along the southern Australian coast the rain-fall is slight; at Adelaide only fifteen or twenty inches a year. Owing to the mountains the rain-fall is much larger on the eastern coast. Melbourne gets about twenty-six inches of rain a year, Sydney forty-eight, and Brisbane fifty, and still farther north, that is, nearer the equator, the rain-fall reaches ninety inches. The western slopes of the coast range, however, get very little rain. The Australian farmers and sheep owners have to contend with floods and droughts, the latter much more frequently than the former, and extensive irrigation* works are now engaging the energies of individuals and governments, especially in Victoria where agriculture is a much more important industry than it is in New South Wales. In these irrigation enterprises American engineers have taken a prominent part.

Australia has about the same area as the United States, exclusive of Alaska. Its length is approximately the distance from Boston to Salt Lake City, and its breadth and distance from the equator correspond to

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valuable minerals which may be contained in it. Formerly it was a very common word in the gold fields of California, but is now seldom heard. "Placer-mining has hardly any other meaning in English than gold-washing, but it is not used in speaking of washing for gold by the hydraulic method."

* A word which in its original tongue conveyed literally its meaning in itself; the Greek *parallalos* being a simple compound of *para*, beside, and *allalon*, one another.

* The application of the water of a running stream to land by artificial means, is the signification of the word. It is derived from the Latin *rigare*, to water. Some philologists claim that this Latin word and the English rain both come from the same source, but the root is uncertain.

so much of our hemisphere as lies between Baltimore and Costa Rica. The general dimensions and latitude of Australia correspond to the southern half of the United States with Mexico, Central America, and the adjacent waters.

New South Wales alone is just about as large as Texas and Louisiana. Victoria is a little larger than Minnesota. The east coast of Queensland is almost exactly as long as our whole Pacific Coast, and the area of the colony is equal to that of Washington, Oregon, Idaho, California, Nevada, and Arizona, with Indiana thrown in for good measure. The population of all this vast region at the latest date for which returns are at hand, generally 1889, and in part the result of estimate, is 2,952,673, an increase of 750,460 since 1881, say, thirty-four per cent in eight years. This is almost exactly the population of New Hampshire, Vermont, and Massachusetts. New South Wales and Victoria have almost identical populations, each a little more than 1,100,000. Queensland has a little larger population than New Hampshire, South Australia a little less than Vermont, and West Australia has about the population of Nevada. Besides the Australian colonies, Australasia includes Tasmania with 146,149 and New Zealand with 607,380 inhabitants. The aborigines of Australia, savages of a very low grade, are rapidly becoming extinct. In New South Wales there were recently 5,689 full and 2,401 half breeds; Victoria in 1881 had 780; West Australia is supposed to contain 2,000. In Tasmania the aborigines became extinct in 1876. The Maoris of New Zealand represent a far higher type of humanity than the Australian "bushmen." In 1886 there were 41,969 of them, and under a recent law they are allowed four members of the local parliament.

As these colonies have no extensive manufacturing interests to concentrate population, it is surprising that so large a proportion of their inhabitants lives in cities. In 1888 Melbourne, Victoria, had 438,000 inhabitants, considerably more than one-third the population of the colony; Sydney, New South Wales, had 366,684, about one-third; Adelaide contained more than one-third of the South Australians; Brisbane, Queensland, had 70,000, an increase of one hundred and thirty-three per cent in seven years; and Perth, West Australia, had 15,000 inhabitants, an increase of three-fold since 1881. Hobart, with 34,417, contained nearly a quarter of all the Tasmanians, and the four New Zealand cities, Wellington, Auckland, Dunedin, and Christ Church, contained 184,000 inhabitants.

These people are intensely commercial. In the year 1888–9 the imports of the seven colonies amounted to $325,000,000 and their exports to $287,000,000. The aggregate of this foreign commerce is nearly half that of the United States in 1888, though our population was sixty millions, and theirs three and a half millions. In the last reported year the exports of the seven colonies to the United Kingdom were $140,000,000 and their imports from the United Kingdom, $146,000,000. In 1889 they sent to the United States merchandise worth $5,998,211, and took from the United States merchandise worth $12,252,147.

The public debts of the seven colonies, 1888–9, amounted to $840,000,000, which is about $220,000,000 more than the interest-bearing debt of the United States, but in order to make any just comparison we ought to add to our own national bonded debt a large portion of the state debts, and no small part of the debts of our railroad and telegraph companies, for these enterprises in Australia are almost wholly governmental.

There were in Australia in 1888 eight thousand two hundred and forty-four miles of railroad in operation. All the roads in Victoria and Queensland, and all, or nearly all, in New South Wales belong to the colonial governments. New South Wales and Victoria had each more than 2,100 miles, and Queensland had nearly 2,000 miles. In proportion to population Australia has just about the same railroad mileage as the United States. Tasmania had at the same date 327.5 miles, and New Zealand had 1,865 miles of government and 84 miles of private railroads. Besides these, each of the larger colonies has made thousands of miles of good wagon roads, and in 1888–9 the seven colonies had strung 77,482 miles of telegraph wire. It is a matter of gratification to Americans that at this time the Baldwin Locomotive Works, of Philadelphia, are building twenty-seven locomotives for the government railroads of New South Wales. Four or five years ago the colony of New Zealand placed an order for a number of locomotives with American builders because English engine builders would not undertake to make locomotives light enough for colonial tracks and bridges. A

great deal of American farm and dairy machinery is used in Australia.

The population of Massachusetts is slightly greater than that of the two colonies of New South Wales and Victoria but the aggregate resources of the banks of the two colonies in 1888 exceeded those of the national banks of Massachusetts in 1890 by $70,000,000. The revenues of the seven colonies in 1888 were $140,000,000, and their expenditures a little more than $150,000,000, the difference representing borrowed money spent on public works in New South Wales.

While grain and gold are the chief products of Victoria, sheep and shipping are leading sources of wealth in New South Wales. The former colony has for twenty-three years maintained a protective tariff; the latter has adhered to a revenue tariff. The woolen cloth and boot and shoe industries, which are protected in Victoria and not in New South Wales, are somewhat more extensive in the former than in the latter colony, but even in Victoria they are small. The whole number of persons employed in manufactures is about the same in both colonies. The course of immigration shows that wages are not inferior in New South Wales. The steam and sail shipping owned in New South Wales is, in point of tonnage, nearly double that owned in Victoria. The Victorian system does not stop imports, or prevent an adverse "balance of trade." In 1888, which was not an abnormal year, Victoria imported $15,000,000 more than New South Wales did, and exported $35,000,000 less, and had an adverse "balance of trade" of $50,000,000, while the imports and exports of New South Wales balanced each other nicely.*

Between 1851 and 1886 the Australasian colonies produced in round numbers $1,600,000,000 worth of gold, about $83,000,000 less than was produced in the United States between 1845 and 1885. Of this total $1,080,000,000 came from Victoria, $220,000,000 from New Zealand, and $180,000,000 from New South Wales. These three colonies also produced some silver, and New Zealand is second only to New South Wales in sheep husbandry.

Largely because it is farther from the tropics Victoria is much more favorable for general agriculture than New South Wales is, and has two and a half times as much soil under cultivation. In 1886 it produced more than twice as much wheat, seven times as much oats, and five times as much barley as New South Wales did, but the latter produces a good deal of corn, of which Victoria produces very little. Of potatoes and hay Victoria also produces much more than New South Wales, but the latter leads in live stock, especially in sheep. New South Wales has about as many sheep as the whole United States, and the seven colonies have a hundred million.

Considerable sugar is raised in the three eastern colonies, especially Queensland and New South Wales. Wheat from South Australia, timber from West Australia, and frozen meats from New Zealand are some of the other leading exports. New South Wales has the advantage of immense deposits of coal, which are being freely worked, and the tin mines are of importance. Iron, tin, copper, and some other metals are found in several of the colonies.

State aid to religion was abolished in New South Wales in 1863; no colony has an established church and all liberally support education. The seven colonies spend over $10,000,000 a year on education. Melbourne and Sydney have universities that compare favorably with those of England. Victoria contributes $82,000 a year to the support of Melbourne University, and New South Wales gives $60,000 a year to Sydney University. New Zealand has an examining university with affiliated colleges in the several cities.

The British garrisons were withdrawn from Australia in 1870. Each colony maintains a very small military establishment, and the colonists have spent a good deal of money on the fortification of Melbourne and Sydney. The latter is a British naval station of the first class. By an act of 1887 the imperial government will build five cruisers and two torpedo* boats, and those of the colonies that enter into the arrangement will pay five per cent per annum on the cost of construction and maintenance. New South Wales has a naval brigade of four hundred and seventy-six men, Queensland has a torpedo boat, a couple of gunboats, and a picket boat, and South Australia keeps an ironclad.

The political connection of the colonies

* Persons who are interested in following this comparison more in detail are referred to an article by Mr. Edward Pulsford, in *The Nineteenth Century*, August 1888, and another by the present writer in *The Quarterly Journal of Economics*, October 1888.—*F. P. P.*

ith England is slight; six of them have responsible government"—that is, the overning is done by a parliament responsible to the people, and a ministry, as in England, responsible to parliament. West Australia alone is a crown colony, and even that njoys partial self-government. The imperial government is represented in each colony by a governor appointed by the crown, and each colony is represented in London by an agent general. The powers of the governors vary somewhat; generally they have a qualified right of veto. Parliament can set aside colonial legislation.

The six colonies which have responsible ministries, and are substantially self-governing, have each a parliament of two branches, one of which is known as the legislative council, and the other as the legislative assembly, except in New Zealand, where it is called the House of Representatives, and Tasmania, where it is called the House of Assembly. The members of the legislative council are nominated by the crown in New South Wales, Queensland, and New Zealand, and hold for life in the two latter colonies. In Victoria and Tasmania they are elected for six years and in South Australia for nine. In all three a property qualification is required of voters for members of the council. The lower branch of Parliament in each of the Australian colonies is chosen by practically universal suffrage, but in New Zealand and Tasmania a substantial property qualification is required. In New South Wales and Queensland the ownership of property in different constituencies gives a right to vote in each, and in municipal suffrage† in New South Wales the owners or renters of property have from one to four votes for aldermen and auditors, in proportion to the amount of property they hold. In Victoria and Tasmania the property qualification is waived in the case of university graduates* and members of the learned professions. In Victoria and New South Wales members of parliament receive $1,500 a year. The duration of parliament is limited to three years in New South Wales, and five in Queensland. Members of the upper and lower branches of parliament are elected for six and three years respectively in Victoria and Tasmania, and nine and three years in South Australia.

West Australia, the one "crown colony" left, has an executive council of six members and a legislative council of twenty-six, of whom four are officials, five are nominated by the crown, and the rest elected for five years. They must have $5,000 worth of land, and the voters must have property worth $50 a year.

A federal council for Australia was constituted in 1885, under authority of the imperial parliament, by such colonies as chose to join in it. New South Wales and New Zealand did not participate. The council met in 1886, 1888, and 1889. In February, 1890, representatives of the colonies met in Melbourne to consider the subject of federation. This convention voted that the time had come for union, and recommended that the colonies should appoint delegates to a national Australasian convention. With this they coupled professions of unabated loyalty to the British crown.

But with some increase of population and wealth the practical reasons for independence will get the better of the sentimental reasons for connection with the mother country, and fifty years hence Australia will be one of the great, powerful, progressive, English-speaking nations of the world.

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*Torpid, torpor, torpedo, are all from the same original, the Latin *torpere*, to be numb. The use of the word torpedo as applied to explosives, to a certain kind of fish, and to boats carrying machinery for destroying other boats, seems to have arisen from the effect produced by each of these on the objects against which they were employed, that being such as to render the latter numb—lifeless.

†From the Latin *suffragium*, which has been ingeniously explained as "a broken piece, such as a potsherd (fragment of a pot) whereby the ancients recorded their votes. If this be right, *suf* is the usual prefix (same as *sub*), and *fragium* is connected with *frangere*, to break. Note the Latin word *naw-fragium*, ship-wreck."

*The Latin *gradus*, means a degree. From it has resulted the English word graduate, one who has taken a degree.

COXCOMB AND COQUETTE IN TUDOR TIMES.

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"PAINT me with all my wrinkles" is a saying attributed to Cromwell when an artist was about to paint his portrait. One cannot do better than follow this celebrated aphorism in painting the portrait of those curious coxcombs* (male and female) who peep at us from between the lines of Lyly's "Euphues," the "Amoretti" of Spenser, or the "Arcadia" of Sir Philip Sidney.

The evolution of the sixteenth century fop took more than a hundred years; a rare blossom requiring hundreds of years of fertilization and cross-fertilization to produce the perfect flower of Elizabethan courtesy. He is in the Prologue to Chaucer's Canterbury Tales where he figures as a "Yong Squyer," "a lovyere and a lusty bacheler," with curly locks and chivalrous manners, his dress embroidered all over with "flowres white and reede," singing or fluting all day long, in a short gown with long, wide sleeves; an admirable horseman, a cunning composer of songs, a jouster, dancer, painter, who loved so "hot" that he slept no more than a nightingale, and yet was courteous, lowly, and serviceable, carving before his father at the table.

On the feminine side he was first cousin to the Plantagenet flirt who appears in the same immortal Pilgrimage as Madame Eglantine, the Prioress, with her coy smile and wonderful oath, "entuning" the service divinely in her nose, speaking French as they spoke it at Stratford-atte-Bowe, taking up her food daintily with her fingers without wetting them in the "sauce"—a pleasant, amiable dame, stately of manner; so pious that she wept whenever she saw a mouse bleeding in a trap, so pitiful that she fed her hounds on "wastel" bread†; with eyes that shone gray as glass, and bracelet of coral on her arm and a locket of gold on her breast wherein nestled a golden motto of Love.

Later on, after Chaucer had shed immortal radiance on his finery, the Tudor dandy reappears in Spenser's "Prothalamium" in the beautiful allegorical dress of the lover going up to London to fetch his bride, surrounded by symbolic swarms and doves and cupids, and floating on a delicious river of Elizabethan verse. He had already been seen mincing up and down the quaint pages of Dame Juliana Berners, and, it may be, studying over the charming characters of Caxton's "Boke of the Chesse." But a complete full-length of him cannot be gained from Sir Walter Scott or Lyly or Sir Philip Sidney or Spenser; he must be studied along with his coquette sister in his great Tudor hall, beside the blazing fire-dogs, in the huge Elizabethan bed, among the scattered leaves and notices of the "Babees Boke," Russell's "Boke of Nurture," and similar curious and rare publications of the Early English Text Society. We may dip into "Kenilworth" or "Woodstock" or "The Monastery" for a glimpse of his costume, his picturesque profanity, his great feudal house and semi-feudal surroundings; but a true picture of him can be obtained only from such books as Jusserand's and Hubert Hall's, from Holinshed, Fabyan, and Stow, and from the rare tracts on "Meals and Manners" edited by Dr. Furnivall.

A sprig of Kenilworth ivy is enough to reconstruct a vision of the ruins it clasps. In such an Elizabethan pile—far antedating Elizabeth, however—our fop, mayhap, was born. The White and the Red Rose now grew on one stem. Elizabeth, the imperial "rose-bud," had followed Mary the Catholic, Edward the Saint, Henry the Voluptuous; England since the marriage of Elizabeth of York with Henry of Richmond had been comparatively at rest. Columbus had voyaged; Luther had thundered; Leo had died; Francis had succumbed at Pavia. It was near the middle of the remarkable century in

*The word has been traced by Dr. Skeat no farther back than Shakspere. It is a corruption of cock's comb, which name was given to the red, notched cap worn by court fools, and was in time transferred from the cap to the wearer.

†Written also wastel-breed. The Anglo-Saxon name for a kind of cake-bread, which was made of the finest flour.

hich Shakspere and Marlowe were born, ir Thomas More and Ariosto wrote, John nox preached, Cervantes filled Spain with ughter, and the Emperor Charles V. became a monk. At this time came the troop f coxcombs who followed the heels of tobert, Earl of Leicester, the Earl of Essex, nd Sir Walter Raleigh. The houses in which such people were born were curious old feudal piles, rambling and far-spread, towered, it may be, and moated,* reminiscent in the pointed style of the chapel at least of the fourteenth and fifteenth centuries. At Oxford even to-day one may step into what was formerly Cardinal College and examine Wolsey's ideal of a noble Tudor hall intended for students. These old Gothic halls were frequently the scenes of festivities of all kinds and had a gallery for the musicians at one end, opposite the dais.† The fire-place was in the center, on a low platform of stone, with mighty fire-dogs to support the fuel. The fire-dogs in the north of England were called "cob irons." The implements attached to fire-making,—tongs, bellows, spits, rakes, trevets, cressets‡—were so important and valuable that they often appear in Plantagenet and Tudor wills named and bequeathed in the most solemn manner to this, that, or the other kinsman. The singular beauty of the ornamental fire-irons of the sixteenth century has made them, like Louis Quinze's furniture, a favorite subject of imitation in the nineteenth.

The other furniture of this great room, the eye and heart of the Tudor mansion, consisted of tapestry hangings on the walls, side-tables and stools, folding tables, dressers, cupboards, hutches,‖ cushions here and there, ewers and lavers, a coarse carpet on the floor, and odds and ends of things from Flanders scattered round the great parallelogram. The wainscoted walls were hung with armor, such as halberts, bills, sheaves of arrows, bows, jacks, and sallets.*

This stately room gradually shriveled into a mere entrance-lobby with fictitious fire-place, ornate stairway, and lodgments for bric-à-brac.†

At night cressets and night-lamps, moon-shaped lanterns framed in brass or iron, or candlesticks on pivots, lighted the great rafters or escorted my lady to bed.

What hours did my lord and lady keep? Breakfast at seven, dinner at eleven, supper at five, says Harrison in his "Description of England" in Holinshed's Chronicle. Before Elizabeth died, however, a certain concession was made, and dinner occurred between eleven and twelve. It was the belief of the sixteenth century physician that four hours must intervene between each meal; and the "midday-eating" survives to this day in the German word for dinner (*Mittagsessen*). A luncheon-nibble called *bever* (possibly from the *beverages* imbibed) was smuggled‡ in between breakfast and dinner. A glimpse into my lady's bed-chamber will reveal a carved cupboard, a couch-bed or a great four-poster with full and flowing curtains, a Flanders chest, an hour-glass, and a spiked candlestick; while on the bed rested the mountainous pile of feathers beneath a coverlet of wrought silk. Hempen and linen sheets filled the presses; and a prayer-desk with an open Bible or hour-book, and a cross or crucifix on it, completed the furnishing of the maiden bower. Bed-chamber parties frequently took place in the rooms of lady-invalids, and curious prints of women frying fritters in Lent survive to show the domestic revelry of this century.

How did my lord and my lady Coxcomb

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*Having a trench or ditch around it to be filled with water.

†A raised floor in a part of a hall or large room, upon which the table was placed; used later of the platform at one side or end of a hall, upon which seats for distinguished guests were placed, particularly when such seats were covered with a canopy.

‡Of these furnishings the "spits" were pointed iron prongs or bars on which meats were roasted; "trev'ets" were three-legged stools upon which things were placed near the fire to keep warm; and "cres'sets" were kitchen utensils used for setting a kettle over the fire.

‖Chests or boxes for storing things.

*Halberts, or halberds, were a kind of pole-ax, "a weapon consisting of a pole or shaft of wood, a head armed with a steel point, or a cross-piece of steel," something in the shape of an ax. "Bills" were weapons like a battle-ax. "Jacks" were coats of armor quilted and covered with leather, worn chiefly by horsemen. "Sallets" were head-pieces of armor, or helmets, worn by foot-soldiers.

†A French term of uncertain origin applied to "objects having a certain interest or value from their rarity, antiquity, or the like, as old furniture, plate, china, and curiosities; articles of *virtu* (such things as are found in museums or private collections); ornaments which may be pretty or curious, but have no intrinsic claim to rank as serious works of art."

‡A sailor's word of Scandinavian origin. Its root is found in the old Norwegian verb meaning to creep, to creep through a hole. Hence to smuggle means to import, or export secretly.

conduct themselves at table at this period, and what viands were set before them?

The Lord Chesterfields of that day were numerous,—*maîtres des cérémonies** as precise as a Lord Chamberlain or an Austrian ambassador.

Meals and manners formed a large part of the educational system of Tudor England. The astonishing number of cookery-books which have come down to us from this period, would of itself show that the Reformed John Bull was no trifling gastronome,† but a Brillat-Savarin‡ in embryo ready to stew peacock's brains and eat them, too, with any Lucullus, Cleopatra, or Mark Antony. But when we look into these tractates‖ in detail, we are lost in wonder at the variety of foods, the versatility of cooks, the perversity of tastes, the ingenuity of preparations. No wonder that the Englishman's most hospitable invitation used to be, "Come at pudding-time," for pudding and pie and pancake innumerable graced the festive board. The recipes for desserts—for "fretours" and "turtelettys" and "doucettes"—were then as now in "gumbo"§ French, and were quaint beyond description. The cook was directed to bake his "doucettes" in coffins(!), and the sauces concocted for fish alone were more numerous than Talleyrand could have counted.

The most elaborate and interesting of the manuals at the service of the Tudor fop was John Russell's "Boke of Nurture folowyng Englondis Gise." Russell was usher and marshal to Humphrey, Duke of Gloucester, and he wrote his book in rhyme. Its eighty or so octavo pages as edited by Dr. Furnivall were crammed with the minute life and wisdom of the fifteenth and sixteenth centuries as revealed in the dishes people ate, the condiments¶ they prepared, the meats they baked, and the wines they drank. Modern "Dinners for every Day in the Year" are here anticipated by John Russell's directions how to get up a three-course "dynere of flesche," or the same of fish, with a supplementary course of fruit accompanied by [illegible] "subtleties" representing the Ages of Man. "Sugar candy" played a great part in these feasts, and ginger columbine and wafers with ypocras* did, too.

The same rhymes contain delightfully solemn directions "how to put your lord to bed and prepare his bed-room," and the whole winds up with an envoy in which the author asks the prayers of his readers and commends the book to them.

After a meal of this sort—quite equal to those described by Petronius or Théophile Gautier—follow naturally Andrew Borde's directions on Sleep, Rising, and Dress (1557). Prominent among these were such as follow: Sleep not after "a full stomacke"; be merry before bedtime; lie first on your left side; wear a scarlet nightcap, and sleep eight hours in summer, nine in winter. On rising "ryse with myrth and remembre God"; take a stroll; play tennis; keep your neck warm; and keep out of sleeping rooms infested with snails, rats, and mice.

On these follow William Vaughan's "Fifteen Directions to Preserve Health" (A. D. 1602), among which he recommends his own dentifrice as "better worth than a thousand of *their* dentifrices." A charming remedy for dim sight is a solution of sugar candy(!) and aloes; and the fourteenth direction commands you to pray to God and—have a hole in your nightcap!

A little later on, Sir John Harington, author of the famous translation of Ariosto and a favorite of Italian-loving Elizabeth, wrote "The Dyet for Every Day," and "On Rising, Diet, and Going to Bed," showing us exactly how wise fops or wise coquettes should conduct themselves in these particulars. "Sit [he says] in the winter season somewhat by the fire, not made with turfe or stinking coale, but with oake or other wood that burneth clere"; comb your head at least forty times; and make your mind "more cheerefull" by rubbing your neck well with a "linnen napking." Always work in the forenoon (he continues); wear a sapphire, an emerald, or yellow amber, "for in stones, as also in heartes, there is great efficacie and vertue"; and people who wear emeralds have

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*A French expression meaning masters of ceremonies.

†[Gas'tro-nome.] One fond of high living; an epicure.

‡[Bre-yä-Säv-ä-rïng.] (1755-1826.) A French author, known chiefly by his famous book on gastronomy (the science of good eating).

‖Treatises, tracts.

§"A patois spoken by West Indian and Louisiana creoles and negroes."

¶Seasoning, sauce, spice. From a Latin word of the same meaning, *condimentum*.

*Written also hip'po cris. A cordial composed of wine seasoned with spices and other ingredients. It is abbreviated from the Latin expression *vinum hippocraticum*, the wine of Hippocrates.

ristotle's testimony that they are "good gainst falling sickness."

Having thus strengthened the inner and uter man against possible calamity, all our ccomplished Elizabethan had to do was to procure a copy of "The Boke of Curtasye" 1430–40), and learn the elaborate ritual of good manners prevalent at the Tudor courts. France and Italy had contributed to this ceremonial, and Norman manners and observances lingered ostentatiously in it; but local coloring is strong enough to give the anonymous booklet a high interest to antiquarians and students of the English sixteenth century. Its thirty-five pages are in rhyme and contain abundant hints not only to cooks, butlers, servers, and carvers (the latter three of which were often from the ranks of gentry and nobility), but to guests who sat around the board. The "Don'ts" in this little treatise are numberless; for example, in Book First, here are some at random: At table don't bite your bread and lay it down; don't quarrel or make faces; don't cram your cheeks out with food like an ape; don't eat on both sides of your mouth; don't laugh with your mouth full; don't leave your spoon in the dish or spit on the table, or scratch your dog, or blow your nose, or stroke the cat, or wipe your teeth on the table-cloth. In these homely Don'ts the wisdom and good taste of our ancestors shine forth conspicuously.

Book Second follows with a lot of miscellaneous Don'ts or prohibitions, such as, don't believe all who speak fair; don't lie; don't tell your secrets to a gas-bag; don't speak improperly of women, for we and our fathers were all born of them; don't put up at a red-headed or red-faced man or woman's house; don't stare or scratch; and don't take the best place unless you are invited to.

> Of all our sinnes Christ be our leech,
> And bring us to His dwelling-place!
> Amen, say ye, for His great grace!
> Amen, par charitee!

Thus the scribe winds up his verses, which we have Anglicized to suit our readers.

Richard Weste's "Booke of Demeanor" for general company is another Ward McAllister manual, of a somewhat later day, dedicated no doubt to the four hundred elect of James' Court! Its one hundred and seventy-two stanzas are devoted to curing Englishmen of fashionable or thoughtless vices and telling them how to demean themselves in good company. Bishop Grosseteste's [groce'-test] "Household Statutes" (A. D. 1450–60) show us how a great dignitary's house was managed at a somewhat earlier period; while "The Schoole of Vertue and Booke of Good Nourture for Chyldren" (A. D. 1557) indicates exactly how these youngsters were disciplined in Tudor days—nascent coxcombs and coquettes soon to develop into elegant earls and countesses, knights and ladies like Leicester and Walsingham, Burleigh and Harington, Pe-nel'o-pe Devereux [dev'e-ro] and the Countess of Pembroke. Its thirteen chapters are full of versified advice about apparelling and feeding children; how to behave in church and at meals; how to talk and how to avoid "the horrible vice of swearynge, filthy talkynge, and lyinge"; excellent advice when we remember that Elizabeth herself swore like a trooper. No one could fail to understand "The Whole Duty of Man" who followed carefully the maxims of its eleven hundred lines, maxims distilled from St. Paul and Cicero, from Cato and Aristotle and Christ. Their utility is not excelled by Roger Ascham's (or Askam, as he spelt it occasionally) "Advice to Lord Warwick's Servant," or the naïve couplets of "The Babees Boke" (A. D. 1475), each of whose lines should be written in letters of gold in American nurseries.

The infant Tudor mind nourished on roots like these must soon have blossomed forth in vigor and purity, and asserted itself as riotously as it seems to have done in the novels of Nash, the plays of Marlowe and Greene, or the scenes of Gammer Gurton's Needle.* The wonderful diction which it grew up to use and which Shakspere, Ben Jonson, and Sir Walter Scott have delightfully caricatured in "Love's Labour's Lost," "Every Man out of his Humour," and "The Monastery," was the natural outgrowth of such roots, which ramified far and wide through "Euphues and his England," "Euphues' Anatomy of Wit," and the "Arcadia" of Sidney. The flowery, antithetical diction of these romances and of their Italian-Spanish prototypes was caught up by the ladies and gentlemen of the court, and tropes,† epigrams, and al-

*A comedy by John Still. It is founded on the event of "an old woman having lost her needle, which throws the whole village into confusion."

†[Trōpes.] A term applied to several figures of speech, which turn a word from its proper meaning—the word being derived from the Greek word for turn. Metaphor and irony are both tropes.

lusions became the order of the day. What this language was in detail readers may ascertain by consulting the Arber Reprints of Lyly and Sidney, Cook's edition of "The Defence of Poesie," and Landman's essay on Lyly's language and "transverse alliteration."

The later sixteenth century was a period which delighted in allegory, in classical learning, in mythology, as much so as the age of the famous blue-stockings ridiculed by Molière in *Les Précieuses Ridicules* and *Les Femmes Savantes*,* or as in the mythology-loving age of Louis Fifteenth and the First Empire. Elizabeth, Mary Stuart, and Lady Jane Grey were typical prodigies of the feminine learning of the time,—three tragical kinswomen whose varied fortunes have come down to us clothed in all the colors of romance. Both Elizabeth and Mary were born coquettes, one with the hot blood of the Boleyns and Tudors burning in her veins,—proud, forceful, passionate; the other voluptuous and fickle, full of the ancestral faults of the Guises, overshadowed by the suspicion of dark crimes, yet overshadowing all by her supreme and constant grace. The one was the daughter of a decapitated coquette who called forth Gray's poetical lines:

> That Love could teach a monarch to be wise,
> And gospel light first dawn'd from Boleyn's eyes;

the other decapitated by her rival whose own father had been the first headsman of the age. Anne Boleyn's brilliant coquetry displaced Katharine of Aragon and survived amid a throng of singular and powerful traits in her daughter. The historic flirtations of Elizabeth with Essex and Leicester, with Eric of Sweden, Charles of Austria, Philip of Spain, and the Duke of Anjou, loom forth in grotesque contrast with qualities that range her beside Joan of Arc and Semiramis.† She was at once a prude and a heroine, a coquette and a commander-in-chief of armies and navies that crushed Spain and Scotland; a goddess whose thousand robes hung moldering in closets and a woman who delighted to be addressed by Spenser as the Gloriana of the "Faërie Queene" and Shakspere as "the fair vestal throned in the west." Her false red hair and enormous rings, her twinkling black eyes and teeth black, her jeweled collars and uncovered throat, her nymph-like airs and graces and narrow lips have come down to us with remarkable distinctness, in spite of her having the works of unskillful painters of her time knocked to pieces and thrown into the fire. Her seventy years could not cure her of her coquetry, and she died as she had lived, an enigma, a mystery.

The occupations of her women come out graphically in the pages of Holinshed's Chronicle (Vol. I. p. 196, ed. 1586), which catalogues long lists of accomplishments possessed by the hangers-on of the court. All were skilled "in sundrie speaches,"—Greek, Latin, Spanish, Italian, French, even German, flew from mouth to mouth. The ladies "avoided idlenesse" by exercising their fingers with the needle, in "caul worke,"* spinning of silk, and the like. Some continually read either Holy Scripture or histories "of our owne or forren nations," or translated from foreign languages into English and Latin. The younger women played on lutes, citherns, and virginals, sang and danced and embroidered. Others were skilled in surgery and the distillation of waters and cosmetics. All were cunning in cookery, which they learned from the Portuguese "clearke of the *kitchen*." Elizabeth herself was an accomplished virginal-player and dancer as well as linguist and diplomat; while Mary wrote beautiful poetry and was able to contend with John Knox in religious argument and controversy. The crowned coquette was jealous of the beauty of the married flirt, and both come down to us in ruff and farthingale as types of the feminine masculinity or the masculine femininity of the age, as ready with glaive† as with needle, with pen as with tongue.

The sixteenth century was a century of resplendent millinery too. Who does not call up a vision of vast sombreroes‡ or jeweled bonnets with plumes stuck in them, silken cloaks and trunk-hose‖ for the men, and richly trimmed petticoats, tight sleeves, and Medicis collars for the women, in thinking of

* "Ridiculous Affectations," and "Learned Women."

† [Se-mĭr'a-mis.] A queen of Assyria who according to some accounts reigned about 2000 B. C., to others, about 800 B. C. Legends say that she built Babylon, bridged the Euphrates, and led expeditions into remote lands, and in later life devoted herself to the improvement of her kingdom.

* A net-work, the work of making a kind of netting.

† A broad-sword, a falchion.

‡ The Spanish name of a kind of broad-brimmed hat.

‖ Breeches reaching to the knees.

...e spacious times of great Elizabeth"? ... pictures of Holbein have immortalized ... sensual and audacious countenance of ...ry VIII., with scraps of the dazzling ...ment that best became it. The dandies ... radiant in their embellished armor; the ...nes divine in stomachers, girdles, and em...broideries. Mary Stuart's cap gave a fashion ... all time, and Elizabeth, in her monu...mental effigy in Westminster Abbey, is a ...shion-plate of her period. Sir Walter Scott, "Kenilworth," gives gorgeous detail about ...e costume of Leicester as he entertained ...e queen in one of her royal visits; and a ...roperly mounted play of Shakspere, as Irving ...ounts it, reveals an infinity of poetic and ...picturesque costumery. Since Tudor times costume in England has steadily degenerated until the recent revival of lovely bits of it in the dresses of women. Elizabeth loved display, and in her continual progresses from one castle to another, the masques and mythological tableaux that were arranged for her delight reveled in colors, fabrics, and spectacular effects of every sort. Coquetry clothed as she could clothe it, acquired an imperial dignity and became an essential part of the life of the court. One need not remember the love-sick swains of Euphues or Arcady as idealizations of this feature of later Elizabethan manners: they were true to life, as Katharine and Rosalind are incarnations of rosy, shrewish Tudor women with a spice of quicksilver in their veins.

SUNDAY READINGS.

SELECTED BY BISHOP VINCENT.

[*March 1.*]

THE PRESENTIMENTS OF YOUTH.

Lo, I am with you alway, even unto the end of the world.—Matt. xxviii. 20.

DO any of us remember the hour, when leaving home and school and the boy's life behind us, we came to the great university with an eager heart? The first night in the antique place, how wonderfully we were stirred by it! As we looked out of our window on the still quadrangle, the moonlight poured out like water on the grave buildings and the grass, and heard the bells answering one another in the vocal air, it seemed as if the place were alive with all the dead. The thousand forms of famous men who thither came with unborn thoughts within them, which born should move the world to passion and to power, appeared to thrill the air with their unseen presence. A strange low crying, as of souls who had died here in their enthusiasm and never had seen their hope, slid by upon the wind. The silence was eloquent with those secrets which are told to hearts that listen in the hour of presentiment, secrets which, though they seem our own thoughts, are, it may be, impressions from that silent world of souls of which our intellect knows nothing but our hearts so much. As we dreamed our dream, hope and fear, enthusiasm and depression, interchanged their glow and gloom within us. The past life—home and school and childhood—vanished for a time; we seemed to have been asleep and only now to have awakened. And with what a loosened rein we rode forward into the unknown fields of the future! Should it be failure or success, fame or wasted life, enthusiasm deepening into work or grown craven in the chill of difficulty; pleasure decaying into pain or pain growing into the pleasure of conquest? What companions, what friendships, what changes, what impulses should we gain and leave and suffer? A few years, and what sentence should we pass on the life of youth?—progress or retrogression?

It is gone, that time, but its past passions and presentiments come back again and again in life, come most often, men have thought, at the beginning of a year. I do not know that one time or another is more full of them, for they are of the heart, in whose kingdom there is neither time nor space.

Progress is our aim, growth in noble things, development of every human power to perfection. I assume that this is your aspiration and your effort. Some prefer the base contentment of the Circœan island* to the uncontented toil of Ulysses on the wandering sea. To those I do not speak to-day. The time will come when God will speak to them in pain and horror of themselves, and plague

* See note on Circe in THE CHAUTAUQUAN for January, page 533.

them with sore despair, if not here, at least in that undiscovered country where the inevitable law of progress will force them forward till they begin to enjoy the self-development they hated, and growth becomes delight, not pain. But to those who still aspire, in whom desire of the better life is still alive, who look forward in hope that some faint grace of progress may mark the year, we speak.

God will look after our education. We may have to suffer from catastrophe, we may be destined to joy; we may undergo the confusion and the pain of an inner change in the slow or swift development of a crisis in our life.

These three, catastrophe, joy, and change, to either or to all of these we look forward in this hour of presentiment.

We take them one by one, we ask if the forecasting of them has any thing to tell us. And first, the presentiments of catastrophe, is there any good in them? Has God been unfair to us in leaving them in our nature?

I think, when they are presentiments regarding others, that they make our life more delicate. They give a finer edge to noble passions. Love becomes dearer through the dream of loss, the joy of friendship more exquisite from our sense of its transiency. There are times when the dearest affection and the closest friendship weary; we have exhausted one side of them and have not yet found the other. We are tempted then to half-rudenesses, small cruelties, want of thoughtfulness; but these are softened back into affection when we think that we may lose all in a moment, and only the memory of the wrong we have done remain. "In a year all may be over: let me be more gentle, more loving, more faithful; more attentive to the slight courtesies and thoughtful cares and pleasant speeches which make up the sum of life." And if the presentiment of loss do this, it does a gracious work. It brings the heart and life into greater harmony with Him who loved the little kindnesses, which given, make their recollected hours the favorite haunt of memory.

[*March 8.*]

But if the presentiment of catastrophe be for ourselves, it ought to make our inner life more delicate. More delicate, inasmuch as there are so many pleasant and gracious possibilities in our own nature which we neglect to educate. We might see so much more beauty if we willed it. We might cause our unknown feelings to flower if we were not such a hurry to feel strong ones. We miss in the swing of excitement many opportunities of giving sympathy in little things to those we love, which if they had been used would have added finer fancies, subtiler and sweeter shades to our power of feeling. So many thoughts are just touched and laid aside, half thought and then forgotten, that it is pitiable how much is wasted in ourselves. We go through the meadows of our own hearts crushing with a careless step the flowers.

There is no need to walk so fast. Treat more delicately, more thoughtfully—lest when the catastrophe comes you find too late that you have not got the good out of your own nature which you might have done.

It may be said that this puts a drag upon the duty of devoting life with activity to one aim. But I feel that there is no fear of this being left unpreached, and moreover *that* it may be preached too much. Our activity does not really suffer from temperance *in the* use of it—from our keeping a Sabbath now and then in the inner life. On the contrary, it lasts longer, it lives to old age, is healthier in its work, more clear-sighted in its aim.

This is the good of presentiments of catastrophe. They minister, if we are wise, to progress, by giving a greater finish, a more adorned completeness, to the work of life.

But there is one warning necessary; *when* we find that they refine the feelings and make subtiler the thought, we sometimes tend toward indulging in them with excess. We do not take them as they come, we create them for the delicate pleasure and the refinement of spirit they afford. They cease then to be natural and become esthetic.

The punishment of that is swift. Feeling is over-refined, and the pleasure is so keen that we do well to suspect that it may be the keenness which comes of incipient disease. But we have got the habit and go on. At last, the pain passes into mortification, and, do what we will, we can feel these subtile things no more. For the more delicate nerves of the heart do not bear much playing on. They are killed by over-exercise, and with their death all the exquisiteness of life passes away;—all the good which might come of presentiment of sorrow is lost.

And now, to turn round our thought, if

the catastrophe which we imagine, should really come in the ensuing year, I do not think that the mode of living of which I speak is a bad preparation for it. For such a way of life brings three things with it: self-sacrifice in thoughtfulness for others; temperance in the indulgence of feeling; watchfulness for the small blessings of life. These things are good qualities to have when suffering sweeps over the soul. Sorrow is selfish, but we have learnt to live in others, and watch for the love of others; sorrow is hardening because it exhausts feeling, but we have learned to be temperate in the indulgence of feeling; sorrow makes life a darkness which may be felt, but we have learned to look for God's love in little rays of light. We can then meet catastrophe and make progress out of it. And it ought to minister to progress. For, as I have said already, it upturns the soil of life and brings new elements to the surface. We see this even in the outward frame of those who have met a great change without being crushed or hardened by it. We meet them after the wave of pain has passed over them, and there is a new expression in their eye, a new movement upon their lip, a new distinction on the brow as if the crown of thorns had rested there; the very walk has a new dignity and the attitude a new intelligence. They are changed, we say.

So is it with the soul. Subtile changes take place within it, changes for good, if we have been true to the manhood of Christ, to trust in the Fatherhood of God. A new river of tenderness has broken upward from the under-ground of the soul and flows forth to fertilize the older thoughts and feelings into a richer life, with new colors in the flowers they bear. The blood-red plant of pain grows among the brighter flowers of our happiness; but its presence makes us gentler in life, more dependent upon God and nearer to Christ. A strange new power of inward tears softens without weakening all the ruder qualities of our nature. Certain sins, certain temptations, cease altogether to trouble us. Some way or other they have disappeared for ever. The one great pain has freed us from smaller pains; the one great shadow on this world has made us lift our eyes to the eternal shining of the other. And strange to say, this carelessness of the present life is not less enjoyment, less delicacy of happiness, but more; for the carelessness is for the ignoble things—for wealth, and the passion of excitement; not for the noble things—for delight in human greatness, for the beauty of our Father's world, for the blessing of love and friendship. These being seen with new feelings are seen with new exquisiteness in them.

Therefore, if you be destined to catastrophe, let it work in you new development. Remember we are not left alone to meet our sorrow. One is with us who works with us. Our presentiment may be His note of warning to His child, and with the dark prophecy is linked the promise, "Lo, I am with you always."

[*March 15.*]

Secondly, are we ready for the progress which ought to grow out of joy? We look forward to joy this year, but there can be no progress got out of it if we seek to drain it dry in a moment. We need temperance in our delight.

Suppose a new friendship enters into your life. If the man or woman is worth any thing to you, they ought to be worth a great deal. They ought to advance and quicken your development as you theirs. They ought to make you more complex, more sympathetic with the great Mankind. One knows—he is a poor person who does not—how delightful the first rush of feeling is, when as yet we not only hope we have found another friend, another soul which can touch ours. Old things become new; it is like dew upon a thirsty meadow. Fresh faculties are developed, a fresh eagerness seizes on the old. The dull places of the spirit suffer an enchantment. Music—"sounds which give delight and hurt not"—play about the path of life. We look forward to exploring a new soul, as men who have found a new continent. But, if led by this early impetuosity, we rush, without any waiting thought, into the world on whose verge we stand, we miss all the good of it. We neglect the delicate shades of feeling and thought which give permanent interest to a character. Our rush is wanting in reverence, and the soul we attempt to know recoils and hides itself. We seek only the one great point of character which attracts us; we attain it and it is all over. It is like men who, inspired by the mountain passion, hurry to the top and never pause by the wayside beauty of the path. They come down tired out; they have learned nothing; they go away next day.

I think this is unbearable intemperance of character; it is worse; it is an insolence done to the natural privacy of the soul; it is a waste of the blessing and pleasure which God wished to give us in friendship. There is no progress to be gained from it; no lessons to be learned, no new elements to be developed in us. We lose every thing by hurry. Above all, we lose our friends, supposing we have won them for a time. They feel that there has been no real comprehension of their character, only knowledge of one or two things in them. They will slowly fall away from us, they cannot help it. And then when all has been lost, the punishment is sharp. We feel that we have not been strong enough to win or keep the good God gave us: nor can we enjoy the memory even of the pleasure we have had, for unproductive pleasure leaves pain behind it.

It is the wisdom of life, on the contrary, to receive our friends as from the hand of God, and to give to the task of understanding them the same trouble that we give to the comprehension of the thoughts of God in nature; to work out the drama of our love and friendship subject to the primary feeling in the mind of Christ, reverence for the human soul. Then in the midst of the new enjoyment which they bring us, we shall find additional power of progress, and the delights of life will be as much an element of our evolution toward good as its sorrows.

[*March 22.*]

Lastly, we look forward to change, sometimes with exultation, sometimes with dread; with the former in youth, with the latter in manhood.

That prophetic joy with which youth foresees and welcomes change of light and shade in life, and happiness in every change—what man among us, who knows what after-life becomes, would rudely dash its exultation? It is the spring vitality which sends the sap streaming upward to fill to overflowing every channel, to nourish the remotest fiber of the tree of life. Make the most of it, lay up your store of joy, prophesy a famous future in a golden dream of hope, for the power does not come twice. But oh! keep it pure. It is a terrible thing to look back, an outworn man, upon the past and be ashamed of our early inspiration, to see our bright-haired youth go by us like a phantom, and to hide our face and cry: That is what I was, what might I not have been! Or "bounded in a nutshell, I could count myself a king of infinite space, but now I have bad dreams."

There are some who fall so hopelessly from this ideal that there is nothing more for them in this life. They must wait till, transferred to a fairer clime, they have, so to speak, another chance. But for others who still retain enough of purity, enough of vitality to begin afresh, there is forgiveness to be won; they look forward once change again. But they have received a rude shock, and, though they know change must come, so much has gone from them, that it is no longer with exultation, but with a kind of dread, that manhood prefigures any change of life. We fear the loss of interest in existence, the decay of intellect, the coming of satiety, the long disease of age. We fear still more the possible approach of uniformity, of day after day the same, of burden and apathy of decay. We fear changes for the losses it may bring if it shatter us too much, yet we fear the absence of change still more.

But why should we fear when He is with us always, even to the end? We nourish no longer, as in youth, a proud self-dependence. We have a spiritual Presence within us whom we have made our own, and whose dearest work is our development. We know Him who went from change to change and in whom the ideal life grew ever brighter to the close. All change when He is present is advance. One after one we lose the mortal and the visible, but we gain the immortal and the invisible. The mountain-side we climb grows ever more and more alone—still more desolate of the things we once loved so dearly—but we are nearer at every step to heaven, and One waits us on the highest peak who will renew our strength. But let us but have heroism of heart to go on alone, and trust in our brother Christ enough to lean upon His secret sympathy, and we shall hear His voice give answer to our heart: "Be not afraid, it is I. Lo! I am with you always, even to the end of the world."

[*March 29.*]

Yes, middle age has come upon us, and we need a higher help than our own will to meet the change and chance of mortal life. They must come, and the solemn question is, shall we be able to conquer their evil, have we divine life enough in the spirit to make

hem into means of advance? For it is wise o remember that any change may be our overthrow.

It is time, then, to examine into our readiness for temptation. Our passions—are they under our command? There is in many persons a curious sense of unawakened capability of passion—and a fear of its being awakened in a wrong direction. They have lived a peaceful, self-restrained life for years, but sometimes—in a moment—what has been felt as a dim possibility becomes a reality. A torrent force of passion, in some hour of change, sweeps over life and for a time masters and enslaves the will.

Is our will in order?—have we habituated it in the power of Christ, and by a great love to His holiness, to conquer daily the emotions of sin, the minor impulses of a passionate nature, the common temptation of a nature apparently cold? It is this habitual and prayerful preparation which is the only sure one, for we know not what one day of change may bring forth. We may lose in a week the fruit of the efforts of years. And it is terribly hard in middle life to get right again.

It is the same with other things. Our love of honesty of soul, of truth to our own convictions—we are ready enough to make our boast that the spirit of the world cannot touch these things. Possibly it cannot, as we are now. But if a sudden change take place—if fortune should smile in a moment upon us, or reputation come in an instant—our self-confidence is but poor protection. Suppose all we want in life, our highest aim, that position in which we think we can do most good and carry out the ideas of a lifetime, were offered us tomorrow, if we would but modify a few principles and forfeit a few convictions—are we prepared for that? Not so, unless we have realized and loved day by day, with prayer and humility, the truth above all things; and I know that the love we bear to truth is firmest when it is borne to one who died as its witness.

It is a wonderful drama this life of ours, and it is infinitely strange to separate ourselves at times from ourselves and look on as a spectator only at our own little kingdom. It has its beginnings, its rightful kings, its hours of mob-rule, its battles for existence, its revolutions, its reorganizations, its usurpers, its triumphs, and we tremble for its safety as we gaze. Will it get out of all its trouble and change, into order and peace at last? At first we cannot tell. We rush back and unite our thought to ourselves again, and it seems that nothing can be done in the darkness and the anarchy of life. It is our hour of depression. The chamber of the soul is "hung with pain and dreams," and we ourselves feel like wafts of sea-weed swept out to sea on the strong tide of fate into the midnight.

But stay;—are we so alone, so unhelped, so forgotten, so feeble, such victims of blind fate? Not so, if a triumphant humanity has lived for us—not so, if Christ has been in our nature bringing into it the order and perfection of Divinity, not so if these words have any value: "Lo! I am with you always"; for then, we are in Him, and to be in Him is to be fated to progress passing into perfection, for we are Christ's and Christ is God's. —*From the Rev. Stopford A. Brooke's "Christ in Modern Life."*

SOCIAL REFORM AND THE SOCIALISTS.

BY ROBERT ELLIS THOMPSON, D. D.

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SOCIALISM is a great reaction. For about a century individualism,* with its economic equivalent, free competition,† dominated the thinking and the policy of Europe and America. It exaggerated the half-truth it embodied to an extent often grotesque. It set up as its eleventh commandment *laissez-faire*,* and sought to show that the best government was the abdication of

*"That theory of government which favors the non-interference of the state in the affairs of individuals."

†From the Latin *petere*, to seek, *com* (for *con*), together; a seeking together for the same thing, a rivalry.

*[Les-ă-fair.] A French expression meaning to let alone. It is applied to "the let-alone principle or policy in government and political economy. The term was first used in France to designate the principle of political economy which would leave industry and trade absolutely free from taxation or restriction by government except so far as required by public peace and order. It has since been extended to include non-interference by controlling authority with any guiltless exercise of individual will."

governmental action. More forceful still was the protest from the helpless and suffering classes, who had found the conflict for existence in a world of unrestrained competitions a losing fight. The rich and the prosperous accepted the maxims of Individualism as a sort of gospel of unlimited worth.

Must not that be right and true which secured them the maximum of prosperity, and assured them they were the benefactors of the social order even in enjoying themselves? But others, who were not so fortunate, endured for a while and then broke into volcanic explosions, whose recurrence showed that the ground under men's feet was less solid and safe than had been supposed. The socialist comes forward as the interpreter of this subterranean and explosive force. He states its formula and shapes its theory of life for us. He proposes to transfer the machinery of production from the control of individual owners to that of the state, and to extend the sphere of governmental action until it embraces the direction of industrial life in things small and great. He stands for the swing of the pendulum away from Individualism to another extreme equally half-true, equally half-false. He is here because every extreme produces an equal reaction in the opposite direction, so that men get hold of a whole truth in successive parts, which seem to contradict each other.

The drift toward socialism in our own generation stands in the closest relation to the vogue enjoyed by the Darwinian theory of evolution.* That differs from all previous theories of evolution in finding in environment the sufficient cause of progress. Thus a man is not what will and conscience and reason make him, but what the steady pressure of natural and social surroundings mold him into becoming. Just so the socialist seeks the root of all human ills in a vicious and unnatural environment. He holds with Robert Owen that "a man's character is made for him, and not by him." Here also there is a half-truth. Environment does react upon character, and we owe it to our fellow-men to seek for them the most favorable circumstances of social and moral growth we can obtain for them. But this half-truth is greatly exaggerated by socialistic writers, as though man were a creature of circumstances. And even Christian socialists often speak as though God were not the greatest and nearest fact in the environment of every human spirit.

(1) Our first concession to the socialists must be the admission that society and its organ, government, have a responsibility for the welfare of the people. The functions of government cannot be resolved into those of the police officer. It has the responsibility of giving direction to the social movement, economically as well as politically. It is the co-ordinating† force which must see to it that the nation's industrial life attains that harmonious development, in which the largest benefit to each is secured by the closest association of all. It must remove all artificial obstacles to the operation of those natural laws of economic distribution, by which wealth is diffused through all classes as fast as accumulated, and in such measure as tends to the general equalization of economic conditions.‡

It must seek to counteract the tendency to monopoly, which is never more active than in the absence of governmental supervision of the industrial movement.

But it is necessary to avoid exaggerations here. Individualism is a half-truth, and it is the half which finds by far the more frequent application. It is not *always* true that if a man be left free to "do as he will with his own," he will do what is best for society at large and for every member of it. But it is true four times out of five, and even oftener. Wherever a social need exists, it generally is to somebody's advantage to meet the want, and to make a profit out of doing so. In this way society is served with a promptness and an economy otherwise impossible. And at the same time the individual gains in self-reliance, personal vigor, and social adaptability. These are not the only qualities society requires in its members; and the importance of these has been much exaggerated. But these are of importance, and those who contrast the En-

* The act or process of unfolding or unrolling. Latin *volvere*, to roll, *e*, out. In a specific sense "the fact or the doctrine of the derivation or descent with modification of all existing species, genera, orders, classes, etc., of animals and plants from a few simple forms of life, if not from one; the doctrine of derivation."

* Duties, callings, offices. It is derived from the Latin noun *functio*, performance.

† Bringing into harmony or proper connection and arrangement. Compounded of co, and ordain (ordinate).

‡ See Atkinson's "Distribution of Products," title. —*R. E. T.*

lish character with the German find reason to be satisfied with the superiority of a policy which throws men on their own resources over that which teaches them to lean on a government. Paternalism* and militarism† do not make manly men.

It is a safe rule that the legitimate influence of government in the sphere of industry and the social economies is best exerted by indirect means, and not by direct interference. As the preamble to our national Constitution aptly discriminates, it is the business of government "to *provide* for the common *defense* and to *promote* the general *welfare*." The former is the sphere of its direct action; the latter of indirect. This is so because those laws best promote the general welfare which effect the smallest interference with the initiative of the individual, and which bring out what is in men by throwing them upon their own resources. As the word means in its first sense, a *governor*‡ is a *pilot*. Mere individualism would let go the helm; socialism would divert the pilot's attention from his proper work and send him to the engine-room.

(2) This indirect and regulative function of government is capable of a considerable extension, which may be effected without sacrificing any of the advantages of personal freedom and individual initiative. Without setting up a paternal government, which shall tell each of us just what he is to make of his life, we may make government a more general arbiter‖ of what is just and fair between classes and interests too often in collision, and a more general protector of the weaker elements of the industrial state.

Especially is this true of an age when industrial operations have become too extensive to be managed by one person, or even a partnership of a few persons. The chartered corporation is the creation of law, and law has a rightful authority over its own creature, which it has not over individual men. As the lawyers say, the corporation must "keep within the four corners of its charter." For instance, the law has no right to say that a number of independent producers or traders shall not associate and agree to determine at what price they will sell their products or their goods. But it has the right and the power to suppress absolutely every combination of corporations for such a purpose. Whether it always is wise to do so, is open to question. My own belief is that such combinations, when they do not involve any permanent absorption of several corporations into one, should be regulated rather than suppressed.

Nor is this the limit of what the state may fairly do with these creatures of the law. I can imagine a state of things in which profit-sharing, or arbitration as to the rate of wages and the hours of labor, should be enforced upon every corporation by its own charter. Possibly the compulsory insurance of workingmen might be thus established. And it certainly is the business of the state to protect its laborers against the frauds perpetrated through payment by store-orders (the truck-system), although the Supreme Court of Pennsylvania has decided to the contrary; so also it may require weekly payment of wages, and even that they be paid on Monday or on Wednesday, and not on Saturday, so as to diminish the temptation to drink and other wasteful practices. And when it is satisfied that the industrial needs of society can be met by less than ten or twelve hours of daily labor, it has the right to enact an eight-hour law for labor under ordinary conditions. This is exactly parallel to its Sunday laws, which limit labor to six days of the week.

Especially important is the state's dealing with national and artificial monopolies by its laws of taxation. Upon these it should throw as large a share of the public burdens as will correspond to the advantages they enjoy at the expense of society. Our railroads and the like should pay far more for their privileges than they do, as Professor Ely has shown. Of artificial monopolies in production there is nothing to say but that they should be suppressed in the interests of lib-

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*[Pa-ter'nal-ism.] "Excessive governmental regulation of the private affairs and business methods and interests of the people; undue solicitude on the part of the central government for the protection of the people and their interests, and interference therein."

†[Mil'i-tā-rism.] "The maintenance of national power by means of standing armies."

‡The word comes "from the Latin *gubernare*, and this from the Greek *kubernao*, which means to steer. The word was transferred from a ship to a political community, and it meant to guide, to rule. A *gubernator*, from which our governor, was the pilot of a ship."

‖"This curious word [transplanted without change from the Latin] is compounded of *ar* and *biter*. Here *ar* is a variation of the Latin *ad* to; *biter* means a comer, from the old verb *betere*, to come, used by Pacuvius and Plautus." Its original meaning was, one who goes to something in order to see or hear it; hence a spectator, beholder, hearer, witness. In judicial language, one appointed to inquire into a cause, hence an umpire, a judge.

erty. It is no defense of such organizations as Trusts that they have not put up prices or taken unfair advantage of us. It is not liberty to hold your rights at the pleasure of the best of despots.

How far the state can interfere with the type of monopoly represented by corners or artificial scarcity, is a nice problem. Early legislation aimed at their suppression more than any other abuse of trade, but hardly ever with success. The monopoly of land by speculators in and around a city is a case which seems easy to deal with, as a special tax on vacant lots in specified districts probably would operate to discourage practices which come between working-people and the acquisition of a home. And with this might be combined a provision like the Philadelphia law of 1852, which enables the owner of a house to obtain possession of its site by buying up the ground-rent. The object in view in such legislation would be precisely the opposite of that proposed by Mr. Henry George. It would aim at securing permanent possession of homesteads to individual owners.

(3) By associated action, and without state interference of any kind, many of the solid advantages which the socialist offers us could be had without setting any limit to individual freedom of action. Our homes are half a century behind what co-operation aided by science might have made them. We have got so far as to send spinning and weaving to the factory, and to secure water and light from a common center of supply. But we still carry on in the old fashion the preparation of food and the generation of heat. We still keep in each house servants to attend to matters which would be better disposed of by employing the agents of a company to attend to each department of household work.

The house of the future will be warmed as well as watered and lighted by contract. It will be supplied with motive power from some central reservoir of force, to work elevators and sewing machines, to cool its heated air in summer by fanning, and to draw off dust and effluvia to a distance by exhaustion. Its inmates will be fed from a co-operative kitchen. A piece of coal never will enter its walls, except as an addition to the collection of minerals. The work of its mistress will be simplified by the elimination* of a score of industries for which women have proper vocation—such as cookery—and which act as serious obstructions to her proper work.

So also co-operation may work wonders out-of-doors. In the field of economic distribution it may reduce the cost of living to less what it now is, by eliminating the middleman and his profits. It may place the medical and legal professions on a footing somewhat similar to that of the Christian ministry, by engaging a staff of lawyers and doctors on fixed salaries to look after the interests of the associated community, and requiring them to teach the people the laws of health and those of their country.

No human imagination can anticipate the manifold applications of which this principle of voluntary co-operation is capable. We stand as yet only on the threshold of the subject. And we find in the principle of free co-operation the just medium between the lawlessness and selfishness of mere individualism and the bondage of socialism.

(4) While socialism has much to say of the inequality of condition in the present industrial order, the real strength of its protest lies in the evidence it adduces of inequality before the law. With the French Revolution began the substitution of equality for privilege. The change is not complete in any country or any field of life. There are lingering traces of the old order even on the statute-books of American states, as in the treatment of combinations of laborers as conspiracies in restraint of trade, even when no violence has been employed to accomplish their ends. Pennsylvania is the only state of the Union which is entirely abreast with England in this respect. Closely associated with this proscription of Trades Unions is the public opinion which throws itself on the side of capital in every collision of that interest with labor, displays its exultation over every failure of a strike, and otherwise gives the working-man assurance that he is an Ishmael. Strikes are the safety-valve of our present industrial system. The wisdom of sitting on a safety-valve, or loading it down with links of coupling-iron, is not apparent. When the working-classes are satisfied that they have no chance of success in any conflict with capital, and that public opinion will side against them whatever the merit of their claims, they will be just the raw material the socialist needs.

Happily there is hardly any need of protest against the abuse which has arisen of allow-

* A thrusting out, the act of removing. The Latin verb *eliminare* means literally to put forth from the threshold, *limen* being the word for threshold, and *e*, out.

ng capital to create an armed militia for the lefense of its possessions by deadly weapons. The outcome of that experiment has enlisted such unanimity of opinion against it, that t must be given up.

(5) The real strength of socialism lies in the gulf which exists between our Christian professions and our pagan performance. The Savior has proclaimed the infinite worth of a man, and the brotherhood of men. He has proclaimed the stewardship of His disciples as regards all their powers and possessions. He has set up His church as a fellowship within which these principles are to be realized. That church embraces every land now agitated by socialistic movements. The ideas of that movement are a caricature* of the Gospel, set over against the caricature Christians are making of Christ's ideal of society. The greatest of all concessions to socialism, is that we leave off the service of Mammon and embrace heartily that of Christ. He does not call upon us to renounce our possessions or establish an artificial equality. He calls us to the far harder task of administering our possessions so that not only we but all His brethren shall derive the highest benefit from them. When we come to live for *use*, and not for *gain*, then all social problems will be simplified. Then there will be no social conflicts over questions of wages and of hours of labor,—no bitterness of the workmen against the capitalist. Each will recognize in the other a minister of God to him for good. Each will find his place one of honor and usefulness because it is a service of God. Then we shall not need to hunt for this and that device to relieve the strain of social conflict. We shall lose a little of our Anglo-Saxon faith in machinery as the solution of moral problems, and acquire faith in spiritual and human forces. I say this as the outcome of my studies as a political economist, and I am but putting into other words what such economists as Colonel Wright, Professor Ely, President Andrews, and Professor Laughlin have each said as to the only solvent of our social difficulties being found in a diffusion of Christian principles through all classes.

It may be said that the cure is so high as to be beyond our reach. I do not believe it. Christ has done so much already for Christendom, that only they who have not studied what Mr. Loring Brace calls the *Gesta Christi*,* will doubt the possibility of His bringing us up to this high level. I am convinced that His voice is to be heard today across the storm of our agitations, telling us that there shall be no social peace for us but in our becoming Christian communities, faithful to His light and leading in politics, in industry, in social morals, in all things.

* A word reaching the English tongue from the Latin by passing through the Italian. Addison was probably the first Englishman to use it, in the phrase "Those burlesque pictures which the Italians call *caracatura's*," *Spectator*, No. 537. Satirical pictures are so called from being overloaded with exaggeration. The Italian verb *carricare* means to load, and it is derived from the Latin *carrus*, a car.

* The deeds, or acts, of Christ.

STUDIES IN ASTRONOMY.

BY GARRETT P. SERVISS.

IV. (CONTINUED.)

THE MOON.

THE first great primary division of the bodies of the Solar System is into Sun and Planets; the second is into Planets and Satellites. As the sun is for us the typical star and the earth the typical planet, so the moon is the typical satellite. The moon revolves around the earth in a sidereal* period of 27 days, 7 hours, 43 minutes, and 11½ seconds, at a mean distance of 238,840 miles. The diameter of the moon is 2,1 miles. Its volume is $\frac{1}{49}$ of that of the earth but since its specific gravity is much le than the earth's it weighs only about as much as the earth does.

When Galileo [gal-i-lē'o] in 1610 turned h new-made telescope upon the moon and d covered that it was covered with plains a mountains like the earth, the opinion nat ally found favor that the moon was an habited globe. This was not a new idea, h ever, for men as long ago as the time of

* Measured by the apparent motion of the stars.

legendary Orpheus had believed that there were people in the moon.

As telescopes became more powerful, however, and men's acquaintance with the phenomena of nature and the proper methods of interpreting them increased, it was proved that, with the exception of the co-existence of mountains and plains, there is little resemblance between the surface of the moon and that of the earth. No certain evidence of a lunar atmosphere has ever been obtained, although it is possible that an excessively rare atmospheric envelope, of slight extent and altogether incapable of supporting such forms of life as adorn the earth, may exist on the moon. So, too, it has been found that the moon's surface is destitute of water, although water may possibly exist in the interior of its rocks. But although a dead and desert world, the moon is a beautiful object in the telescope. With the naked eye we readily detect the existence of light and dark patches upon its surface, and in all ages and countries people have fancied that they could perceive forms and faces outlined by these shadows upon the moon.

After the invention of the telescope it was for a long time believed that the darker regions on the moon were seas and oceans and Galileo gave them that designation, using the Latin word *mare* [mä're]. The astronomers of the seventeenth and eighteenth century, and the celebrated German observers of the moon, Beer and Mädler, in the first half of the present century, followed this system of nomenclature, so that now our maps of the moon have the names of many "seas" upon them, although, as we have just said, there is no water there. The appearance of these regions, however, is such as to indicate that they may be the dried up beds of ancient oceans. Very fanciful names were given to these "seas."*

In Fig. 1 an attempt has been made to indicate the principal "seas" of the moon, so that the reader can recognize them from their position. Only the finest art of the engraver guided by photographs can make an approach to the delicate shadings by w these shadowy expanses blend into on other and into the lighter regions of the

The reader should notice that the top o figure is north and the right hand side w In a telescopic view these directions ar versed and the southern part of the appears at the top.

More interesting than these great plain sea beds of the moon are the enormous canic mountains that roughen its surfac every side. The brighter parts of the m are the mountainous regions, the sunli being broken up and reflected back m abundantly from the mountains and fr than from the plains. The lunar mounta assume three principal forms: first, *mounta* rings surrounding great plains, general oval or rounded in shape, and from 60 to miles in diameter; second, long mounta ranges resembling those of the earth; a third, gigantic crater mountains, in coc parison with which the largest volcanic cr ters of the earth appear insignificant. The great lunar volcanoes are now silent and co but their appearance speaks eloquently of long past time when the globe of the moo must have been the scene of the *most tre*mendous eruptions. Some of the extinguished craters are between 50 and 60 miles in diameter, and the steep walls of others rise to a height of four miles. The places of some of the principal craters and mountain-ringed plains of the moon are indicated in Fig. 1 by numerals, and this list will enable the reader to identify them.

All of these lunar mountains, and *many* more besides, can be identified with the aid of a powerful opera-glass. Tycho, which lies in the midst of a very rough, mountainous region can, in fact, be seen with the naked eye as a kind of button of light near the southern edge of the moon. From several of the great crater rings, and particularly from Tycho, long straight streaks, which look brighter than the general surface of the moon, radiate in every direction. These streaks are a mystery to astronomers. They are composed of some substance that reflects light more readily than does the lunar surface around them. Some of the crater mountains also shine with surprising luster when the sun's rays strike them. The most celebrated and brightest of these shining mountains is Aristarchus, which is numbered 4 in Fig. 1.

One of the greatest of the chains of

* Thus we have *Mare Crisium*, the Sea of Crises; *Mare Nubium*, the Sea of Clouds; *Mare Nectaris*, the Sea of Nectar; *Mare Fœcunditatis*, the Sea of Fertility; *Mare Imbrium*, the Sea of Rains; *Oceanus Procellarum*, the Ocean of Storms; *Mare Tranquillitatis*, the Sea of Tranquillity; *Mare Serenitatis*, the Sea of Serenity; *Mare Humorum*, the Sea of Humors; *Mare Vaporum*, the Sea of Vapors; *Mare Frigoris*, the Sea of Cold; *Sinus Iridum*, the Bay of Rainbows; *Sinus Roris*, the Bay of Dew.—*G. P. S.*

mountains upon the moon is known as the Appenines. Their place can be found with the aid of Fig. 1. They run between the Sea of Vapors and the Sea of Rains, nearly from Archimedes (2) to Copernicus (3). Their length is about 460 miles, and the height of the tallest peak in the range is 18,500 feet. A much loftier range of mountains runs along the southern side of the moon just on the edge of the disk, so that with telescopes they can be seen in profile against the sky. These are called the Leibnitz [līb'nitz] Mountains, and one peak attains the enormous elevation of 41,000 feet, or 7¾ miles.

A—Mare Crisium.
B—Mare Fœcunditatis.
C—Mare Tranquillitatis.
D—Mare Serenitatis.
E—Mare Imbrium.
F—Sinus Iridum.
G—Mare Vaporum.
H—Oceanus Procellarum.
I—Mare Humorum.
J—Mare Nubium.
K—Mare Nectaris.
L—Sinus Medii.
M—Mare Frigoris.
N—Sinus Roris.

1—Plato.
2—Archimedes [ar-ke-mē'dēs].
3—Copernicus [ko-per'ni-kus].
4—Aristarchus [ar-is-tar'kus].
5—Tycho [ti-kō].
6—Catharina.
7—Cyrillus.
8—Theophilus.
9—Plinius.
10—Menelaus [men-e-la'us].
11—Hipparchus [hip-par'kus].
12—Ptolemy [tol'e-my].
13—Alphonsus.
14—Waltherus.

FIG. 1.

all ordinary purposes, attracts a particle of matter situated outside of itself just as if its whole mass were concentrated at its center. We know also that the attraction varies inversely as the square of the distance from that center. But manifestly a more massive body will attract more powerfully than a less massive one, since it has a greater number of particles to attract with. Clearly then the earth must attract a body near it, or on its surface, more powerfully than the moon would attract the same body in a similar situation. But as we have just seen that the earth, or the moon, attracts as if its whole

We have seen that the weight or mass of the moon is about $\frac{1}{80}$ of that of the earth, and that the earth's diameter is to the moon's diameter in the proportion of 7,918 to 2,163. Let us represent this proportion in round numbers by the decimal 3.66, which expresses the number of times that the moon's diameter is contained in the earth's diameter. Now with these two facts in our possession, that is to say the comparative mass and the comparative diameter of the earth and the moon, we can readily ascertain how much bodies weigh upon the moon, and knowing that we shall be able to draw some very interesting conclusions. The law of gravitation informs us that a spherical body, such as the earth or moon may be taken to be for attractive force were concentrated at its center, and since a body at the surface of the earth must be farther from the earth's center than a body at the surface of the moon is from the moon's center (the earth being larger than the moon) it follows that this difference in the distance of the center in the two cases must be allowed for in comparing the amount of attraction at the moon's surface with that at the earth's surface. Accordingly, although the earth's mass is 80 times as great as the moon's it does not attract bodies at its surface 80 times as strongly (or which is the same thing, make them weigh 80 times as much). How much less then would the same body weigh on the moon than on the earth? We can answer

that question in this way: first we know, taking account of the moon's comparative mass alone, that the weight would be only $\frac{1}{80}$; but allowing for the difference in the distance from the center, which is in the same proportion as the diameters of the two orbs, or as 1 to 3.66, and squaring these numbers (as the law of inverse squares mentioned above requires) we find that, distance from the center alone being considered, the moon attracts in round numbers 13.4 times as powerfully as the earth. Combining this last result with the fraction $\frac{1}{80}$, which represents the comparative attraction due to mass, we get $\frac{13.4}{80}$, or $\frac{1}{6}$, very nearly. The actual attraction of the moon upon a body on its surface is then $\frac{1}{6}$ as great as the earth's attraction would be if the body rested on the earth's surface; in other words a man going from the earth to the moon would find after he got there that $\frac{5}{6}$ of his weight had been lost.

One very interesting result that follows

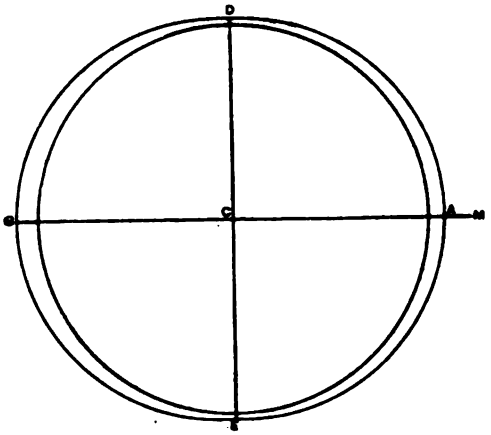

FIG. 2.

from the comparatively slight force of gravity upon the moon is that it enables us to understand how the gigantic craters upon the moon could have been formed by volcanic action. Upon the earth where each particle of matter weighs six times as much as it does upon the moon, volcanoes are able to throw the stones and lava that they eject to a height and distance very small compared with that attained by the enormous lunar volcanoes when they were in full activity.

THE MOON AND THE TIDES.

It is a matter of common knowledge that the principal cause of tides in the ocean is the attraction of the moon. The sun also causes tides but on account of its great distance its tide-producing force is less than that of the moon in the proportion of 1 to 2.5. Consequently we ordinarily think of the moon the producer of tides. The mathematical analysis of the subject of tides is too difficult to be entered upon here, but a sufficient comprehension of the principle involved may be derived from consideration of Fig. 2. The circle represents a section of the earth through its center, and the ellipse surrounding it represents the surface of the ocean, supposed for the sake of simplicity to cover the whole earth. The moon is supposed to lie in the direction M. Although the moon must pull more strongly upon the near than upon the far side of the earth, yet, the earth being a solid sphere, the effect of the lunar attraction is the same as if all the earth's mass were collected at its center C. It is manifest that the moon's attraction is greater upon a particle of water at A than upon C, and consequently the gravitation of the water at A toward C is diminished. Therefore, the water, not being solid like the earth, tends to heap up, so to speak, under the moon. All the way from A nearly round to D and again from A nearly round to E, the moon's attraction is greater upon the water than upon the earth's center, the ratio gradually decreasing as D and E are approached, and so in the case supposed of an earth completely encased in water the hemisphere facing the moon would be drawn out into an ellipsoidal shape. Now consider the hemisphere on the side opposite to the moon. In this case the lunar attraction upon C is greater than upon a particle at B, consequently the water at B, as before, has its tendency toward C diminished, C being, as it were, drawn away from it, and again we have the water rising, and the same ellipsoidal figure formed on that side of the earth. It is clear that the tendency is to draw the water away from D and E and so at those points the tide is low. In fact the effect of the moon's attraction at D and E is to increase the tendency of particles there toward the center of the earth. The sun produces tides in the same manner as the moon but of less height. When the tidal influence of both sun and moon is united, that is to say, when they are either on opposite sides of the earth or on the same side (the first case occurring at full moon and the second at new moon) the tides are highest and are called spring tides. On the other hand when the sun and moon are situated at right angles with respect to the earth, as for instance if the sun in Fig. 2

re in the direction D while the moon re-ined in the direction M, then their tidal ects interfere, the sun tending to draw e water from A and B and heap it up at D d E, and the moon tending to draw it from and E and heap it up at A and B. The re-lt is that at such times the tides are lowest, nd are called neap tides.

In consequence of the earth's daily ro-ation on its axis the crest of the tidal wave

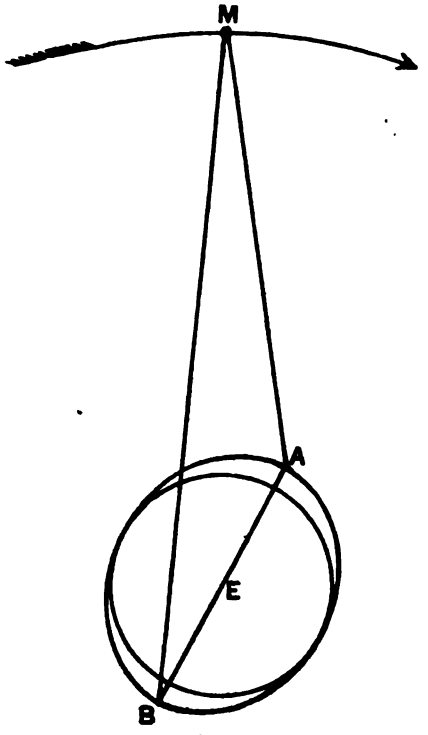

FIG. 3.

is not directly under the moon, but follows after the moon because the inertia of the water prevents it from instantly obeying the impulse of the moon's attraction. In the open sea the crest of the tide is two or three hours behind the moon in passing the meridian. Near the land the difference is often much greater than that, owing to the complicated effects of the shallowing of the water and the interference of the continents with the progress and direction of the wave. At sea the greatest height of the tide is about 3½ feet, but when driven into narrow channels the water often rises to an astonishing elevation, as in the celebrated tides of the Bay of Fundy, where the height is no less than 70 feet!

THE BIRTH OF THE MOON.

The most interesting development of the theory of tides in recent years is that due to Professor George Darwin, who has shown mathematically that the moon may once have formed a part of the earth, which was thrown off by centrifugal force at a time when the earth, being yet in a plastic or molten condition, rotated with extreme velocity on its axis. The separation having once taken place, the tides raised by the moon in the plastic globe of the earth, acted as a brake upon its rotation, which was gradually slowed down until it attained a period approximately equal to that which it now has. In fact the tides in the ocean even now tend to retard the earth's rotation but their influence is comparatively so slight that the effect will not be perceptible until after the passage of an enormous interval of time. The same tides which slowed down the earth's rotation, according to Darwin's theory, reacted upon the moon in such a way as to cause it to recede farther and farther from the earth until it attained its present distance. How terrestrial tides could drive the moon away may be seen from Fig. 3. Here let E represent the earth with very high tidal protuberances at A and B caused by the attraction of the moon M. It is clear that the attraction of the protuberance at A upon the moon must be greater than that of the protuberance at B because it is nearer. But the attraction of A tends to pull the moon forward in its orbit in the direction of the arrow, or in other words to accelerate its motion. Now by a well-known principle of celestial mechanics the acceleration of the orbital velocity of a body increases the body's mean distance from its center of revolution, and so the moon's distance from the earth is increased through the effect of the tidal protuberance which its own attraction raises upon the earth.

Of course when the moon was plastic the earth's attraction caused still greater tides upon the moon, and the effect of these, acting as a brake upon the moon's rotation, long ago reduced the time of the moon's rotation to coincidence with the time of its revolution so that now, as we know, the moon rotates only once on its axis while revolving once around the earth, the result being that we always see the same side of the moon, the other side never being turned toward the earth.

End of Required Reading for March.

A VENETIAN SUNSET.

BY CLINTON SCOLLARD.

ON the bright bosom of the broad lagoon
Rocked by the tide we lay,
And watched the fading of the afternoon
In golden calm away.

The water caught the fair faint hues of rose,
Then flamed to ruby fire
That touched and lingered on the marble snows
Of wall and dome and spire.

A graceful bark, with saffron sails out-flung,
Swept toward the ancient mart,
And poised a moment like a bird, and hung
Full in the sunset's heart.

A dull gun boomed, and, as the echo ceased,
O'er the low dunes afar,
Lambent and large from out the darkened east,
Leaped night's first star.

SINGAPORE.

BY THE REV. W. F. OLDHAM, D. D.

TO the southeast of Asia there stretches an Island Empire with which the traveling public is as yet unfamiliar, but which presents to the naturalist and to the curious traveler points of interest well worthy attention. This region has been known to traders and explorers for many centuries. Here possibly came the fleets of Solomon to purchase "gold and peacocks and sandalwood," for all these are to be found in this region; and as a crowning proof does not "Mount Ophir" itself rear its head at the southern extremity of the Malay Peninsula, while all along its base are ancient excavations, doubtless made for gold? Is this not sufficient basis for a new theory by some ardent archæologist? But whatever favor Solomon's fleets may have found with the inhabitants of this archipelago, later explorers and traders seem to have had a difficult time of it with the corsairs and pirates that infested the coasts, so that to this day the name "Malay" smacks somewhat of a synonym for a sea-robber. The navigation, too, is very difficult and means of transportation from island to island precarious, so that only scientific explorers like Mr. Wallace, whose charming volume, "The Malay Archipelago," is very valuable, or luxurious travelers like the late Mrs. Brassey, who owned and sailed her own beautiful yacht, the *Sunbeam*, can spare the money and the time "to do" this romantic corner of the globe.

The Malay Archipelago covers a wide surface. It stretches from the west of Sumatra to the islands off the east coast of New Guinea, and from Siam on the north to Australia on the south. The land area is more than a million square miles, and as it lies in a mid-equatorial belt, being exactly bisected by the equator, the fauna and flora are of the gorgeous and exuberant quality of the tropics. The value of the trade products is large. The

own. But for my Malay studies I should hardly have known that such a place existed; not only the European but the Indian world was ignorant of it. It is impossible to conceive a place combining more advantages. It is within a week's sail of China, still closer to Siam, Cochin-China, etc.,—in the very heart of the archipelago, or as the Malays call it, it is "the navel of the Malay countries."

What might in 1819 have seemed the enthusiastic description of the Father of the Colony seventy years of history have more than justified and Singapore is to-day the eye of southeastern Asia and one of those sparkling beads of commerce which are strung on the world-girdling necklace that hangs about the neck of England. The island of Singapore is very diversified in surface, studded with hills and with low, marshy valleys intervening. The hills attain no great elevation, Bukit Timah (hill of tin), the highest, being about five hundred feet high. In latitude 1° 17′ N. the climate is hot, but standing in the midst of the trade winds, the heat is tempered by sea breezes. There is therefore less suffering from heat here than in India or in a large part of China, but the steady temperature, averaging 82°, week in and week out, produces such a degradation of physical energy that European traders and officials find it necessary to return to a more invigorating climate at intervals of four or five years. The rain-fall is large, not that it rains very much at one time, but it rains the year through on an average of four days a week. This gives the island a peculiarly luxuriant foliage. The greensward is as rich and beautiful as in England, while bulbous plants, begonias, orchids, and ferns thrive and flourish extraordinarily. The coasts of the island are covered with palm trees, the hill-tops are thick with jungle. European settlers have reclaimed many of the lower hills with coffee-culture, and the patient, industrious Chinaman has filled many of the valleys and hill slopes with vegetable gardens, with pepper vines, gambier plantations, and acres of pine-apples.

The main settlement is at the southern end of the island where a harbor about five miles across bends in the shape of a horse-shoe. The water is shallow and vessels keep a half mile from the shore. On the east, however, is a deep channel along which are built most extensive docks which present continually a very animated appearance. Here may be seen great ocean steamers flying the flags of all the nations. English war-vessels, French steamers, German and Dutch schooners, and an occasional three-masted, rakish-looking tea ship, or fussy, greasy-looking oil steamer flying the stars and stripes. More interesting than the European vessels are the queer, odd-looking craft that creep into the harbor from China and from the Malay Islands; almost as broad as long, without any pretension to good looks, with all their appurtenances as awkward and clumsy-looking as possible, they creep along from island to island, never venturing far from the shore and safely accomplish journeys of thousands of miles, bringing the products of salt fish, timber, rattan, etc. Close by the docks are several Malay villages or settlements built along the sea-shore. The houses stand on piles and are connected with each other by a board walk. When the tide is in, the water flows under the houses carrying away all dirt and garbage but leaving a sticky ooze behind. The Malay has a constitutional dislike to work, so his means of sanitation are of the *simplest*. Over against the docks is one of the homes of the sultan of Johore surrounded by the dwellings of many of his retainers. A drive of two miles along a well-made road lined with great leafy trees brings you to the heart of the city. The city itself follows in the main the curve of the harbor and is exceedingly well built. The Chinese live for the most part in well built brick houses called "shop-houses" or tenements. On either side of the door-ways are long panels which bear inscriptions in red or gold letters, placed there by friends of the family, presentation tablets praying the blessing of the god of wealth. A covered veranda projects along the side of the street; these covered ways take the place of side-walks and in this very rainy climate are a great convenience, anticipating Mr. Bellamy's universal umbrella. The Europeans live in large houses surrounded by wide and well-kept grounds on all the little elevations to be found within a few miles of the business square. The custom house, the post-office, the government offices, the municipal hall, and large business houses cluster together, while near by stand the beautiful English cathedral (St. Andrew's), the well-kept cricket grounds with Sir Stamford Raffles' monument rising from their midst, and several European hotels for

e accommodation of the hundreds of trav-ers whom every mail steamer brings on eir way around the world. In the very idst of the settlement is a round green hill, rmounted by a fort, which forms a beauti-ul background to the public buildings as een from the sea. Indeed the harbor as seen om the island and the island as seen from he harbor are equally beautiful.

Singapore is an absolutely free-port, and he Custom House is merely for the suppres-ion of illicit trade in opium and liquor. Of these two articles the government holds the monopoly. The right to sell is sold each year to the highest bidder at public auction. And here indeed is a very serious blot upon the administration of the government, which is easier to point out than to remedy. The opium farmer buys the exclusive right to sell opium through the island during the year. This opium is grown by the government in India and sold in bulk to the farmer. A certain maximum retail rate is set for the farmer. It now becomes his business to sell the largest possible amount at as large a price as he can secure within the limits set by law. The liquor legislation is somewhat similar. More than one-half the public revenue of the colony is derived from the sale of the opium and spirit farms. The colony therefore presents the very disagreeable spectacle of a British possession whose public revenues are largely derived from taxing the vices of its people, in a way, too, which enlists commercial cupidity on the side of promoting vice. Many of the leading officials feel this keenly but no one has yet been found to show how otherwise Singapore can remain a free port with a very small agricultural community and yet pay its municipal and imperial bills except by the introduction of a crushing income tax. The theory is, "tax vice and not industry." The difficulty is how to do so without making it somebody's business to encourage vice and making the government itself *particeps criminis*.

The population of this great Asiatic seaport is large and polyglot. Every steamer brings more people than it takes away and the yearly increment is large. There are probably about two hundred thousand inhabitants, two-thirds of whom are males; one need scarcely add that this betokens great commercial activity; while like all communities where men largely preponderate, Singapore does not take high rank in its morals even for an Asiatic seaport. Here too often the ragged edges of civilized vice meet the most depraved forms of heathen immorality and the air is laden with moral malaria.

A wonderful meeting place of the nations is this thriving port. Stand at the corner of this street and in three minutes you may count as many as a dozen different nationalities,—Europeans from all Europe, Chinese of half a dozen types, Malays, Indians, Siamese. The medium of conversation among all these is Malay, which is a simple and very expressive language. In its purity the Malay has been called the Italian of the East, but it suffers terribly at the lips of this polyglot people, each of whom brings to its pronunciation some native disability, and by the time the Chinaman has turned its *r*'s into *l*'s and the Englishman has narrowed all its vowels and the German has thrown in a few awful gutturals and the Tamil from India has changed its *b*'s into *p*'s and every other nationality has played off its own vagaries, the Malay heard commonly on the streets of Singapore is only a far-off and base-born relative of the beautiful idiomatic language whose name it bears. Indeed there has grown up in the island a distinct patois known as the "Bábá Malay," so named from the Babas (Straits' born Chinese) who have mingled Chinese, English, and Malay words into an utterly amorphous conglomerate, the despair of the grammarian and an object of loathing contempt to the aristocratic Malay.

So marked a commercial and social center as Singapore has necessarily attracted the attention of the great missionary societies. It is one of the main centers of the Malaysian missions of the Anglican Church under the direction of the scholarly and eloquent Bishop Hose. There is also a small Presbyterian mission in the island. Early in the '30's the American Board opened a mission in Singapore but it was merely as an encampment at the gates of China and so soon as China itself was opened to the Christian propaganda, these missionaries were taken up and sent on to the Celestial Empire. About six years ago the claims of the vast region to which Singapore gives access were seriously considered by the Methodist Episcopal Church and a small but vigorous mission was entered upon. The most striking fact about this mission is the rapid creation of a great boys' school whose methods and policy are unique and therefore may be of interest

The usual policy with foreign missions in their infancy is to open a school and by entreaty and persuasion, and sometimes by rewards and petty bribes, to induce a handful of the poorest children to venture into the mission school. In course of time prejudice weakens, numbers increase, and the school flourishes, but the process is slow and the material is usually of the meanest kind that the country affords. The higher classes are meanwhile estranged and deeply prejudiced against the missionary. If they are also to be reached, some other line of action must be adopted. This was the theory of the Methodist mission at Singapore. The missionary saw that there was room for a high grade English school. He visited the Chinese merchants and others and enlisted their cooperation in the erection of a school for the training of their children. These men heartily indorsed the movement and the unwonted sight of prominent heathen Chinamen building a school for a missionary and then filling that school with their children, during the last five years has been an object of curiosity to religious travelers. The generosity of the Chinese has been remarkable. In all more than fifteen thousand dollars have been contributed by these men to the work of Christian mission. The school has grown to be one of the largest and most influential in southeastern Asia. Standing at the gateway of China it is destined to affect greatly the better class of Chinamen along the Chinese coast, and its influence upon the Malay peninsulas in course of time will be as much as that wielded by the Roberts College in Constantinople over southeastern Europe. Meanwhile the work of direct evangelization among all classes is pushed with great success and few missions of late years have such fair prospects as the Methodist mission which represents the American churches in Malaysia. Any traveler who reads this sketch will be welcomed at the American Mission School, which is a large commodious two-storied house standing amid beautiful grounds with doors ever open to any American pilgrim who may seek its hospitality.

THE FAIRY TALES OF PERRAULT.

BY ARVÈDE BARINE.

Translated for "The Chautauquan" from the "Revue des Deux Mondes."

TWO hundred years ago a French Homer took possession of heroes as celebrated as Ulysses and Agamemnon, but whose history had been preserved up to this time only in the memory of simple minds and of children. He related their adventures in a series of little popular epics which are works of genius. Under his pen these dream-like stories took on the seeming of reality; shadowy phantoms were transformed into living and not-to-be-forgotten figures. He created types of character immortal as Don Juan or as Hamlet; less grand, indeed, since his personages are called Cinderella and Blue Beard, but they still preserve about them from their long stay in legends a perfume of mystery and an exquisite poetic savor. He knew how to do honor in nursery tales to the imagination of the people of centuries ago. Whether he has stated precisely the oral tradition, or whether he has added some literary ideas or details taken from the life of the seventeenth century, he has altered so little the original sense that modern science has thought it has discovered in his recitals a reflection of the thought of primitive humanity and has recognized Aryan divinities in the "Ass' Skin" and the "Sleeping Beauty of the Woods."

He did this work as a pastime, and almost as an anonymous writer, not being quite sure that it was worthy of an academician to write as under the dictation of Mother Goose. It was she, however, the venerable gossip, who led Perrault to honor. It is to her that he owes his immortality, and not to his poem "Saint Paul," nor to his "Illustrious Men," nor even to "Parallel Between the Ancients and the Moderns." The day on which that French Academy, to which he feared he was lacking in respect when signing his "Puss in Boots," wished to pay him high homage, it did not ask for a eulogy on Perrault, but for a eulogy on the "Fairy Tales" of Perrault.

o man ever appeared less fitted by nature etell ingeniously things difficult to be- e. He had three brothers, all of the same n of mind as himself, but even more ir- erent in such matters, all born with the t of parody, curious regarding new ideas, ssessed of a passion for understanding all ngs, gay, active, the most honest men in e world. In their youth three of these ur brothers had amused themselves in riting a travesty on the sixth book of the neid, which called forth great shouts of ughter from its few readers. Nicolas, who terward became a theologian, a doctor in ie Sorbonne and a Jansenist, wrote the erses with the help of Charles; and Claude, o whom the Louvre is indebted for its col- nnade, illustrated the manuscript with de- igns in India ink.

It was only a boyish trick and Charles was at the time a mere school-boy, but he never entered any further into the intelligence of the ancients than he did in this work. The soul of antiquity did not reveal itself to him. He never had a just sense of heroic poetry because he did not comprehend heroic times. He understood too well the of the beauty palace of Versailles and held it too high in his admiration to place great value on the nuptial chamber constructed by Ulysses with great strokes of his ax. He had too profound a faith in the incomparable merits of the cultivated century in which he lived, to interest himself in the two civilizations which struggled under the walls of Troy and which seemed to him two nations of barbarians. The young author of the burlesque Æneid became naturally, while following his inclination, the leader of the moderns in their famous quarrel with the partisans of the ancients.

It seems difficult to think of one worse prepared to speak ingenuously of ogres and fairies. Perrault had, besides, passed his sixtieth year when he took it into his head to become their historian, and was too far away from the happy age in which one half believes in them for him effectively to recall his memories. He was then in great danger of writing reasonable fairy tales, or would have been if he had not had so great a love for children. This love was his salvation.

It has been said that he wrote these "Tales" conjointly with his little son, Darmancour, under whose name they first appeared; that thus is to be explained the singular and delightful mixture of the wisdom of the old man and the candor of the child, which so astonished Paul de Saint-Victor and seemed to him such an enigma. The anecdote is certainly true, and there needs to be added to it that the comrades of the little Darmancour were young listeners who sat with heads stretched eagerly forward, with eyes brilliant and expectant, while Perrault observed upon them the effect of his marvelous stories. "They can be seen," he wrote, "in sadness and despair when the hero or the heroine of the tale is in trouble, and they shout for joy when the time of good fortune has come."

The tenderness of Perrault for childhood was mingled with a charming respect for it, which led him to divine the secret wants of young souls. He felt intuitively that the liking of children for the marvelous is the precious germ which expands later into the flower of poesy and of faith, and for fear of strangling it with a sacrilegious hand he carefully guarded himself from cutting out too freely the supernatural in the legends. He contented himself with simply purifying the chimerical in the old popular recitals; he tamed the monsters and the animals to which the savage and the countryman commonly attributed magical powers, and which played so great a rôle in the old stories. He metamorphosed these creatures into fairies.

In the time of Perrault the fairies remained true to their ancient duties as ministers of the Fates. It was indeed they, the cruel arbiters who spoke through them, when they assembled around the new-born child in order to predict its future and make it their gifts. Favorable or fatal, these gifts were the decrees of Destiny, and it was difficult to escape their influence, even with supernatural help. The young fairy of the Sleeping Beauty of the Woods could not save the princess, but only lighten her misfortune. "I have not enough power," she said, "entirely to undo what my elder has done. Perrault has shown himself here, as in all essential points, the faithful guardian of tradition. He has preserved in the fable its original meaning.

He was less scrupulous regarding the details. It was he himself who chose the gifts made at the baptism of the Sleeping Beauty. Her story is, that the king and queen had neglected to invite to the christening dinner an old fairy whom they thought dead or lost

E—Mar.

witched. She entered suddenly, thoroughly vexed that they had slighted her.

Meanwhile the fairies in the story began to lay their gifts before the princess. The youngest gave her beauty; another the spirit of an angel; a third bestowed upon her grace of manner; a fourth said that she should be a perfect dancer; another that she should sing like a nightingale; and still another that she should play upon all musical instruments with the highest degree of skill. The turn of the old fairy having now come, she, stepping forward and trembling more from anger than from old age, said that the princess should pierce her hand with a spindle, from the effects of which she would die. Fortunately there remained yet one more fairy who had enough power to change death into a sleep of a hundred years.

The above is Perrault's part of the story. Tradition alone, or, rather, public opinion embodied in tradition, furnished the last two fairies and their strife. The old one is readily recognized. She is the ever present mar-joy at the banquet of humanity. She is variously named, predestination, fatality, heredity, and she is never invited to the feasts, but she always comes; nothing is ever asked of her, but she always brings her gift; she is the mysterious power by which man is directed toward some fixed fate which often causes him an indefinable horror.

As to the last fairy, she represents the help from above, the only means by which can be dissipated this nightmare of the inexorable.

Perrault has applied to all of his stories the process which enables one to see in them an example, an illustration. He always introduces a marvelous adventure into a little picture of familiar scenes and manners, so that it is brought down to earth and fixed in time. Before his time the events were described as occurring no one knows when, and in some unknown land. His personages have the appearance, the passions, the prejudices of the present. They enjoy and suffer as living people. They are like ourselves; they are ourselves. In exchange for their vague attributes as mythical phantoms, Perrault gave them the sovereign gift, life,—a life intense and tenacious, such as the great realistic writers of his century knew how to give. This is his stamp of genius. He deserves for it a modest place just behind Molière and La Fontaine, those men who poured upon men and beasts this sacred ray of life with royal prodigality.

In order to estimate Perrault at his value it is only necessary to glance over the crowded lists of heroes whose exploits the printed collections of stories made these days by zealous erudites. They are gathered from the east and the west, the north and the south, and many of them relate things more extraordinary, more difficult, more attractive to the imagination than anything told of the heroes of Perrault. Yet for all that they are not celebrated. All those beings whom Perrault has left unnoticed remain strangers to the crowds. No one knows their appearance nor their name outside of the corner of the earth where the tradition is preserved. The most ignorant person will say of a jealous man, "He is a Blue Beard." The greatest scholar will not say of a rustic Figaro, "He is a Pâris Scouarnec." He knows that no one would understand him unless he addressed a Bas-Breton.

Perrault took all the persons about him as models for his actors. He made to pose *his* friends, his neighbors, the great financier over the way, the country people whom he met in his walks, the nobility whom he saw on a visit to Versailles. Several among them can still be seen to-day. Blue Beard is one of those suddenly enriched men who flourished to some extent in the time of *Louis XIV.* but whose race has so prodigiously multiplied in our own time. We elbow him *every* day in our society, this "gilt-edged man" whose every movement seems to give a sound of jingling coins. Every thing glitters in his house as in that of the old Blue Beard. He has the same important manner of saying, "My strong coffers, where I keep my silver and gold." He marries, like his famous predecessor, a young woman of quality without dowry; and most likely *he*, too, causes her to regret it.

In this story also, Perrault causes the reader to see plainly through the drama a frightful thought; this time the thought that all our actions follow us through life. One will perhaps recall how George Eliot was impressed with this idea, and how she reiterated it in her writings. Many generations before that illustrious novelist devoted so large a part of her work to setting forth this idea, an old tradition had stated and solved the question in the scene of the story where the dis-

lient woman tried in vain to wash clean
enchanted key. When the blood-spot
removed from one side it appeared on
other. The door of the forbidden cabinet
been opened; no power could make it
pear that this had not been the case. So
our actions follow us.

All; and it is a terrible thought! Good
bad, reparable or not, they rise up behind
and march in a long file which constantly
ows larger; obstinate and often importu-
ate companions, whom we in vain strive to
ase away. No effort, no repentance, no
nguish, has the power to suppress a single
ne of them. They have a life of their own
utside of us, independent of us, and they
scape us for eternity, bringing forth conse-
uences which lead to other consequences,
nd these to still others, and so on as far as
he mind can conceive. George Eliot left
er characters bound fast with the chains
whose links they themselves had forged, be-
lieving it was not possible to break them. Per-
rault remembered that there was some mercy
for the sinner, and the wife of Blue Beard was
saved in spite of her fault.

"Puss in Boots" takes us to the house of a king who is a brave man, simple, paternal. Arrogance and ceremony are unknown at his court. On his drives, he offers a place in his carriage to those on foot. He even lends them, if there is need, some of his own clothing. His fault is, that he loves the bottle too well. As a result of this his ideas are often befogged; and once when in this state he offered his daughter as wife to the son of his miller. That one hastened eagerly to marry the princess immediately, before the king should recover his senses. It was to the tricks of a cat that the miller's son was indebted for his good fortune.

Little Tom Thumb, of nursery fame, is another representative of the *parvenu* class, who mounted to position and power under Louis XIV., encouraged by the king, and who even invaded the court, to the great indignation of Saint Simon. Suddenly enriched he occupied himself in placing in high positions all of his family. He bought newly established offices for his father and his brothers, and in that way he settled them all and at the same time put himself in good favor at court. He had before this passed through cruel scenes. He was a dwarf, miserable, and so silent that he had the air of an idiot, and everybody ill-treated him. So that this turn in the tide of his affairs is isfactory to young readers.

This realism in Perrault singu creases the value of his stories. It tr them into historical documents suc seldom met with in the imaginati ture of his times. One could eas several of his characters who dared the reader's interest to the affairs o of butchers or millers. The lower the people counted then very little ture, and it was one of the great nc Perrault that he introduced wood into salons under the shelter of the mantles of the fairies. The powe pathy for humanity, which breath book, the very large part which he to humble lives to play, justifies al encomiums of it.

It seems as if his heroes are neve in peace to enjoy their immorta honor has failed them. Editions guages have made them the frien children of the entire world. Ar used their highest skill in painting traits. A host of writers, by imita have tried to robe themselves in their glory. And our generation h for the stories still greater homag a rather perilous one. They could draw to themselves the attenti scholars who have carried to such their studies of popular traditio students of mythology have here so much, that they threaten to the legends with a mass of com notes, prefaces, variations, schol exegeses.

These persons have all asked ters of the tales whence they came road, and what they had done o But those addressed make no rep them so obstinately silent, the sch for them and their replies cause a fusion. Grimm, André Lefèvre, Englishmen say they came from country; Benfey and Cosquin f Husson, from different lands; Ar the St. Thomas of popular myth that no one knows any thing abo

Then these scholars ask the vo they did in their unknown birth- time the latter make short replies declared to Mr. Husson, that i away times he was the sun devou he occupied himself in eating Ar

in the red gleams of morning. He added that the grandmother was the old yesterday. Pouffe, the little dog of the Sleeping Beauty of the Woods, told Mr. Lefèvre that he was none other than Saramâ, the dog of the Rig-Veda which seeks the dawn. Tom Thumb confided to Mr. Gaston Paris that he had been the postillion of the Great Bear, where his place is still marked by a very tiny star. The ass in the story of "The Ass' Skin," told Mr. Hasson that he was the fog behind which Aurora cast off her shining robes, thus escaping the pursuit of the sun. Cinderella, who does not yet wish to put on airs, has not told the full history of her slipper, but she breathed a Sanscrit word to Mr. Gubernatis which has served him to build up an imposing genealogy.

There is a feeling to-day on the part of many that it would be better to banish fairy tales from the reach of the young. They fear that when so much liberty is given to the imagination it is unfitted to deal accurately with the stern realities of common life. Because this question has been raised Perrault counts among his readers to-day more heads than he had last century, and per fewer curly heads. I imagine, if he should turn to the earth, he would be less fla than saddened. He was the good Perra everybody, but more so for the little boys girls than for his confrères.

The world is yet a hard one for the ha and the unfortunate whose labor is arch and whose joys are poor and rare. There a cruel tendency to narrow their thought is repeated to them on all sides that th must be satisfied with the barest necessi of life. Before this anguish their hearts b come empty of love and of poetry, becom hard and dry, and are ripe for a utilitari philosophy.

Whoever stifles the imagination of a chil commits high treason against humanit Whoever kills superstition and romanticism kills with the same blow faith and ideal ism. It is the glory of Perrault that he ha been one of the great benefactors of the worl by being in this particular the benefactor of childhood.

A CHURCH IN CHICAGO.

BY THE REV. CLARENCE T. BROWN.

THE history of Plymouth Church, Chicago, illustrates the value of small beginnings. In 1853 it was organized with a membership of forty persons,—a body representing far more conscience than wealth. They put on record as one of the reasons for the organization of the church, "A desire to be united under a church polity which would secure to the majority the right to carry out their own acts of discipline and benevolence; and that would be free from all ecclesiastical connection with the sin of slavery."

Such a manifesto in 1853 meant criticism from all the conservative and "safe" members of society. The common epithet, "nigger church," which the young Plymouth carried for a number of years, did not draw financial support, but it drew men who were willing to make sacrifices for their convictions. An early New England Abolitionist by the name of Weld once said to Wendell Phillips, when he was wondering whether he could get a room in Chicago to speak in, that Plymouth Church had always been true to her name, and that if he could get no other place, he was sure Plymouth Church would be open to him.

It had among its early members men who were willing to give and feel it. One *man* who had recently lost all his fortune, subscribed five hundred dollars toward a church building, "to be paid as soon as he earned it"; he earned it and paid it and more. Others mortgaged their homes to raise money to pay their subscriptions.

Its policy from the beginning has been *to* build for the future, and to do something for other causes than its own.

A church which had been in debt from the beginning, and had recently sustained a heavy loss in the death of a number of its most liberal supporters, could not escape unhurt in the panic of '57. In 1862 the church was compelled to give up all its property and begin anew, find a new location and build its *house* of worship. In spite of these serious embarrassments, Plymouth was one of the first churches to send a contribution of a hundred

rs to the Sanitary Commission. In 1868 e still struggling financially the church hree thousand dollars into a mission on con Street, where for several years a num- of its members under the leadership of J. H. Hollister labored faithfully until the k became self-supporting.

he very few veterans who remain, see in great activities and wide-reaching influ- e of the Plymouth of to-day, abundant tification of the generous policy which y adopted.

The church debt has long since disap- ared, but the policy of widening the stakes ntinues in full force.

The manner in which this debt was liqui- ted illustrates the vigor and push which ve characterized her methods. The in- rance company which held a mortgage of xty thousand dollars, refused when asked reduce the rate of interest. The church ather than continue paying the same rate, letermined to pay off the debt; in sixty days he amount was raised, and the church cleared of all indebtedness.

The same vigorous spirit characterizes the work of the church in all its departments. "The Ladies' Aid Society" last year, in addition to its regular contributions to missions and other benevolent causes, gave five thousand dollars to build and furnish a cottage for the "Illinois Industrial Training School for Boys."

This society has added to its labors of benevolence and charity the charm of a literary interest. Under the leadership of the pastor it has had at its meetings, from week to week, a critique and discussion of the best new books from both sides of the sea. It has given particular attention to the poets. Such an interest at times has been aroused by the Wednesday afternoon discussion that the topic has been carried over into the regular Wednesday evening prayer-meeting.

The annual income of the church from pew rentals is about twenty thousand dollars. In addition to this sum and the regular collections for the various benevolent societies of the denomination it has been the custom of the church for a number of years to make a special contribution at Easter-time for the support of its own missionary and benevolent causes in the city. The amount given annually is about five thousand dollars. Of this sum three thousand five hundred dollars are used for the support of the Doremus Mission located on Butler Street near 31st Street in a part of the city sadly in need of Christian help and influence. For this work the church has built a commodious brick chapel used for preaching service and Sunday-school on Sundays, and for a large kindergarten and industrial school during the week; and an additional large room has been fitted up for the juvenile department of the Sunday-school and for a free reading room.

For this work the church employs a pastor and kindergarten teachers; she also sends to the Sunday-school thirty teachers and officers, and to the industrial school on Saturday forenoons about twenty teachers.

The pastor, the Rev. Doremus Scudder, who is a member of the "National Prison Reform Association" and other organizations interested in sociological questions, is seeking in this field to give a practical solution to some of these sociological problems. His experience, both in this country and in Japan, gives him special fitness for this important task.

On Saturday forenoons a sewing-school and "kitchen-garden" are conducted in the parlors of the home church.

In addition to the thirty teachers at Doremus Mission the church furnishes about seventy teachers and officers every Sunday for the Sunday-school at Armour Mission.

These two Sunday-schools have their sessions in the afternoon. The home school meets in the morning before the church service. The church and Sunday-school are kept in close and vital relations. The superintendent, Mr. C. M. Hotchkin, holds constantly before teachers and pupils one aim, that o confessing Christ and entering the church Last year twenty from the Sunday-schoo united with the church.

The church prayer-meeting is alway largely attended, and is characterized by marked measure of spiritual power. Dr. Gun saulus never fails to be present at this meet ing—often traveling hundreds of miles to mee his people on Wednesday evening.

The pastor announces that any who desi religious counsel may meet the Prudentia Committee at the close of the prayer-meetin

The church employs a lady visitor who c operates with the pastor and deacons in the work for the poor and the sick of the parish

For several years there has been in th church an organization of young men know as "Plymouth Club," organized by D

Scudder, who served as its first president. This society has done some excellent literary work. In the fall, a subject is chosen for consecutive study during the winter. One year, for instance, it was "The Puritan Movement in its relation to American History." The meetings are devoted alternately to this line of study, and to a general literary program. Once or twice a year they have a "ladies' evening"—always a pleasant literary and social occasion. The members of the club take it upon themselves to look up any young men who come to the church as strangers, invite them to their Monday evening meetings, and afford them the means of making acquaintances in the church. The club also manages and publishes the church paper, *The Plymouth Review*, a monthly of twelve pages, containing a sermon by Dr. Gunsaulus, papers prepared by members of the Plymouth and Niké Clubs, and the general church news. It is quite a model in the way of a church magazine, and has a large circulation, going to absent members, missionaries, and subscribers in many parts of the world.

When Dr. Gunsaulus came to Plymouth he felt the need of a society which should be to the young women what Plymouth Club was to the young men. This idea met with an enthusiastic response when presented to the young ladies. A society was at once formed with the classic title, "Niké Club." It has a membership of about one hundred and twenty-five, and gives its meetings alternately to art and music. These young ladies have gone very carefully over the field of Italian art—preparing critical papers on masters and pictures, using the stereopticon in illustration, listening to lectures by special students in this department, and having access to many collections of engravings, etchings, paintings, missals, coins, and vases. They have also availed themselves of the best musical talent in the West, and have given some of the finest musical programs ever heard in Chicago.

The pastor's library at his study in the church, a large and thoroughly sifted collection of the world's best books, is always open to the members of these clubs.

These two societies do not in any way interfere with or detract from the interest of the work of the "Society of Christian Endeavor," which here as almost everywhere, renders enthusiastic service to the Master's cause.

We come now to the most interesting feature in the history of Plymouth Church—pulpit. A worthy line of preachers has cupied it,—the Revs. J. M. Davis, N. H. gleston, Joseph E. Roy, J. R. Shipherd, D. Kitchell, Lewis E. Matson, Wm. Al Bartlett, C. H. Everest, Henry Martin Sc der, Frank W. Gunsaulus. Plymouth Chur has a thousand members, but the cong gation which greets the pastor every Sund taxes the utmost capacity of the audie room,—about sixteen hundred.

It is an audience in which there are alwa many strangers attracted thither by t growing reputation of Dr. Gunsaulus as pulpit orator of rare brilliancy and power.

No sensational devices are ever employed the pastor rarely even announces his subject and he who enters the doors of this church may calculate upon a sermon at least three-quarters of an hour in length. The length of the sermon is determined by the nature of the theme rather than by the dictates of the clock. The congregation is made up of what Emerson called "eloquent hearers,"—eloquent because they always come with high expectations.

There are always many young people in the congregation. With his attainments as a student of history and philosophy, Dr. Gunsaulus combines that brilliancy of imagination, eloquent speech, and fine enthusiasm, which render a speaker attractive to young people.

There are two questions to-day to which the church must sooner or later give practical answers. The first is, How shall the church command the respect and allegiance of the restless intellectual activity of this transition period? The second is, How shall the church command the confidence of the masses?

Plymouth Church recognizes these two problems and is seeking their solution.

Toward their solution she is willing to contribute—what is sometimes so jealously withheld—a large share of her pastor's time and strength. Dr. Gunsaulus, through his pulpit, his books, and the lecture-platform, has gained the hearing and commands the respect of a very wide circle of thinking men, both within and without the church. These men cannot all come to Plymouth Church, but in a very real sense they constitute a spiritual and intellectual constituency of Plymouth's pastor.

Plymouth Church recognizes this second constituency and incorporates it within her

ish, so to speak. She says to her pastor, We shall not insist on pastoral calls, while ere is need anywhere of an eloquent and mmanding voice; go wherever your words e needed for inspiration, and we bid you odspeed." This policy identifies Plymouth hurch with every great social and moral uestion of the Northwest and cannot fail to ake the answer to our first question easier or others. Acting in this same spirit the hurch seeks to keep in touch with the work of the colleges.

To the second question this church has recently given a very generous and practical answer.

The building is located on Michigan Avenue, near 26th Street, in the heart of one of the most desirable residence sections of the city, but the "neglected" classes are not up there.

One Sunday last fall Dr. Gunsaulus told his people that he had a confession to make: he had been to the theater on Sunday—to several of them in fact. He had found them all thronged, filled with people who, if they thought of the church at all, wondered why she had all her sanctuaries so very far away. These conditions, he said, constituted an imperative duty for somebody. He saw in them an opportunity which he dare not disregard. The church caught his spirit and responded most earnestly to his proposal. His plan was to hold meetings Sunday evenings down town in Music Hall. This is centrally located, has an attractive audience room and a magnificent organ. The expenses of the hall would amount to about twenty-five hundred dollars for the season. This expense the church assumed.

The results of the meetings, which were undertaken promptly, have exceeded the most sanguine expectations.

The first service was held October 13, 1890. Although the night was dark and rainy, Music Hall was filled; the main hall and galleries will accommodate about three thousand people.

This first audience was not composed of quite the people whom Dr. Gunsaulus had hoped to reach; there were too many regular church-goers, although there were doubtless many present who heard, that night, the first sermon in years.

Before opening the service Dr. Gunsaulus made a brief statement of the object of the meetings, which, he said, were for the benefit of those who had no regular place of worship, and were not for those w tached to churches. "I must, "request those who are church leave the seats to be filled by thc not. I would rather have one h ple here who belong to no chu have one thousand who have their own which they might atte

The music was of the thorough sort and of the highest order. A singing is largely congregatio musical service is made just as fi ble; the church undertakes—a fully—to furnish music that sha given at the theaters, which their best programs on Sunday e

On the second Sunday evening before the time set for the begir services, thousands of men surged and swayed in the mass that impeded traffic on State Str every seat was occupied and e standing room was taken.

The audience differed from t previous Sunday night in this, ular church-goers were very fe pointed request made by the pr previous meeting had evidently

It was a significant and ins three thousand of the bone and great pulsating center of Chica hear the broad, grand princip tianity from the lips of the pres

The press and the people caught the spirit that planne ings and to have fallen into li derful appreciation and enthus

The audiences at the succee have been of this same general nificant feature one evening wa of a large number of boys, w street; a section of good seat served for these boys.

The increasingly large nun who cannot gain even standing services, and the inconvenienc go so early to the hall in orc seat, seem to constitute a n larger hall. Dr. Gunsaulus h to go to the Auditorium, but s sire is for spiritual results large crowd, he has hesitated tc

A large number of Plymot always present at these servic with any who may be desiro conversation. An after mee

plated. Others meet at the home church on Sunday evening, and while the services are being conducted at Music Hall, hold a prayer-meeting.

It is possible that if more attempts of this sort were made, there would be less likelihood of a repetition of the incident in New York where the name of Christ was applauded and the name of the church was hissed.

No one can estimate the influence and results of even one such service, where the vout song and the pleading prayer, and earnest, manly preaching of the truth for an hour the attention and the hear thousands who have no church home.

In the judgment of many wise observe Plymouth Church and her pastor have gi a new and permanent impulse to the re ious progress of Chicago.

DR. KOCH AND CONSUMPTION.

BY J. P. HASSLER, M. D.

CONSUMPTION, or phthisis, or tuberculosis, is a disease of every time and country, of every zone and climate, and in its ravages spares no age nor sex, rank nor condition. Always considered practically incurable, its victims have recognized in its presence the messenger of fate, in its hollow cough, the voice of their doom. No other malady makes such havoc with human life, or in any measure approximates its bills of mortality. For the two hundred and fifty millions of Europe its death-rate is one million persons annually; for our own country two hundred thousand; and, taking the world over, it is estimated that one in seven of all people born into it is destroyed by this disease. No wonder then that the announcement of a possible cure awakens the interest of the civilized world. The discoverer of such a remedy would achieve a higher place in the gratitude of all nations and of all times than even Jenner himself; and, by common assent, would be accounted the greatest benefactor the human race has ever had.

Of the intimate nature and character of the disease, or of its causes, there has been little positive knowledge until a quite recent date. In 1865 it was learned that rabbits and guinea pigs, if inoculated with tuberculous material, contracted the disease in a few weeks, with the usual fatal results. A few years later it was found that the disease could be communicated to dogs, sheep, calves, rabbits, etc., by combining tubercular matter with their food; then, also, by mixing with their food and drink, the expectoration of consumptives; and still later it was discovered that dried tuberculous matter, if pulverized and blown into the air which they breathed or with an atomizer thrown into the trachea, or windpipe, also conveyed the disease to the inferior animals. These experiments were considered ample to establish the existence of a specific virus, or contagious principle, to which the disease owed its origin, but the nature of this virus continued to remain a mystery.

About ten years ago great improvements were made in microscopes, which thereupon began to unfold secrets that hitherto had lain concealed, and almost to reveal new worlds. By improvements in construction of lenses and better illuminations, also by the use of aniline dyes as staining re-agents, and by new methods of treating cultures, bacteriologists were able to isolate and identify various members of the germ family that had not previously been differentiated. They further succeeded in establishing the relations of each particular germ to the disease in which it is found, and even established the identity of certain diseases that before had not been considered closely related.

In due course, the microscopic organisms peculiar to cholera, diphtheria, tetanus, typhoid fever, anthrax, and some other affections, were isolated and carefully described so as to be easy of future identification. The success of bacteriologists in this direction justifies the expectation that they may yet discover the specific germ that probably characterizes every infectious disease. In the domain of surgery, the process of suppuration, and the pyæmia and septicæmia, usually termed "blood-poisoning," that follow wounds, are known to be due to the previous activity of bacteria; and the success of mod-

ıe marvels of the age. In the year 1882, Robert Koch, of Berlin, discovered a new etable organism, rod-shaped, its length ely half the diameter of a blood corpuscle, ıposed of a single cell, to which he gave name *bacillus tuberculosis*. After years careful investigation he satisfied himself at this germ was the *fons et origo* of our niliar disease, pulmonary consumption. e found that this specific bacillus was alays present in tubercular products, and alays absent in non-tubercular. That it was niformly present in the sputa, or other exetions of consumptives, and as uniformly bsent in those non-consumptive. That the isease was communicable from one person to nother, and that the medium of communicaion was the bacillus. That it was likewise communicable to the lower animals by inoculation with the bacilli, and as readily conveyed by cultures that had passed through several generations outside the body as by the original germ. Multiplied experiments of this sort convinced him—now recognized as the foremost bacteriologist of the age—that these bacilli were themselves the exciting cause of tuberculosis; that they were not merely "concomitant products," or "facts of coexistence," nor yet the resultant of spontaneous generation. He further contends that these infecting bacteria have qualities of form and organization that segregate them from molds, fungi, and the lower algæ, and from every other micro-organism; that they are themselves organized and living germs of fixed and constant species, each able to multiply its kind, but never self-produced, yet maintaining an isolated and independent existence, and preserving their characteristic properties for ages. Searching the arcana of nature, therefore, for diseased processes the microscope declares the unseen world to be the analogue of that which is seen; that with things invisible as well as those visible there is no life self-originated; that every cell is from a pre-existent cell—there is no spontaneous generation anywhere.

The views of Dr. Koch have won acceptance generally among pathologists in the medical profession, the only notable exceptions being in Paris, although even there, Pasteur, the author of the "germ theory," is in professional sympathy with the great German of Berlin.

what substances would destroy the new bacillus, or at least prevent its further development. The agents which proved most effective were the essential oils, certain aromatic compounds, among which he names *paratoluidine;* certain aniline colors, mercurial vapors, compounds of silver and gold, especially of gold with hydrocyanic acid—the cyanide of gold arresting the development of microbes outside the body, in the strength of 1 to 2,000,000. These agents, however, failed to check their growth within the body, but finally he succeeded in forming a chemical compound that rendered the lower animals proof against inoculation with the bacillus tuberculosis, and also stayed the progress of the disease in those previously infected. Here was the ground of a new hope for humanity, since the action of drugs in many of the lower animals is quite similar to their effect on man, and henceforth our patient investigator conducted his experiments with the higher race.

What is the "lymph," so-called? For sufficient reasons, Dr. Koch prefers, as yet, to keep his own secret. When his remedy has been duly tested by men who have his confidence, its effects duly chronicled, and its proper place in therapeutics determined, he will publish his formula. To do so now, or prematurely, would be to offer a premium to charlatans who would be the first to rush upon public attention and to go to and fro through the earth seeking whom they might devour. Professor Koch has recently disclosed in general terms the composition of his famous fluid. It is announced to be a glycerine extract from a pure cultivation of tubercle bacilli. It is not claimed that the bacilli themselves are injected, but a curative substance extracted therefrom, whereby any danger of inoculation with tuberculosis is surely avoided. The minute analysis is not given, so that physicians will be dependent on the Berlin laboratory for supplies, for some time yet.

A degree of disappointment followed this disclosure, especially as Dr. Koch speaks of mineral salts that enter into the composition of the fluid, the number and character of which he fails to indicate. It is a recognized principle of medical ethics, that any discovery, or improved method of treating disease, becomes at once the common right of the profession everywhere; and no one, without

a sacrifice of position, can appropriate such new treatment to his own exclusive use. Medical men are sometimes accused of narrowness because of their hostility to all patent or secret remedies, but their opposition is grounded on the principle that every improvement in the healing art becomes of right the property of all, and must be made known, for the benefit of suffering humanity. That Dr. Koch will do this at the right time, and of this he must be allowed to judge, his own high character is sufficient pledge.

As to the remedy itself, we are told it is a brownish, transparent liquid, not readily decomposed, but if exposed to the air, or diluted as is customary before using, bacteria develop in it, rendering it unfit for use. The liquid may then be sterilized by heat, but the process weakens the solution and after a time it becomes inert. Given by the mouth it is without effect, hence it is always administered hypodermically with a syringe that substitutes a rubber bulb for the usual piston, so as to guard still more against infection and to avoid abscesses at the point of puncture. The Germans make the injections under the skin between the shoulder-blades and in the lumbar region as points least liable to local reaction, and as yet no abscesses have been reported.

A peculiar feature of the fluid is that human beings are much more sensitive to its influence than guinea pigs, which have been chiefly the subject of experiment. A given dose had no apparent effect on a guinea pig, while one-eighth the quantity intensely affected a full-grown man. A quarter-drop, as an initial dose, acts powerfully on a man, but not at all on a guinea pig. Professor Koch, not afraid to take his own medicine, injected four drops of a ten per cent solution into his upper arm. In three or four hours there were contractions of the limbs, much lassitude, a desire to cough, and difficult breathing. These symptoms grew in intensity, and in five hours he had a very severe chill, the shivering lasting nearly an hour, with nausea and vomiting. The lassitude continued for several days, the arm remained painful and red, but the temperature became normal the next day.

The smallest dose to produce effect on an adult person is one-hundredth of a cubic centimeter, or one-sixth drop of the 10 per cent solution usually employed. Given to a healthy subject this dose causes [illegible] lassitude and pains in the limbs and [illegible] of less than two degrees of temperature administered to a consumptive [illegible] general reaction is greatly intensified. [illegible] are first chills, then high fever, the temperature reaching at times 106°, pains in the [illegible] cough, dyspnœa, exhaustion, sickness [illegible] vomiting, with a pulse reaching 140 or [illegible] 160 a minute. In some cases there [illegible] jaundiced skin and an eruption like measles. The attack continues for twelve or [illegible] hours, and the next day the patient is comparatively well. Such is the general effect when the patient suffers from tuberculosis in any of its forms in the bones or joints, in scrofulous glands, lupus, or the lungs themselves, although in the latter the symptoms are much more pronounced. In this class, therefore, only a tenth of the usual dose is first given, repeated daily until no reaction is observed, when the quantity is gradually increased until, in about three weeks, five hundred times the original dose can be borne without inconvenience.

What is the mode of action of the new agent? It is to be borne in mind that Dr. Koch does not profess to kill the bacilli in our bodies. These germs live and develop on moist surfaces and cannot be forced to quit their abode, except by breaking *up their* habitat. He aims at the destruction of the tissues wherein they revel. "What *the* fluid destroys," he writes, "is the tubercular tissue; this defines its limits as a remedy."

It has no effect on dead tissues, such as the cheesy matter of tubercle, or on necrotic bones; and is equally without effect on healthy lungs, or in a body without taint of disease. Yet it is supposed to search *out* tuberculous tissue everywhere, and upon this spend its destructive energy, allowing the organism subsequently to eliminate the destroyed portions and with them the fateful germs. The bacilli may survive in the dead tissues for a while, and might invade the system again at contiguous points, before their elimination could be accomplished, hence the necessity of repeating injections to provide against such re-immigration.

What are the practical results? *In the* forms of tuberculous disease visible to the eye, as lupus, white-swellings, and scrofulous glands, the changes are so marked and rapid that any theory of faith and hope in explanation cannot be entertained. In lupus

rticularly—which is an ulceration of the in usually situated on the face and liable be mistaken for cancer by the multitude—e improvement is so positive, the facts are numerous, and the witnesses so eminent s to justify but one conclusion, that the re-ults are due to the injections—that they are ogically and truly *post hoc, ergo propter hoc.*

In lupus, after treatment, a secretion oozes upon the surface, dries and forms a crust which in about two weeks falls off, leaving a sound and healthy cicatrice beneath. Sometimes this result is reached from a single injection; in others with a history of many years, three or four injections effected a cure. In this disease the experience at Berlin was most gratifying. Many cases seem to have been cured, and there was marked improvement in nearly all. After a time, this class of patients would not respond to the injections, giving grounds for belief that the malady had been eliminated. One case suffered a relapse, its subsequent history is not reported. Should Dr. Koch's remedy prove valueless for every thing else, its known efficiency in lupus would vindicate its right to live.

Many cases of scrofulous glands and tuberculosis of the bones and joints were treated, and are still under observation. A few were not much improved; many showed much amelioration in the symptoms, and some cases of absolute cure are reported. Of necessity time and surgical assistance will also be required to repair injuries to bony structures. In enlarged glands the injections promise to be specially serviceable in aid of diagnosis, as these are often distinguished with difficulty from cancerous tumors.

Finally, as to pulmonary consumption proper: If this is but another manifestation of a given disease, the remedy that is effective in the visible form, ought to be also in the invisible. If lupus and phthisis are products of the same morbific agent, as the microscope declares, it is a reasonable deduction that they are amenable to identical treatment, and such seems to be the verdict of clinical experiment. It was soon learned that the remedy was too powerful and dangerous to be used in the advanced stages of the disorder, so that such cases were early rejected. But in such as were not far advanced, the result was of much promise. Fräntzel's first eight cases of this sort showed a gain of weight in all, improvement in the characteristic features, and more or less complete disappearance of the bacilli. Among his first cases, Levy dismissed three as cured of incipient phthisis. This was confirmed by Bergmann, Gerhardt, and others, all men of ability and high character. They unite in saying that after the first injection the cough and expectoration increased somewhat, then gradually diminished, and, in most favorable cases, ultimately disappeared. The sputum becomes less purulent, and grows mucous in character, the physical signs are less marked, the night sweats cease, fever disappears, patients begin to look better, there is a gain in weight, the appetite returns, in some instances becoming voracious, and in from four to six weeks the morbid symptoms have vanished. The cures are called "provisional," as the disease may recur. Dr. Koch insists also on the best possible hygiene and the restorative treatment usually urged. In this regard the time of year has been unfavorable, and the crowded hospitals of Berlin not typical health resorts. In spite of all, English physicians report better results than those first promised by Dr. Koch. In this country experiments are proceeding very deliberately. If results are less striking, they may be due to excess of caution. Koch claims that the more rapid and intense the treatment, the more rapid and safe the cure. In the main our physicians corroborate the German testimony, viz., that the remedy is contra-indicated in advanced phthisis, in tuberculosis of the brain, and in severe laryngeal tuberculosis; that it shows decisive power and efficacy in external forms of tuberculosis and in the early stages of pulmonary consumption. It is not becoming to reproach the man or the remedy because its efficiency is limited in consumption, to the earliest stages. This, of itself, would be a great gain to the world and wreathe Professor Koch's name with imperishable honor. If the future shall confirm hope in this regard, then the unfortunate victims of a dire disease will seek relief on its first approach, and thenceforward, there need be no advanced cases. Koch has shared jealousy, criticism, and ridicule, so did Jenner and Galileo and Copernicus; and so will every one who overleaps his time and stands at once among the revealed facts and truths of the coming century.

THE QUEEN OF THE GIRONDE.

BY IDA M. TARBELL.

THE roofs of Paris are silvered by moonlight. The streets under the softening influence of night and weariness are quiet. It is a vastly different Paris from that of to-day—this Paris of 1763. Tall, stiff houses arise on all sides. The narrow streets are unpaved, unclean, unlighted, deserted save here and there by noisy revelers from whom the few belated foot passengers shrink. Cabriolets driven fast and furious dash by, splashing mud right and left. Now and then one of these "one-horse booby hutches" knocks down a man or child and kills him, but nobody gives the matter much attention.

Stop here at the heart of Paris—the point of its busiest life—the Pont Neuf crossing the Seine where it closes after opening its bosom to receive the Ile de la Cité. Just there where the famous bridge makes an angle with the quay on the right side of the island, stands one of the tall houses. An upper window is open and from the casement leans a young girl. She is not more than nine years of age, but her face as she looks toward the north is kindled with the fire and purpose which one might expect to see in the face of an artist who had reached the culminating point of some great conception. Her head is nobly poised. Her blue eyes now dark and intense swim with tears. On the floor beside her lies a little book. It is a copy of André Dacier's Plutarch. All the Lenten season she has been reading it. Devout Catholic as she is, she has even carried it to church in the guise of a prayer-book, and while the priests chanted their *aves* has read of Greek and Roman.

This is by no means her first reading. Already she has devoured an odd medley of books, the haphazard collection of an unintellectual household. But Plutarch! this is a new thing. Shakspere found in the little volume the fire for Julius Cæsar, for Coriolanus, for Anthony and Cleopatra. It begat in Rousseau the "Social Contract." That little book is to impregnate Charlotte Corday with a daring which will make her brave the command of the eternal God. The child at the window has discovered in it the divine dream of noble minds—Republicanism.

There is nothing one would think in the family or surroundings of Manon Phlipon, for so the little girl is named, to induce elevation of mind. Her parents—well, Lamertine calls them amphibious—a cross between peasant and bourgeois. Her father is a vain and clever man with a talent for making money at his engraving and enamel painting and by handling jewels; her mother is a serene and gently dignified woman, of such goodness and wisdom that she inspires a perfect love and devotion in her little daughter—the only child of seven left her.

The ambition of the father and the wisdom of the mother led them to give Manon advantages unusual in her circle. She had masters in singing and dancing. She learned to play the guitar and the violoncello. Her father taught her engraving and designing. She studied Latin. She went to church, learned her catechism, confessed her sins. Into every thing she entered with a complete abandon. Her fervid nature knew no moderate emotion. Did she read? "I became Eucharis for Telemachus, Erminia for Tancred." Did she go to field or wood? Her whole being was absorbed in that forest passion which characterizes reflective and ardent natures.

Religion was the deepest sentiment of her heart. The time of her first communion drew near. The solemnity of the step filled her imagination with awe, her heart with fearful rapture. She besought with tears to be put into a convent to prepare herself by a year's meditation,—an appeal which her parents granted.

From such a childhood a rare womanhood was possible. At eighteen we find that the promise has been fulfilled. Form, face, and manner are characterized by grace, unconsciousness, vigor, mobility. A remarkable equipoise exists between her character and her conduct. She has ceased to be a good Catholic, for her intellectuality prevented her long accepting such doctrines as the damnation of all the world outside of the church and of papal infallibility, but she still "goes to confession to set a good example to her neighbors and not to distress her mother."

She has read all the great philosophers, Diderot, D'Alembert, Raynal, Malebranche, Descartes, Voltaire, Spinoza, Helvetius. Into each she threw herself completely. She was a Stoic with the Stoics, a Materialist with the Materialists, an Atheist with the Atheists. Her purpose in thus abandoning herself to the system of each was to comprehend each fully. The result was a philosophy, wise, broad, and kind. No amount of philosophy ever uprooted her belief in and dependence upon God. In her girlhood struggles with love she appeals to the Divine. In her womanhood when she is alone with nature she finds in communion with a Supreme Intelligence a deep and abiding satisfaction. At the end of her life she repeats, *Dieu juste, reçois-moi!*

Her intellectuality does not absorb her emotions. But she has found a safe outlet for them. In her convent days Manon formed a passionate girl friendship. Sophie Cannet, her friend, lived at Amiens, and from the time that the girls parted until Manon's marriage, a voluminous correspondence was carried on. Every thought, every wish, every beat of her heart, Manon poured out to Sophie. The tenderness, the exquisite sentiment, the passionate longing of these letters is unexcelled in any love letters of the world. It was a friendship on her side which faithfully fulfilled Plato's love vision.

Lovers, of course, were many. Her "Memoirs" contains an amusing catalogue of these suitors. There were her masters who all fell in love with her—one even going so far as to have a wen removed to recommend himself to her favor. There was a butcher who showed his heart's devotion by sending her juicy steaks when she fell sick, a jeweler looking for a third wife, and other tradesmen of the neighborhood. There was a doctor, too, to whom her father, now getting a little irritated at Manon's aversion to suitors in general, came near marrying her, and would, had he not himself been too officious in the doctor's affairs.

She had no thought of marrying a man for a home. Had she lived with Plutarch and the philosophers to sit her evenings out with a drowsy spouse whose only ideas were of his shop and Paris street gossip? In all the cortége only one seems to have touched her fancy, Pahin de Lablancherie. He had some claims to intellectuality, but she idealized him to an unreasonable degree. After a rough love passage, she was effectually cured of her illusion by learning that he was known in his circle as *the lover of the eleven thousand virgins!*

But this beautiful period of her life is ending. Her mother dies. Her father, always a weak man, soon consoles himself with a mistress and falls to squandering his money. Manon tries to recall him. But, poor child, the unequal contest can end only in failure.

In these troubles she devotes her leisure to study and writing. She pours out her thoughts to Sophie. She prepares a set of reflective papers, *Mes Loisirs*. She corresponds with many eminent men of the day, but she allows nothing to interfere with the duty at hand. To her always the highest virtue was to do the evident thing. It might be commonplace and irksome. But was it not her duty, and to do one's duty was it not to reach the heights of philosophy and to ally one's self with the Infinite Right which governs the universe?

Rousseau has been molding her mind, and from the *Nouvelle Héloïse* she has received exalted ideas of marriage and motherhood. And so it comes about through the irksomeness of her life, and her belief that every woman ought to wed, that when after an acquaintance of four years Roland de la Platiére, a man of good family, some twenty years her senior, austere in mind and manners, learned in exact science, plain in person, careless in dress, rasping in voice, asks her to be his wife, she consents.

M. Phlipon comes in at this juncture in a very disgraceful way. He has squandered Manon's dowry, and now he refuses M. Roland as a son-in-law. This is the last drop. Manon writes Roland to dismiss his suit and goes to a convent to live. For six months this goes on. She visits her father weekly and mends his clothes—the last service which he now permits her.

Roland writes her—but does not rescue her. In spite of this cold-blooded treatment when he does come, and finds her fresh and blooming and brilliant as ever, he renews his suit, and on February 4, 1780, they are married. Years before she had written in referring to her father's importunities that she marry, "What I want is not a condition, but a *man*. I will die rather than prostitute my soul in a union with one who does not understand me." Roland is a good and

true man—but how little he understands her! And she? In her philosophizing she had reached the conclusion that in marriage one party always gives himself for the good of the other. In the elevation of her soul such a sacrifice was glorious. She could do it then honestly—for she had never loved.

During the next nine years of her life we find in Mme. Roland an almost ideal wife and mother. After leaving Paris her home was in Amiens, and here she was united with Sophie. Roland, however, was imperious and exacting and requested his wife to drop the Cannets—which she dutifully did. She devoted herself to him completely, giving all her splendid vigor to copying his notes, arranging his papers, and helping on his work.

In 1784 they removed to Lyons where with the skill of a diplomat she managed a household made up of such explosive elements as an austere husband long out with his family, a brother-in-law who possessed an exasperating piety, and an aged mother-in-law of irritable and domineering temper. By some strange magic she made and kept harmony among them. Her household cares were large. She kept always with her the "prattler full of mischief," little Eudora, her only child, whom, good disciple of Rousseau that she was, she had braved French custom and nursed herself. She spent hours in her husband's cabinet, copying and compiling. "To work with Roland became as natural as to eat with him."

There was little time for study, but from 1782 to 1792 she carried on a vigorous correspondence with various young men of sentiments and principles similar to her own. Among them were Louis Bosc, Bancal des Issarts, and François Lanthenas. It is from her letters to the first that we know most of her life at Lyons. More charming letters could not be written. They sparkle with fun and raillery. They contain taking bits of description of home life and matters. They sometimes burn with eloquence, again show a tinge of coquetry.

In this correspondence her strong interest in public affairs develops. The condition of France was deplorable beyond description. In Lyons in 1789 Mme. Roland saw twenty thousand people daily fed at public expense. The abuses in the court, the church, in all departments of public administration had reached the limit of folly and excess. To cure all this Mme. Roland had one dream—republicanism. When the States-General was assembled in 1788 she watched its work with keenest interest. Many of her letters to Bosc and Lanthenas at this time were full for articles in the more radical Parisian journals. When the National Assembly began its work in 1789, her interest intensified. A Declaration of Rights and a new Constitution! Surely France was saved. But the Assembly disappointed her. She declared that the Declaration of Rights was "garbled" and that the Constitution was a "poor piece of patch-work."

In February of 1791 Mme. Roland had the joy of going to Paris, her husband having been sent from Lyons to represent the city's interests before the Assembly.

She began at once to attend the clubs and the sessions of the Assembly. Brissot de Warville, a leading Republican and journalist, had been in correspondence with the Rolands and had used many of Mme. Roland's ideas in his journal. He came to see them. Soon others, attracted by the learning and integrity of the man, by the beauty and brilliancy of the woman, and by the unadulterated patriotism of both, gathered at the house each week. Among her visitors were Robespierre, Buzot, Petion. Mme. Roland soon had the leading Republican salon in Paris.

She declares that she never said any thing in these gatherings of men. "I knew what suited my sex"—but she managed to hold absolute sway. Her platform was clearly defined. It denied the divine right of kings and the justice of a privileged class. It proclaimed the rights of the people and even the right of insurrection. "It is a cruel thing to think, but every day it is more evident that we are retrograding through peace and that we will be regenerated only through blood." Many of her measures appeared at this time before the National Assembly, her friends being inspired to believe in them and to dare to present them by her enthusiasm and eloquence.

At the end of six months Roland's mission was ended and they went back to Lyons. The National Assembly soon dissolved. In October the Legislative Assembly, with a much younger and more radical membership, gathered. The Rolands decided to go to Paris for the winter. Once there Mme. Roland immediately became the center of a

ublican salon and of the party of the embly known as the Gironde.

'hat was the Gironde? It was a body of dominated by pure republican princis, recognizing the brotherhood of man and universality of the principles of liberty l justice, and so elevated in sentiment and husiasm that they could discern no obstas in the way of realizing their ideals. ch men illume a century now and then. ey purify it; it suffocates them. They ve it their spirit; it destroys their bodies. he Girondes were not politicians. They ere incapable of compromise. They ad the vacillation of the idealist when he ncounters the tools of politics and of soiety, and is driven to choose something. 'hey had, too, the proud self-confidence and bstinacy, which is so irritating to men who ut and trim their consciences, and sell and buy back their souls as self-interest or party-interest dictates. But they were eloquent, young, honest, noble. They fulfilled the Republican ideals of the people and the Assembly, and the party came into power. Brissot was its leader, and through his influence Roland was called to the Cabinet as Minister of the Interior.

The situation with which they had to cope was this: a bankrupt monarchy with a king in semi-bondage; a court hostile to the people; a people starving for bread and maddened by the vision of a country where plenty and freedom prevailed; an Assembly of diverse opinion; a surrounding continent disgusted with the anarchy of the French, sympathizing with the king, and preparing for war against the people.

Roland entered the Ministry with hopefulness. Mme. Roland practically went in with him. He believed at first that a reconciliation with king and court was easy and certain, but Mme. Roland would have none of it. She had an opportunity to make friends of the class represented by Dumouriez, who was a member of the Ministry—those who were for the constitution, the king, peace, order, but she suspected Dumouriez of self-interest and intrigue and kept aloof. One of her ideas which the Ministry had adopted called for a camp of twenty thousand men to protect Paris against the foreign foes and traitors within. The king did not accept it. Mme. Roland wrote a letter of exhortation and warning to his majesty, which her husband had the temerity to present in his own name. It caused the overthrow of the Ministry.

Roland became more popular than ever by his fall and after the tenth of August, 1792—the effect of which was to strip the king of his authority, to make him and his family prisoners, and to summon a new national assembly, the Convention—was re-called to the Ministry.

The Gironde after the tenth of August was ready to stop. Insurrection had done enough—put the government in the power of the people's representatives. Now was the time to form a solid republic. But how? The foreign enemies of France were closing around her. Terror had seized the people. Suspicion was rampant. Worst of all there had arisen a mysterious tribunal, the Commune, which arrogated to itself the power of saying who were traitors to the country and of punishing them.

The frightful September massacres follow. Hundreds are killed without fair trial or judgment. Now if ever is Roland's time. To force order and justice is the only hope. This is no time for platitudes, but he gives the country words, words, words—never deeds.

The Gironde did demand the punishment of the parties guilty of the September crimes. They demanded order. But they had not reckoned with their host. When they preached the divine right of insurrection they preached it as to men like themselves lofty in purpose, pure in soul. They forgot that the same fire which kindles in a noble heart inspiration to virtue and courage may awaken in a cruel breast a very holocaust of fury and crime. When they had prepared the tenth of August, they had prepared the Commune.

In the Convention the Gironde was opposed by the party known as the Mountain. Through one man only was there any possibility of union between these elements, Danton. But Mme. Roland hated Danton. He inspired in her an uncontrollable physical repugnance. She believed him cruel. She mistrusted his motives. She refused to treat with him. Thus the only man who grasped the situation and could have helped the Gironde to victory was driven from an alliance with it.

There was another fact which, I believe, did no little to strengthen Mme. Roland's implacable attitude toward Danton. In the turmoil and woe of these fearful days there

somehow had been born between her and Buzot a love whose intensity and purity never faltered. They had no right to love? both were married? They had no right to yield and neither ever did. To love? God must be the judge. To her he was the incarnation of the Republican spirit, the only man in the Gironde who thoroughly appreciated her ideals and who had the courage to carry her measures into the Convention. The elevation of the experience only made her more incapable of political union with Danton.

Between the Mountain and the Gironde there soon became open war. Marat had in his room in those days a map of France flanked by a brace of pistols and above it scrawled in bold letters—LA MORT. It was the insignia of the Mountain. "A white Grecian statue," Mme. Roland, was painted on the banners of the Gironde. They could not meet each other for they did not understand each other.

There was one inevitable end. On the 22d of January, 1793, Roland resigned. In April the expulsion from the Chamber of twenty-two of the Girondists was demanded by the Commune. To go or to appeal to the country was the alternative. The latter seemed to the accused perilous to the public safety. "Fling us into the abyss and let the country be saved!" cried Vergniaud. On the 22d of June they were imprisoned, on the 31st of October executed. The remainder of the party were proscribed. A portion remained in the city to show their confidence in the people. The rest, among them Roland and Buzot, escaped to endeavor to raise an army in the departments and by union with sympathizers in the city to abolish the Commune, restore order, and reinstate the Convention.

Their enemies frustrated their attempts. One way only remained—to unite with the foreigners—but this was treason. They preferred defeat.

And where was Mme. Roland at this time? On the 31st of May, 1793, she was arrested and imprisoned. "In that black wreck of things" the five months she spent in prison are one serene, unsullied spot. Her life of meditation, of devotion to duty, of fidelity to ideals, now shows wonderful fruits,—elevation of spirit, gentleness, courage. Nobility is not an impulse, serenity is not a mood, unswerving faith is not a spark. These things come into being like the worlds, by the struggling of whirling elements, selection and the adjustment of the atoms life.

Her cell became a temple. Vile ... grew quiet in her presence. She receiv... wonted favors. Flowers and books ... allowed her. "With these," she de... "I forget the injustice of men, their ... and their evil-doing."

She began her "Memoirs," that delig... book in which she traces her life w... naïveté, a relish, a lightness of to... brightness of spirit, incomprehensible i... situation. Now and then the narrative br... for a comment:

"France has become a vast carnage ... blood," is her cry as news of a fresh ho... reaches her.

Again, "One is not sure of living two ... four hours."

And again, "I am interrupted by the ne... that I am included in the accusation agai... Brissot,—I do not fear to die in such go... company."

All her courage and serenity, her ratio... view of things, her contempt of death,—a... they the result of philosophy alone?

In 1863 in a heap of soiled papers which ... Parisian bookseller had bought for fifty fran... from somebody's garret, were found letter... written in prison by Mme. Roland to Buzot. They revealed a secret of her heart which had long puzzled students of her life, and they helped explain why in her prison she lived as one who had entered within portals of eternal peace and joy. She loved Buzot, knew herself to be loved by him. *Within* her prison waiting death she feels that she dares yield her heart to her love, that in so doing she can commit no sin against what to her is the highest thing in human life—virtue. The letters are veritable pæans of victory. Her bars free her. Her jailors are her deliverers. Death is her savior. The soul which has dared to assert itself in a pure love can face the Eternal fearlessly. *It* is to society that it cannot reveal itself. *Comprendre, c'est pardonner.* God understands. Society will not.

On the 9th of November, 1793, there was a little stir in the yard of the Conciergerie. The black death-cart had come for its passengers to the guillotine. In the prison a group of weeping men and women were embracing a stately woman whose smiles and

dy chidings at their grief would seem to that this was her marriage day. She es them at last and steps proudly out. d in white with her long black hair falling her girdle, erect, serene, beautiful, she ps into the dreadful vehicle and is driven :r the same quay on which a little below nds the house from which the young girl ned. There is the same intense look in ese blue eyes, the same divine purpose in is face. It is the little girl, now a woman ıd about to die for the principle born that lght by the Seine,—Republicanism.

There is a cringing man in the cart, weeping with terror. She smiles at him until inspired by her courage he lifts his head and smiles back. At the foot of the guillotine she makes a last request of the bloody Sanson, to let etiquette go and spare her companion the misery of seeing her die. And Sanson, a little shamefaced, consents. Then the ax falls. The beautiful head drops. Mme. Roland is free.

Six days afterward a little out from Rouen a peasant found a man sitting upright by a tree, dead. On a scrap of paper near by he read:

Not fear, but indignation, made me quit my retreat on learning that my wife had been murdered. I did not choose to remain longer in a land polluted with crimes.

It was Roland. He had taken his life.

In July, 1794, not far from Castillon, the bodies of two men half eaten by wolves were found. One was that of Buzot. He had lived in a vain effort to obey the commands of the woman he loved, to save his country. He had failed, and hunted by his enemies and hers, had died in misery and despair.

POLITICS AND POLITICIANS.

BY JUDGE FREDERICK G. GEDNEY.

IN considering the subject of this paper, one might with much pertinence go back to the creation of the world; for the origin and genesis of politics are reasonably traceable to the Garden of Eden. Consider the investigation made into that early Department of Parks, and see with what readiness Adam would have thrown the blame and misconduct on the other party, but in default of any other party, he threw the blame on Eve. It naturally will occur to you that the woman suffrage movement had its beginning at that time. In fact, one could go through the Old Testament and recount the battles, intrigues, jealousies, and schemings, the struggles of kings and princes, and see how much, very much, of politics figured therein; but here I must circumscribe the bounds, narrow the vista, and confine myself to politics and politicians as gleaned from my own limited experience and observation.

I can best illustrate the principles involved in my theme by placing the eligible portion of my readers in a very uncomfortable position, i. e. by making them candidates for a political office, for that is by far the best way to get political experience. When I was a candidate for public office years ago, an editor of a trade journal called upon me and wanted my picture for his paper, and all he asked for his trouble (for he said he really wanted to see me elected), was my photograph and fifty dollars, both of which I gave, he assuring me that this expenditure would elect me beyond all question, as the people among whom his journal circulated held the balance of power. I waited eagerly for the journal. It appeared. My mother failed to recognize the likeness, which was a good piece of evidence that it was bad. I had two rivals in the field, and their pictures were also in the same edition, more or less mutilated. I read the flattering allusions under my counterfeit presentment, and after glancing at the cuts of my opponents, read the comments on them, and found to my amazement that their virtues were lauded to the skies, the inference being that they were superior to any other candidate. Meeting my journalistic friend a few days after my election, I upbraided him for his singular course; whereupon he said, "My dear boy, don't be angry. I knew you would be elected. I wanted to let the other fellows down easy."

As the campaign proceeds, life becomes a burden. Newspapers charge you with all sorts of crimes, and the people who read

your denial and have not seen the charges think of course that there is something wrong. Your door-bell will have an Indian ghost dance until it drops down from sheer exhaustion, and committeemen, with their hats on, will smoke in your parlor. Oh, the insincerity of politics! It is quite impossible to find a man who voted for the defeated candidate, or one who voted against him if he is elected. People will rush up and say, "Glad you were victorious; we voted for you." And you may find that they resided out of your district, and could not possibly have voted for you.

After Mr. Tilden was elected, I attended the theater with him, and as we entered the box, a murmur of recognition ran through the house. As some one called the Governor's attention to it he said, "Ah, yes, I am the fashion just now, but how soon they will applaud the other fellow!"

A man ceases to be the fashion when he ceases to be in power. While holding a responsible office his dress, habits, utterances, all are the subject of criticism more or less favorable, but once out of power he is forgotten. An ex-president, who so poor to do him reverence! His arrivals and departures are without a chronicler. It is the old story of kings during their reign fawned upon and flattered by the bended knee, by the incense of courtiers, yet knowing the hypocrisy of it all.

Campaign-speaking has always borne an important part in politics. Quickness of response is a glorious thing in a stump speaker. Sometimes when one is facing an audience, in the full tide of oratory, a smart chap will cry out, "How about this, that, or the other thing?" And the crowd will join with him to your discomfiture and away goes all your argument, blown to the winds by some silly catch-word of the campaign. Colonel Ingersoll was completely crushed once. "What has Christianity ever done for me?" ejaculated the great agnostic. "Well," said a little old woman in the audience, with a falsetto voice, "it has kept you from being Governor of Illinois." Daniel Dougherty is a graceful political speaker, and one continually thinks what a fine actor he would have made, and yet he is not proof against such disturbing influences. Colonel Fellows is an admirable orator, abounding in good humor, seldom distracted. At a stormy state convention where he was struggling to have his delegation admitted, a brass band burst into the hall, playing airs from "The Mikado." at all nonplussed, after the band said, "I am much obliged for the gestion. "Here's a pretty state of keeping us regularly elected delegates taking our seats." Turning those airs to his advantage had a better any argument he could have made.

The pet names and devices that are campaigns as applied to politicians suggestiveness, as "Old Hickory" eral Jackson; in his political miniature cotton bales were toted processions to recall his gallant fight Orleans. In our day we have the "Eagle," of Westchester, as applied shining caput of General Husted; the "Sycamore of the Wabash," to Senator Voorhees, of Indiana. During the last paign the shop-windows were adorned pictures of one who was styled the "Old Horse of the Democracy," and one gentleman undeservedly was hailed as the "Wicked Senator."

At a meeting held in a flourishing New York village, the speakers were Judge Coxe, a local candidate for assembly, and myself. There was a band which rattled the windows before the speeches and at intervals, and it brought up the rear at the close of the meeting. After one has delivered a political address many times, it gets to be like speaking a piece at school, the same old story. I had been speaking with Judge Coxe night after night for nearly three weeks. On the night in question the candidate for assembly spoke first. He desired the attention of the audience, he said, for a few minutes. They evidently did not hear him although he kept on calling, and would not be coughed down. At last he quit the platform. The band then took a fresh start, and they made the most of it; three pieces, three encores, and at a quarter of eleven Judge Coxe began his speech. His speech, did I say? No, not his speech, my speech, word for word, gesture for gesture; he had not only committed every word, but my very mannerisms as well. No one enjoyed it more than he did. He seemed in excellent spirits, and he would turn to me and smile whenever he thought he had said some of my good things extraordinarily well. He concluded; the band played "Marching through Georgia," until they were out of breath. It came my turn to speak. What could I do? It was a quarter of twelve o'clock.

uld only murmur that the lateness of the r prevented me from detaining the good ple, but some other time I might speak hem. Then the band ironically played, ome Day," and the music floated over Mo-vk Valley at midnight.

Perhaps, after all, the funniest thing was e fact that, just as the meeting was break-g up, a tall, round-faced chap lifted himself and said, "Mr. Chairman, I move that the anks of the meeting be given." (Here we wed our heads expecting the usual vote of anks to the speakers was about to be given.) I move you, sir, that the thanks of this eeting be given to the Utica Brass Band for ie beautiful tunes it has played this evening." Ie evidently had music in his soul.

The famous debate between George William Curtis and Mr. Conkling at Rochester will never be forgotten by those who listened to it. The enemies of Mr. Conkling held the patronage of the national administration. The majority of the delegates to the convention were hostile to him. They were provoked at his attitude on certain questions, and a vote was about to be put, which would have pledged the convention against him. He arose and advancing down the aisle toward the presiding officer said, "Not yet, the question, Mr. Chairman," and there followed one of his most ringing speeches. He tore every argument made against him into tatters, and won the convention. Though belonging to the faction pledged against him, and thoroughly mad at every thing he said, I was so completely carried away by his oratory that I jumped upon my seat, with others, and cheered, while the vote decided the question against us.

If perchance, my readers, with all your campaign work you are elected to office, be assured your happiness is but transitory. You may have places to give, but thereby comes perplexity. For every appointment, you make twenty implacable foemen for the remainder of your life. Men spring up on all sides to claim the offices. It is ruin if you appoint this one; annihilation if you do not appoint that. Fitness for the position rarely enters into the controversy. Shortly after my first election to a justiceship, upon my telling General Arthur that the duties of the new position were less perplexing than that of making the appointments, he said, "Yes, office holding in New York City would be relieved of nine-tenths of its trouble if the officials had no places to give."

After a political campaign the effort to get position taxes the fertility of invention as well as the patience and persistency of the applicant.

I remember an instance that occurred while I was acting as an under-secretary for a Collector of the Port of New York, which illustrates this idea. It was shortly after the Rebellion, and the demands of the soldiers who had taken part in the war were very large. One day the Collector said to me that he was going to appoint to a certain place a man who day after day sat on one of the anxious seats.

"Forward the name of Captain Blank to Washington," said the Collector.

Somehow I distrusted Captain Blank, and I said to him: "Captain, by the way, whose letters of indorsement did you bring to the Collector?"

"There is one from General Burnside," he said; "he was around to see the Collector about me."

"Did you serve under Burnside?"

"Oh, I was thar with him; Oh, yes, I was thar."

"What was your regiment?"

"Well now, I just disremember, but Burnside knows it."

"What brigade were you with?" said I somewhat sharply; "you must certainly remember your general."

"Well, let me see, I think his name was Rhoddy, yes, General Rhoddy."

Well, as Rhoddy was a general in the Confederate service, Captain Blank could hardly get office as a Union soldier. Yet in the main, he was right, he was down there with Burnside, and not exactly with him either. Do you remember Burnside, that stately, polished, courtly gentleman? If you do, you will remember that one had but to say he was a soldier and in trouble, to be relieved, and I really think the grand old man knew that he was being imposed upon, but he did not have the heart to turn the man away.

The effrontery of the place-hunter is remarkable.

"How did you get in here to annoy me at my very seat," said a United States Senator to a man seeking appointment, who had come into the Senate Chamber during the Executive Session.

"Don't it say in the rules on the door that ex-members are admitted?" said the man.

"But you are not an ex-United States Senator nor ex-Congressman?"

"No," said he, "but I am an ex-member of the Cohoes fire department."

Perhaps a few incidents of personal experience with Horace Greeley may not be out of place. Armed with a letter from the late Oliver Johnson to Mr. Greeley, I presented myself one afternoon at his sanctum, in the old *Tribune* building. He was seated at a wooden shelf writing on a plain board on a level with his eye. He was talking to a farmer-like looking man upon agriculture; carrying on a debate with a politician from the interior of the state; and writing an article on Andrew Johnson's singular course as president, carrying on all these, intelligently at one time, and reading my letter.

To the farmer he said, "I always thought the tariff as to these articles unjust because up where you live the season is short, and you don't get a chance to catch up with the Canadians; it isn't fair and it won't stand."

Turning to the politician: "You fellers are always in trouble in your district; you blame me for going for the Democrat, when you haven't any Republican running and have two Democrats."

"Well, why don't you go for Brown, he's the best Democrat of the two?" said the politician.

"No he isn't, Brown is not only a Democrat, but a blamed fool besides."

Turning to me he said, "What do you know about shad?"

I wasn't quite sure that he spoke to me.

"Shad?" I had hoped to come on that paper to write lofty, soul-stirring political leaders and editorials and all that, but I softly repeated, "Shad, Mr. Greeley?"

"Yes, shad. I see on the fence rails at Chappaqua that the old uncle or guardian angel of the shad, the shad fly, has made his appearance on shore; the shad must be somewhere nigh in the water. Write an article on shad and give it to me."

The article was written, and I was gazetted to the city department.

One day there was a new person hired as messenger for Mr. Greeley. He presented himself to the city editor for instruction.

"What's your name?" said the city editor.

"Ben. What am I to do for Mr. Greeley?" said the new boy, a stalwart six-footer.

"You are to sit at his door, don't admit any one without a card, and when he rings his bell, go in and see what he wants."

"Ben," said Mr. Greeley a few days after, "I have been bothered all day with people that are annoying me trying to grind their axes on the *Tribune* stone; politicians and loafers coming in here until I can't rest or write. Keep them out, keep them out!"

It was quite late, Mr. Greeley's pen was busy, the reporters scribbled away hurriedly at their desks, nothing was heard except the noise of the tin box taking copy to the printers above, when up the staircase came a stout figure in a linen duster, a weed on his hat, a tattered umbrella under his arm, a forlorn-looking traveling bag in one hand, and his face and linen dusty and travel stained. He was about to enter Mr. Greeley's room.

"Where are you going?" said Ben.

"In to see my friend, Mr. Greeley," said the stranger.

"'Deed and your not. Phat's your name?"

"Wilson, Henry Wilson" (the vice-president of the United States, Mr. Greeley's life-long friend).

"Phat's your bizness, are yees a politician?"

"Well," said Mr. Wilson, "I trust I am, that is a sort of one, not much of one, but a politician all the same."

The disgust on Ben's face deepened.

"Well then ye'll not get in, political bummers and tramps have been bothering him all day. Ye'll not get in, and that is the end of it; take the iron railing and get to the street, and come to-morrow."

Fortunately the city editor heard the conversation and Mr. Wilson was admitted.

It was once my pleasure to visit the hospitable home of Mr. Greeley's particular friends, Alice and Phœbe Cary. The conversation turned upon woman's voting, Mr. Greeley taking the negative, the sisters maintaining that women ought to vote if they wanted to. Mr. Greeley said, "Oh women should not vote, they had better sell their poetry." "I can tell you one thing, Mr. Greeley," said Phœbe Cary, "women might sell their poetry but they would not sell their votes."

I am here reminded of what Miss Cary said to me after her return from Washington, that she thought the war had done a great deal toward demoralizing social life there, and she laughingly declared that she thought that after a long residence in Wash-

ton, one lost the power to discriminate ween good and evil.

)ne of the saddest campaigns was the one which Mr. Greeley ran for president. 'ery thing that political ingenuity could in- nt was hurled against him. Caricature, tire, bitter denunciation and abuse un- ualed in the annals of history, marked at struggle. Green be the turf above him, though he sank amid the foundering for- anes of a party that had received his sturdi- st blows. The returning tide bore with it incere sorrow at his loss. Slaves whose hains were melted by his fiery zeal, man- kind in every clime whose cause he had pleaded, were mourners at his tomb. Even in his death a great lesson was taught. It softened, if only for a time, the bitterness of political campaigns.

Women are natural politicians. Many a man owes his success in politics to their tact and intuitive skill. I have in mind two true representatives of American women, each of whom occupied the exalted position of mistress of the White House. One bore herself with gentle dignity throughout her husband's term, adding strength to his administration by her charming personality; believing in peaceful, temperate ways of life, she filled the Executive Mansion with the sunshine of refinement. The other, full of youth and vigor, bounded at once into popular favor, a bright and sunny nature, she made friends everywhere; life and hope beat high within her, her husband's brave counselor and friend. All ranks of society hailed her with delight. These two women have left such exalted memories that they must make an American feel proud of his countrywomen, no matter what might be his politics. The names of Mrs. Hayes and Mrs. Cleveland will ever be cherished.

I do not know of a more interesting theme for the old New-Yorkers than to watch the change that has been made in the city in the last fifty years, from a distinctively American city, to one of the most cosmopolitan. Let me call your attention to the following scene, an almost daily scene, before an election.

Scene. Common Pleas Court, lawyers, litigants, witnesses, spectators, and court officers filling the room, and a long line of foreigners seemingly of all shades, faces, conditions, and nationalities waiting to be naturalized.

Judge.—Otto Toplitz.

Toplitz.—Here.

Judge.—What is the form of government in this country?

Toplitz.—Ich bin ein sausage stuffer for Mr. Klaus by dot Avenue D. Over.

Court Interpreter.—He does not know what you mean, your honor.

Judge.—Ask him what form of government he lives under?

Interpreter.—Unter was fur einer regierungs form leben sie hier?

Toplitz.—Klaus pays by de tousand.

Interpreter.—Nein, nein, nicht Klaus wer regiert hier ein koenig oder Kaiser, oder president.

Toplitz.—Der Kaiser er was der man.

Judge.—Cornelius Hogan, where are the laws made for the state of New York?

Hogan.—In Albany, your honor.

Judge.—Who makes the laws? (His answer fairly brought down the house, in which all shades of politics were represented by the lawyers present who heartily joined in the tumult.)

Hogan.—Governor Hill.

Tomasso Garrono, an Italian.

Judge.—Who was the first president of the United States, Garrono?

T. Garrono.—Christo Colombo (Christopher Columbus).

This scene while it has its laughable side is full of interest and suggestion. There is a vast unbroken procession of people coming from the Old World to the New, to become citizens of this great nation. The sausage stuffer of Avenue D is a representative man. Many come here with no knowledge whatever of the laws of the land. In certain regions of the city there is scarcely a word of English spoken. They retain the manners and customs of their fatherland, and, alas, too many do not take the slightest interest in the affairs of this country.

I am no believer in that un-American sentiment that the only element competent to hold office is the native-born element. Love of liberty lies deeper down than mere chance of birth, and I have faith to believe that as men who cannot be in Greece without feeling their spirits kindling within them, so men cannot be in this country long without becoming imbued with the spirit of liberty that animates our institutions, and that education broad and liberal as it is here, will so

enlarge their minds that they will lay aside the prejudices of race and become useful American citizens. Together they have made a great nation, and all their interests, all their hopes are here.

> Here the people do the voting,
> And the children go to school.

Politics is from a Greek word, and means the rights of citizens; yet how few of the politicians of the day, remembering the derivation of the word, apply it. Politics should be a study and not a trade. With thousands of men, it is really a trade. You remember but recently a man who while enrolled in one party was found ever ready to serve the other side; when accused of being a traitor to his party principles, he replied, "Oh, there is no politics in politics." How many Vicars of Bray are in political offices to-day; no matter who is president, or what party may be in power, they still retain office. It is singular how this desire for office keeps in a man's blood, it is a sort of hydrophobia (and there does seem to be a great avoidance of water in political campaigns), a sort of rabies that no possible Pasteur can cure. There is also a general reluctance on the part of the well-to-do citizen to perform his duty as a citizen. He even pays his taxes grudgingly. He gets out of jury duty if possible, and leaves the jury box open to the ignorant and vicious. He will not register and vote, and if he registers he may not vote. There were thirty thousand people who registered at the last election in New York City who did not vote. Take the young men to-day of means and position; the majority of them seem to look upon it as degrading to take any part in politics; yet if there is a place in the world where a man of character, intelligence, birth and good breeding is needed, it is in politics.

It is the habit of certain young Anglomaniacs to imitate a foolish type of Englishmen, a class as much sneered at by the sensible on the other side as it is here. Now as a matter of fact the young Englishgentlemen take a very active part in politics. They are well informed and interested in the policy of the various parties in the country. They know that they have a country, believe in its glory, and I do not know from personal knowledge that any of them have any fierce desire to ape the manners of any other nation. But it is the misfortune of this country that we desire to be something else than we are.

I would have a uniform system of voting throughout the United States, perhaps compulsory voting. I am not prepared to discuss the question of an educational prerequisite to vote. I am sure no great harm could come from requiring every voter to read or write, but whatever requirements are necessary the law should be uniform in every state as to voting and holding office. As the law stands at present, each state of the Union has statutes differing from the others as to voting.

In Massachusetts, male citizens of twenty-one years and upward, who have paid the state or county tax within two years preceding the election, may vote.

In Pennsylvania the constitution requires that the voter shall have paid a county or state tax, two years prior to the date of election. This tax varies in amount from ten or twelve cents to one dollar and fifty cents, depending upon the occupation and county rate.

In Connecticut every voter must be able *to* read any article of the constitution, or any section of the statutes of the state, before being admitted as an elector.

In Rhode Island every voter must be possessed in his own right of real estate to the value of one hundred and thirty-four dollars.

It was required at one time in Vermont, that in order to be a member of the legislature a man should be worth at least one hundred dollars. An amusing story is told of a man who was elected to the legislature of that state, and the only property he had was a donkey; while he was in office the donkey died; a question of a serious character at once arose, as to who represented the district, whether it was the man or the donkey.

Every effort to protect the secrecy of the ballot should be welcomed, and the tendency of the hour is to throw about it such safeguards as will enable the voter to deposit *his* ballot without fear or favor. It would seem that the present system is very near perfection and yet according to the public prints the skillful ward politician has a scheme to circumvent it.

When I think what the right to vote has cost, how men pledged their lives, fortunes, and sacred honor to make us free, and how to-day this nation so young in its history *is* yet but an experiment, I cannot think hang-

no good for the man who would sell his It should be made a capital offense. political party is great solely because numbers or success, but because of its tion to what is right, and its mainte- ce of what is best, highest, and truest for people. That party which sets up the highest standards of public life and private citizenship, and lives up to them, should succeed the best.

These are the principles that will forever endure. "These shall resist the empire of decay, when time is o'er and worlds have passed away."

STONE LILIES.

BY ANNE STEGER WINSTON.

FROM old-time sea—no more a sea—
Thou comest, lily, carved in stone,
Down under steamy waters grown
So long ago that even we,
Thy lords, as yet had never known
What 'twas *to be*.

Archaic bud, whose petals wrought
With curious sculpture fadeless close,
Not always stark in cold repose,
Wast thou, but fierce with spirit caught
From that wild time when mailèd foes
Forever fought

With hideous din of rage and pain,
And clash of teeth and barbèd spear;
Thou—clinging to thy rock in fear,
Yet stretching cruel arms amain—
To rash life-atom drifting near
Wast scourge and bane.

But to the depths of that old sea,
Death came, wee, hungry Encrinite,
Death old as thou, nor thought too slight
A prize thy tiny life; to thee,
As to the giants in their might,
A master, he.

Thine arms together folded then,
Numbed by the mighty touch of doom;
E'en for thy little life no room
Was in the crowded world: we ken
Instead a pallid lily bloom
Older than men.

THE STORY OF THE OPIUM CURSE IN INDIA.

BY BISHOP JOHN F. HURST, LL. D.

THE eyes of Christians in the East are now turned toward the fate of the opium treaty between England and China. The time is drawing near when a revision is to take place, and when it is to be decided whether England is going to continue the crime of sending opium to China, or will resolutely yield to the humane and Christian sentiment of the whole world and put an end to it. There is no want of effort in behalf of the most advanced course in this great crisis. The Indian missionaries are practically a unit in demanding a flat and uncompromising withdrawal of that part of the existing treaty which relates to opium. Petitions are being circulated and signed in both China and India. The Chinese native church presents a petition signed in behalf of three hundred communicants of the London Mission at Canton, seven hundred Wesleyan communicants, four hundred and fifty Baptists, six hundred Presbyterians, three hundred and fifty of the Berlin Mission, and ten of the American Seamen's Mission. One petition is being circulated for signatures in the Court of Peking. The Indian petition is already signed by seven hundred and fifty foreign missionaries, and by twelve hundred native pastors, and five thousand other Christians. A similar petition is signed by English and Scotch civilians resident in India.

Let us now take a glance at the tragedy of opium management in India.

Any one standing on the quay of the Hugli, at Calcutta, can frequently see a monotonous train of wagons, drawn by toiling, puffing bullocks. The progress is very slow, for the burden is heavy. The wagons are piled up with chests, all of equal size and appearance. This train is on the way to the customs. The contents are to be inspected, and then shipped to China and other countries. What are the contents? Opium, and nothing else. It is England's greatest contribution to the world's wretchedness.

When England gained control over India, chiefly in the last century, but finally in the present, she saw the peculiar adaptation of the poppy to the Indian soil, and began to develop the industry. Hitherto it had been cultivated only to a small extent. In the seventeenth century, the Mogul princes enjoyed a monopoly of the poppy-culture. So far as we can learn, it was the Mohammedans who introduced the plant into India, and they are still addicted to opium far more than are the Hindus. The East India Company was not slow to perceive the chance for gain. However, it was not as a company but as individuals, that Englishmen made the first successful effort to reap a financial benefit from the monopoly of opium. The Patna Council, which was only a small part of the East India Company, was the first English Company to hold the monopoly of the cultivation of the poppy and the manufacture of opium.

The good fortune of these individuals was instantly seen. It was too great to remain in private hands. Accordingly, in 1773 the East India Company took the opium monopoly entirely out of the hands of the Patna Council, and leased the whole business to two natives for a fixed sum. But the revenue did not prove to be sufficient. Good husbandmen as are the natives of India, it was clear that they could not make the best returns for the manufacture of opium. Accordingly, the opium monopoly was put up at public auction. We may well suppose that both Englishmen and natives competed in this important sale. The Anglo-Saxon had calculated his chances, and, when the auction closed, it was known that he had out-bidden his native antagonists. Then, and probably forever, the native of India retired from his place as manager of the opium-culture of that vast land, and the gentleman from the banks of the Thames took his place. It is just to say, however, that the East India Company never called this sale an auction, and never made the pretext of hoping to reap a larger revenue from the new method. The Company called the whole affair by that term, very fashionable in India, "A Grant." *

* "The Poppy Plague," p. 32. London, 1876.

even the auction was not satisfactory. w plan was adopted. The local govern- of the East India Company, located at itta, with Warren Hastings at its head, ed out the monopoly directly to an En- man by the name of McKenzie. This not the act of the East India Company ny strict sense, but, rather, in violation their rules. The Company, therefore, ld cancel this arrangement, but never did It simply reproved Hastings and his ncil. Hastings had in his family a man the name of Sullivan, and it was impor- it that this man should have funds. Ac- rdingly, when the three years' contract th McKenzie was up, Sullivan became the ssessor of it. There was no competition. e simply received the offer, and then sold is contract outright to a Mr. Benn, and he n turn to a Mr. Young. The committee of he House of Commons was right in con- luding that the contract was given to Sullivan or the sole purpose of supplying that re- markable individual with a sum of money.

The next stage in the development of the opium-trade was the brilliant plan of Warren Hastings to force opium on China. Already a small trade in the drug was carried on between India and China, probably overland, through the passes of the Himalaya Mountains; but Hastings proposed to do away with this slow method. He chartered a vessel, with the concurrence of his Council, for carrying opium to foreign ports, and especially to China. A small trade in the commodity had been carried on with Batavia, but the Dutch war had put an end to the market in that country. Next, a new market had to be found, and China solved the problem. It was soon seen that one vessel was not enough to carry all the opium that could be sold. Neither must the method be a mere incident. It was necessary to develop the trade into a regular commercial system. The outcome was, that the trade in opium to Chinese ports was to be undertaken by the Government of British India. The first contract is a curiosity. Colonel Watson, an Englishman, was to carry the first ship-load of opium. His vessel bore the appropriate name of *Nonesuch*. He needed cannon to protect his vessel, for opium was contraband in every Chinese port, and in the whole interior as well. The British Government in India cast some cannon for the special purpose, while others were brought from Madras, a distance of seven hundred miles. Soldiers and medical stores also were supplied. All was ready to make open ports for the entrance of opium into China. In due time the number of ships increased, so that the carrying-trade became large.

The first iniquity of the opium-trade with China lies in the fact that it was an unmitigated smuggling operation. China was doing all in her power to keep opium out. Rulers and their advisers were resorting to all possible measures to keep the drug away from the people. They declared that no opium should cross the border. Severe penalties were visited upon any violator. These penalties were increased from time to time, and the whole power of the government was used to keep opium out of the country. Yet the English in India kept on sending it and smuggling it ashore. The Chinese succeeded in driving away the British trade from Macao; and so the dealers drifted down to the mouth of the Canton River, and anchored among the islands. Their vessels were safe here. They were well armed, and could resist an attack from the Chinese, and smuggle opium into the country. We have this picture then: The English traders trying to get the opium into China, and the Chinese using all their power to keep it out. This affair became a matter of years. The clipper ships which brought the opium into China from Calcutta were the fastest on the Oriental seas. By the year 1834 the annual amount of opium brought from Calcutta had gone up from five thousand to twenty thousand chests. Meanwhile, other ports for the enforced entrance of opium were established along the Chinese coast. But China, all the while, kept up the fight to keep it out. As a specimen of the large profit arising from the trade, a Mr. Innes, in 1831, disposed of three hundred and thirty thousand dollars worth in one voyage. But Mr. Majoribanks, in the following year, was less successful. He took opium to new Chinese ports, but the people knew nothing of the drug, and refused to buy. The venture proved a failure.

Now, it must be admitted that the government in Calcutta made its deliverance on the illicit character of the trade in opium with China. Here is what the directors said in 1787: "It is beneath the Company to be engaged in such a clandestine trade; we therefore hereby positively prohibit any more

opium being sent to China on the Company's account." This sounds well enough, but Warren Hastings went on with his measures as if nothing had been said, and the Company, while now and then issuing strong decrees against the illicit trade, continued to enlarge the cultivation of the poppy at home and the trade in opium in China.

But Americans, not less than Englishmen, have good reason for blushing at the growth of this enormous crime. The young and growing commercial spirit reached as far as those Eastern seas. The Chinese Government published an edict in 1821, in which it gave an account of the recent seizure of the cargoes of one American and three English vessels at Canton, for introducing opium in violation of the Chinese laws. One-half of the cargoes of the vessels was confiscated as a penalty. The Viceroy of Canton, finding that this seizure was a great affliction to merchants, remitted the penalty, but forbade the sale of the cargoes and the carrying away of any tea or rhubarb. Besides, a memorandum of these ships and their merchants was made, and they were prohibited forever from coming to Canton for trade.* Here, now, we have the remarkable fact of England and the United States combining to introduce opium into China. It would have been well if the resistance to the iniquitous proceedings could have been equally successful in all other cases.

In 1836 we find the first attempt made by a Chinese official to secure the legal entry of opium from India into China. Hen Naetze memorialized the Emperor to admit opium under a duty. His plea was that the imperial revenue would be enriched. But a member of the Imperial Council, Choo Tsun, opposed it. The result was that the Emperor's Council voted to renew the measures to keep opium out of the country. Violence against the illicit trade was resorted to. The opium-ships were driven from Lintin in 1837. The Emperor kept a close watch on his officers, and used all possible measures to keep out of the country the opium brought by English ships from India.

The final stage in the relation of the English Government to the enforcement of opium upon China was brought about by war. It grew out of the death of a Chinaman in a quarrel with some English and American seamen. The Chinese felt aggrieved, and cut off supplies of food. In 1840 the British fleet arrived, under Sir Gordon Bremer. The war lasted about three years. England conquered, and the treaty of peace which she compelled was based on the following hard conditions: The payment to England of a vast indemnity within three years, for meeting the expense of the war; the opening of five ports to British trade; and the ceding of the island of Hong Kong to the British Crown.* The Chinese did all in their power to secure in this treaty the prohibition of the opium traffic, but the English would not consent. They were determined the opium-trade should go on as before. Opium, with all the humiliation and weakness of defeat upon China, was to be kept out of the country. The Chinese who had been convicted of dealing in the drug, or even using it, were severely punished. In Canton the violators could be seen in gangs of forty or fifty, with shackles on their hands and feet. It was, indeed, death for a Chinaman to trade in opium. However, the trade still went on. The merchants of India, and the government as well, were providing fresh supplies all the time.

However, it was only by stealth that it could be continued. For the Chinese steadily resisted every effort to make the introduction of opium a legal matter. The Chinese Emperor would not yield an inch.

But one more war was needed to throw China open legally to the opium curse. The English soon had a pretext. A Chinese vessel had bought of the local British Government at Hong Kong the right to carry the British flag. The Chinese officials knew she was a Chinese ship, and boarded her as a pirate. The English claimed her as belonging to their country. War broke out again. The English were again victorious. China was compelled to pay again the cost of a war, and to suffer in the two wars the loss of thirty thousand lives. More ports were opened to English trade, and the Chinese Government was compelled "by moral suasion, the force of which lay in an irresistible fleet and army, to legalize the importation of opium." England, therefore, on this wise, compelled China to accept her opium, and would not allow more than ten per cent duty to be charged upon it. This state of things

* "Niles' Register," December 21, 1822.

* "The Poppy Plague," 75 ff.

has gone to such a length that at the present time eight million pounds of opium, or two-thirds of all the opium produced in India, go annually to China.

The most remarkable act in this terrible tragedy is yet to come. In the treaty of Tien-Tsin between England and China, there was a clause by which each party should have the right to demand a revision of the commercial clauses. China was grieved over the opium which came from India. She wanted to prohibit the curse. Sir Rutherford Alcock says, "They were insisting and urging by every argument they could adduce, the necessity of the British Government consenting to the total prohibition of opium."* Sir Rutherford said, afterward, that had China even then declined to admit opium, she would have been compelled to fight England in another war.

The relation of the culture of the poppy in India to the happiness of the people is very close. The temptation is to plant the herb, for the profit from it is far greater than that from any cereal. The cultivation of the poppy in Malwah results in from three to seven times the amount derived from wheat and other cereals, and sometimes from twelve to twenty times as much. The constant tendency is to put a larger acreage into the cultivation of the poppy. Now and then, large tracts of country are visited with great famines. Experience has proved that in these very districts the poppy is most cultivated. Not enough cereals are cultivated to supply the people with food when any great freshet, drought, or other calamity befalls. Behar, the very home of the poppy-culture, for example, was visited by three great famines in eight years.

The culture of the poppy and the manufacture of opium, therefore, are co-existent with famine. In 1883 the area of territory devoted to the culture of the poppy, in Bengal, was eight hundred and seventy-six thousand four hundred and fifty-four acres. Any one can cultivate the poppy who desires; but the government, having still the monopoly, is the only purchaser. The native gets about three shillings and six pence per pound. But the government must make its profit, and so it sells the opium at eleven shillings a pound.* The profit, therefore, instead of going into the laborer's hand, goes into the treasury of Christian India. The price of opium in India depends upon its range of price in the Chinese markets. After all expenses are paid, the annual revenue to the government is upward of nine million pounds sterling gross, and six million pounds sterling net. It is levied in two ways: one, in the eastern, or Bengal side, by opium made in state factories from poppy cultivated under state supervision, and sold by auction at Calcutta on the state account to merchants who export it to China; the other, in the western, or Bombay side, by the export duty levied on opium made by private manufacture from poppy grown in native states.† It is clear that the present profit of the government in the manufacture and exportation of opium cannot last a great while. Already many of the most thoughtful English residents in India are raising their voices against the enormous wrong. The English public at home are becoming thoroughly acquainted with it, and a protest is rising against it in every part of the great English empire. Gradually the forces are collecting to make war against the continuance of the crime against China. It cannot be many years before the movement will have all the momentum and consequence of a great popular uprising. All that is needed is a leader in the great reform. He who will begin this popular crusade against the monopoly of opium in India, will achieve a victory beyond that of Trafalgar and Waterloo, and his name will take its place beside that of Clarkson, Wilberforce, Howard, and Florence Nightingale.

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* "Report, East India Finance," 1871. Nos. 5870, 5865.

* Encyclopedia Britannica, Vol. XVII., pp. 787 ff.

† *Temple*, India, in 1880, p. 39.

THE WOMAN'S WORLD OF LONDON.

BY ELIZABETH ROBBINS PENNELL.

I WAS buying a magazine the other day at a London bookstand when, I hardly know why, I was suddenly struck, as I have never been before, with the number of papers published for the sole benefit of women. There I saw the *Ladies' Pictorial*, the *Queen*, the *Lady*, *Woman*, the *Gentlewoman*, and the *Women's Penny Paper*, all weekly and monthly publications and all devoted to the interests and affairs of the one sex. Men have no periodical literature for themselves only; why, then, should women especially to-day when they talk so much about, not the separation, but the equality of the sexes?

Now, I think, strange as it seems at first, that this is really very easy to explain. Women are trying as they never tried before, to find out what they can and what they ought to do, both in their own homes and in the world at large. They cannot help, therefore, at the present crisis in their history, being a great deal more interested in themselves as women than as human beings, though Mary Wollstonecraft, their bravest champion, told them a hundred years ago that this was just what they ought not to be. They want to learn what other women are thinking and saying and doing, and even when these other women are principally taken up with fashion and society, as such papers as the *Ladies' Pictorial* and the *Queen* seem to prove, why it is useful, though perhaps not edifying, to know this, too. And after all, there are just as many who care far more to improve themselves mentally, and to make themselves good housekeepers and mothers, and to work for political and social ends, and the record of their actions is full of significant hints and suggestions and facts. It is for this reason that I hope a little monthly talk about the affairs of women in London may be at least suggestive to readers of THE CHAUTAUQUAN'S *Council Table*. London is such a great center nowadays for the whole Anglo-Saxon world, that what goes on here really concerns all English-speaking quite as much as Englishmen.

Let me begin by saying just a fe about what women have done for the during these last few years. After will be easier to understand and sym with what they are doing now. In th place they have to a great extent con old English prejudices and made wo women an honorable thing. A few since, women of a certain social po (women of the working classes have a had a freer time of it) would have st rather than use their hands or brains their own support. Now they do not st Their social rank may be high, they have been presented at court; but rather endure genteel poverty in idleness, t open a shop—and make money into the gain. There are millinery and dress-mak establishments run by women of title do not say that people of their own r quite like it, but their disapproval makes tle difference to the successful workers. this in conservative England is a very hop ful sign. Women have also gone r thoroughly into journalism. You have o to go to one of the press views in a Lond art exhibition to find out how many are critics, while the pictures they criticise sho how many others are artists. One of th leading dailies has a woman for its Paris co respondent. I doubt if there is a newspap that has not several women on its staff. An others have become printers; just aroun the corner from where I live are the Wome Printers' Works, but I cannot approve o them quite, for their chief recommendation is that they charge less than men. And o course there are women clerks and teacher and trained nurses; women type-writers and accountants.

But, perhaps better than all this, women are very much to the fore in all public and philanthropical work, and their capacity for it is being universally recognized, the recognition increasing their power of doing good. I think it significant that the other day when in Bloomsbury an institution, somewhat

similar to the celebrated Toynbee Hall at the East End, was opened, it was Mrs. Humphrey Ward who took the leading part in the ceremonies. Her "Robert Elsmere" had really started the new hall, but of its religious nature and objects this is not the place to speak. It is the prominent place assigned to Mrs. Ward which is important in the present connection.

I need do no more than point out what women are doing in colleges; you have not forgotten Miss Fawcett's triumph of last summer.

As a rule, women who work hardest for their living are unmarried and in London they are often away from their own families. Of old they were forced to live in lodgings, and London lodgings, with rare exceptions, are not ideal homes. Flats are expensive in London. What was to be done? It really seemed hopeless until some practical, sensible people put their heads together and undertook to build chambers for women. The first building, opened about a year ago, has been so successful that a second of the same kind is shortly to be begun. And women have their own restaurant, the Dorothy on Oxford St., in the very center of London; and their own social clubs, the Somerville where the fees are so small that genuine working-women can belong, and the Albemarle, on a more extravagant scale. I have no space to speak of the many women's literary and art clubs, reading classes and guilds; there are even women's cycling clubs! Everywhere is seen the same tendency, as at home, for women to work together and live together and to get to know each other better.

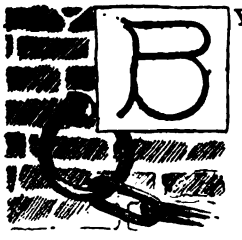
Women in parts of the United States have already secured many political rights. Englishwomen, though they have ever been more active politically than Americans, do not yet hold political office. Two years ago, at the first election of County Councilors, three women were returned for London. Legal action was immediately taken against one, Lady Sandhurst, who lost her case. No protest having been entered against the two others (Miss Cons, well-known for good and sound philanthropical work, and Miss Cobden, the energetic daughter of Richard Cobden), they waited a year, a clause in the law providing that if a seat were not contested within twelve months after election, the person elected could not be disqualified, then took their seats and voted. This autumn an action was brought against Miss Cobden with the result that she was fined $625.00, and that women have again been declared legally not qualified to serve. Miss Cobden will appeal; the new trial probably will be held this month (February).

This is but the briefest outline, but perhaps it may show how energetically the women of London are seeking to solve the problem of their sex, how hard they are working, first that they need no longer be a burden upon others, and secondly that they may lighten the burden of their fellow-beings, how conscientiously they are testing their own social and political powers that the path of duty, no matter whither it may lead, may lie clearer before the coming generations. After this, I shall wish to speak more in detail of the most interesting events in the woman's London.

LONDON, February, 1891.

HOW MARRIAGE AFFECTS A WOMAN'S PROPERTY.

BY LELIA ROBINSON SAWTELLE, LL. B.
Of the Boston Bar.



BY the common law concerning marriage, which, it must be remembered, prevailed not only in England until the passage of the recent Married Women's Property Act, but also in all the English-settled states of our country until changed by statutes in each state, all of a woman's personal property went absolutely to her husband on the wedding day, together with the use and profits of all her real estate during the continuance of the marriage. Not only so, but if a child was born alive during the marriage, the husband thereby gained curtesy in his wife's real estate; that is, the right to enjoy the use and profits for his entire life, in case he should

survive her, of all the real estate owned by her at any time during the marriage.

There were reasons for this in the ancient civilization of feudal times, which, I think, quite absolve our English forefathers from any intentional injustice to the women of their day, but the social structure has undergone such radical changes during the present century that the old reasons no longer exist, and the laws concerning married women's property have been rapidly changing everywhere to meet the demands of the new order of things. Yet it is very essential to bear in mind the common law rule as I have briefly given it, because, while in a very few states, the system of law on the subject is quite clear and consistent, in by far the majority, the new legislation has been in the nature of patches on the old common law garment, covering a hole here and piecing out there, improving usually by each change, but always working on the old foundation.

Even before parliament and legislatures began their apparently endless labor on the problems presented by the law concerning married women's property, the English people felt the hardships of the common law rule so greatly that long ago the courts invented a way of securing to a wife some property of her own which she could hold, manage, and use independently of her husband. This was called the married woman's separate equitable estate, and the courts of equity sustained her in her claim to it, but this could only be done through the intervention of a trustee, in whom the legal title to the property was vested, but who held it in trust for, and for the use of, the woman who was really the owner. From her he received directions as to the management of the property, subject usually, however, in great measure to the exercise of his own discretion; and to her he paid the income of the property and sometimes part of the principal, at such times, in such manner, and such sums as the terms of the document creating the trust might dictate or authorize. Sometimes the trust terminated at the conclusion of the marriage, but oftener it continued during the life of the woman, the principal going at her death to such persons as the trust document provided. Not only did the parents or other relatives often settle property on a woman in this way, by will or by deed, but it has been a common thing for a great many years in England for wealthy men to settle property on their wives at marriage, and [illegible] also wealthy women themselves [illegible] their property to a trustee before mar[illegible] order to secure its possession and [illegible] themselves and their children. This [illegible] of a separate equitable estate is of impor[illegible] now, because in a few of our states [illegible] still the only way by which a woma[illegible] hold her property after marriage. Not so, but many parents, retaining, jus[illegible] unjustly, the old idea that women can[illegible] trusted to care for themselves and the[illegible] tates, do not leave property directly to [illegible] daughters, but to trustees for their use.

But while this scheme of providing for [illegible] pecuniary independence of married wo[illegible] through the agency of a trust was very [illegible] able and useful for people of the wealth[illegible] classes, the wives of poor men were ab[illegible] lutely unprotected by the common law. [illegible] their little savings, all their bits of perso[illegible] belongings, all that might come to them [illegible] inheritance (except the ultimate title to [illegible] estate as has been already mentioned) becam[illegible] absolutely and irretrievably the property [illegible] their husbands, who might give it away [illegible] spend it in intemperance, leaving wife an[illegible] children to starve. It was owing to these facts that modern legislation has interfered more or less, to enable married women t[illegible] hold and use their property independently o[illegible] their husbands. But the law on this subject differs very greatly in the different states, and it will only be possible here to give a very brief and imperfect summary of the law as it now prevails.

All property of every kind, both *real and* personal, owned by a woman at marriage, and all coming to her after marriage, belongs to her independently of her husband (subject usually, however, to his consent to enable her to sell her real estate) in the following states: Alabama, Arkansas (where she must make and record a schedule of such property), Colorado, Connecticut (if the marriage has taken place since April, 1877, or if *parties* married earlier file a contract to this effect in Probate Court and town clerk's office), *both* Dakotas, Delaware (if the marriage has occurred since April, 1873), District of Columbia, Florida (but it must be inventoried and recorded), Georgia, Illinois, Indiana, Iowa, Kansas, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Nebraska, New Hampshire, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania,

South Carolina, Utah, Vermont, Virginia, West Virginia, Wisconsin, and Wyoming. In Missouri, a wife may hold all personal property, but real property must be held for her by a trustee. Kentucky and Tennessee retain more of the old common law on the subject than do any other states. In both these states, a married woman can only hold property through the intervention of a trustee, all personal property not so protected going to the husband, together with the use and income of her real property. In Kentucky, her husband's creditors cannot take her property or its income, unless the debt is for necessaries supplied after marriage to the family and to which she has assented by a written agreement. In Tennessee, the husband's creditors may take the wife's property for his debts contracted after marriage, and at his death he may dispose of it by his will. In Rhode Island a wife's property is secured from her husband's creditors, and if she survives him, it becomes her separate property and is not a part of his estate; but she may have an equitable separate estate held in trust for her apart from her husband. A class of states still remains where the community system of law prevails concerning husband and wife. This comes from the civil law of the continent of Europe and prevails in the states originally settled by the French and Spaniards, and in neighboring states which have adopted the same system. Stated very briefly and generally this system of law provides that both husband and wife shall retain, as his and her separate estate, and subject to his and her individual creditors, all property of whatever kind owned at marriage, or acquired after marriage by gift, inheritance, or by will. All property acquired after marriage by either, in any other way than those just named, including earnings and proceeds of business, constitutes the joint or common or community property of both, but subject to the husband's exclusive management during the marriage. These states are Arizona, California, Idaho, Louisiana, Montana, Nevada, New Mexico, Texas, and Washington.

The claims which widow and widower have on the property of each other (or on the community property in states where this system prevails) at the dissolution of the marriage by death, cannot be touched on in this paper, but will come later on. Meanwhile, the subject of my next paper will be, How Marriage Affects a Woman's Wages or Business.

"THAT EXASPERATING THING IN WOMAN."

BY JOSEPHINE HENDERSON.

HEN the chief end of woman is to cultivate a low voice? says a scorner of the extremists of voice culture.

The question is pertinent—not impertinent—when we consider the immoderate lengths to which devotees of voice culture and Delsarte go. They remind one of the women of Broek, a village famous throughout Holland for its cleanliness (there was a popular uprising because some strangers carelessly scattered cherry-stones in the street); these women were so possessed with a mania for neatness that they neglected all their religious duties. Their pastor tried various methods to reform them, but with no avail. At last he preached a sermon in which he said that every Dutch woman who would faithfully perform her religious duties in this earthly life should find in the future world a house full of furniture and precious utensils in which undisturbed by other occupation she could sweep, wash, and polish for all eternity. The thought of this great felicity infused such ardor into them that from that moment they were devoted to works of piety. One might well wish that he could promise like delight in the future world to those unreasonably affected with voice mania. He cannot promise this, but he can promise lack of ridicule in the present; he can throw out the possibility that with voice culture may come tones like Charlotte Corday's, which were so singularly musical that men years after trembled when they heard a voice like hers; he can promise that a captivating voice will bring in its train friendship and love, and that a cheery voice will be as a bit of sunshine; he can promise

that there may remain a tender memory of a tranquil, soothing voice that will be a benediction.

These things are the legitimate results of sensible voice training when attended with head culture and heart culture, without which the advantage of improving only the voice is very much the same as in the case of the young lady who learned to say in five tongues, "He has the pretty little yellow dog"; but after all her study it was the same little dog, without an additional idea.

Because we objected to that penetrating, disquieting quality of woman's voice, which is so aggressive and rasping that one feels uncomfortable—at times even pugnacious—it was not meant, as our questioner suggests, that the low voice is the type of perfection, but rather the soft, musical one.

Probably more people suffer from too low pitched voices than too high pitched, for all ears are not sensitive to sounds.

The super-cultured young lady takes the very low tone, for to her attenuated mind any thing genuine or hearty is "vulgar." She is like the affectedly nice Celia in "Middlemarch," who never could understand how well-bred people were willing to sing and open their mouths in the ridiculous manner requisite for that exercise.

A gruff German professor used to have an effective method of strengthening the voices of the misses in his classes. Whenever he failed to catch distinctly the answer, he said, "Wrong, next." And the poor victim saw his pencil "mark off" ten, fifteen, to her discredit and her well-learned lesson turned into bitter mortification. But no patent medicine vender could record such marvelous cures in so short a time as this pedagogué.

In a dining-room were heard shouts of "Bread, butter, water!" in very unusual tones. It was only a boy's method of reproving his sister for her low tones, which had annoyed him. Girls who have the exhilarating criticism of a rollicking boy soon learn "to speak out."

Nothing is more exasperating than to attempt to talk with a person who speaks so that he cannot be understood. You are conscious that you are answering wildly, and that an unbecoming glow is overspreading your face, and that your interlocutor is questioning whether you are daft or hopelessly deaf, but you are simply helpless.

The only ones who talk so low as not to be distinctly heard and who are deserving of sympathy are the boys and girls who are "timid" or "awkward age," and there are many such. They are often treated unjustly. This is the age when every word comes in a husky undertone, not so much for lack of power as sheer timidity. There comes to mind the picture of a pretty, little country girl who was so painfully shy she could scarcely lift her eyes to the book open before her, when asked in class to read. The teacher had no patience with "mumbling," as she called it, and to her dissatisfied command of "louder," there always came a shower of tears. This is a case similar to many in the neighbor across the way, who is suffering the pangs of the "awkward age." His legs have outgrew his head; and the problem of the hour is to know what to do with the legs. Indoors he is seen stealthily trying to fold them up or wind them around the chair rungs or any thing to shorten them, seemingly. Time and common sense on the part of the elders will cure cases of this kind.

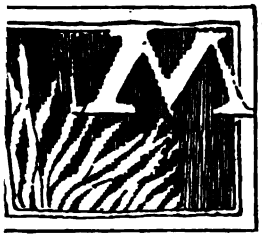
If the too low voice is due to lack of power it can be remedied easily by a few minutes' daily practice in breathing exercises and vocal gymnastics. At the present time there are excellent books explaining clearly the exercises needed, and it is not difficult to find a teacher in almost every place.

The girl with the painfully low voice is going the way of the girl with the lily in her hand, the limp gown, and the diaphanous drapery, the remembrance of whom even now is as a far-away dream; but out of the limp gown came the esthetic dress, out of the low voice shall come one of melody.

A correct estimate of the real worth of voice training is now being formed. In a small town a few years ago a class of married ladies was formed in this subject. To have heard the jests and gibes at their expense you would have thought they were doing something unbecoming their dignity or station. Ladies looked upon it as possibly something good but very horrible to be taken, suggesting the woman who was asked to eat an oyster but said, "What! I never could! Eat the eyes and the nose, the teeth and the toes, the all of the creature!" But now much excellent work in this line is being done in every grade of school, and soon it will be a matter of surprise to hear incorrect pronunciations, disagreeable accents, and unmelodious voices.

TO WHAT KINGDOM DOES WOMAN BELONG?

BY KATE C. BUSHNELL, M. D.



AN belongs to the animal kingdom. That fact has always been conceded; but where shall we place woman? On the logic of the ages that "man excludes woman" and that it is more shameful for a woman to be masculine than positively wicked, it becomes a real puzzle to know where to place her. The ancients wrestled with the problem, and "celestial," "angelic," has been suggested. But as earth knows so little of celestial beings, this is merely a name, not a description, whereas woman's place in life has always been carefully described if not even circumscribed for her. Her sphere has been repeatedly explored from center to circumference.

Now we venture to assert that the traditional description suggests an analogy to the vegetable kingdom. To man has always been conceded the right of being a biped that he might move from place to place as do nearly all animals. But for woman have been invented long robes that render her form from trunk downward as shapeless and in the days of hoop-skirts as spreading as the roots of a tree. The very contour of bifurcated garments would be a shame to woman. She was made to be planted and rooted in a home, stationary as a house-plant: not to walk about.

Woman, like the tree, will be stripped of her beauty by winter's blast, or, like the tender lily, killed by exposure to winter's first snow. Woman's hands and face must be lily-white, bloodless of course. Full veins, a bounding circulation, suggest the animal to a repulsive degree in woman.

Brain and nerve are elaborated first in the animal kingdom. Their existence seems to rest upon an animal foundation. What wonder then that women reared in vegetable environment grow hysterical and "nervous," as the physician expresses it in apology for a nerve*less* condition, and only a limited number of exceptional prodigies exhibit the same degree of mental strength that husband and brother possess. Stale air makes stale thinking. Let woman be content to re-breathe her husband's breath and she will re-think his thoughts, re-echo his opinions.

This vegetable ideal for womanhood is well brought out in Charlotte Bremer's description of her mother, in the life of her sister Fredrika. Says she, "My mother read vast quantities of novels and I suspect that the hope of one day beholding in her daughters, delicate, zephyr-like heroines of romance was constantly haunting her imagination." She had a "detestation of strong, stout, and tall women." Again, Miss Bremer says, "After having been locked up the following winter, as usual, in Stockholm, Fredrika and I felt a greater desire than ever to walk out and take exercise in the fresh air." The mother was appealed to and replied that "if we were in want of exercise we might stand behind a chair, hold on to the back and jump." It would seem that in proportion as Fredrika rebelled against such methods of training, she gained in strength of muscle and brain.

In those days the fittest only survived to make boast of superior strength to their daughters of the present age, and almost every household numbered its invalid or imbecile member. It was well for them that open grates, poorly built houses, and insufficient methods of equalizing the temperature of all the rooms, suffered so many to survive. Yet of such the ancestral worshiper exclaims, "Why do not our women of to-day equal them in strength?" "Sir, because of this vegetable existence that women led in the past, *therefore* their daughters have not even as good constitutions as they." It is the children's teeth that are set on edge because their mothers ate sour grapes.

Perhaps "it doth not yet appear" what woman shall be in the day that a complete transformation for her, from the vegetable to the animal mode of existence, shall have been effected, and out-door life and out-door air shall have become her daily portion and her lot by inheritance. Is not the animal squaw quite equal in strength to the animal Indian?

Women have not invented many things;

they have not originated many ideas; they have not, unaided, wrought many revolutions. There have been great women; a few as great as our greatest men, but the luster of their glory has faded so soon as to arouse a suspicion that for some reason such glory did not belong naturally to woman. Now we make bold to assert rather that such glory belongs not to the vegetable environment. If woman will insist upon vegetable habits of life she must pay the penalty in brainlessness and nervelessness. I know a great woman of remarkable intellectual gifts, but she is breaking down. She thinks fresh air and exercise luxuries to be dispensed with in her self-denying work for humanity. In a few more years the splendid store of brain power inheritance gave her, will all be exhausted, and people will look at the pitiful wreck and say, "Let women learn better than work as men do." They should rather say, "Let women learn better than work *as men do not work*,—ignoring the demand for fresh air and exercise." This woman at her death will slay more good arguments for the rights of women than when living she slew bad arguments against them; for the world, as usual, will find an argument here against the sex of the woman rather than against her sin.

The vegetable woman is unfit to meet the demands of a great existence. Taught to avoid winter's blasts, she cannot endure the chilling wind of adverse criticism. If the first frost of winter is sufficient excuse for retiring to her over-heated chamber, the first shot fired in a great battle for moral principle will be quite sufficient reason for surrender to the enemy. Great thoughts and noble resolutions are maintained upon fresh air and abundance of animal vitality. If woman will not be an animal she may not be a thinker.

All hail the day of dress-reform, divided skirts, common-sense shoes, and "safetys"! They mean substantial brain development for women; they mean a change from the vegetable to the animal mode of life. Women in the advance in these reforms need now only a sensible head-gear.

THE HOMES OF ENGLISH ARTISTS.

BY COUNTESS ANNIE DE MONTAIGU.

FEELING for the beautiful which has caused its influence to be felt generally, and which has not only been accepted by the conservative Britisher, who always fears a new departure, but still more unhesitatingly by the progressive American forever on the alert for something new and who is even willing to make a mistake and profit by it, is concentrated in the homes of English artists.

Hubert Herkomer's portraits and etchings will be remembered by many who came in contact with him during his visit to this country. He is now building a house at Bushey, a few miles from London, which will be, when completed, one of the wonders of modern architecture. Bushey is a little, old country town where the artist has settled, drawing around him his pupils, and where he has founded a school free from academic traditions. Here he teaches in his own way and trains teachers for the future, two of his prominent disciples being Americans. The school of itself forms a little colony with studios and workshops, where not only painting and sculpture are taught, but also etching, wood-carving, brass and iron work.

After Hubert Herkomer had acquired fame and fortune, he invited his entire family of wood-carvers to live with him, and the labor of their lives is being expended upon this wonderful house. The architecture is of the German mediæval period, and gives the impression of great solidity and dignity, the carvings being executed in the curiously elaborated turnings and twistings noticeable in the master-pieces of Albert Dürer. The pillars, doors, cornices, and in fact all the metal, stone, and brass work are being executed by the master, assisted by his family and pupils. There are fifty chairs of mass-

oak, all of similar style, but carved in erent designs, and intended for the banting chamber, which resembles an ancient onial hall. At one end of this great room a high, wooden fire-place, and on each side oaken settles with fret-work screens beid.

In another room there is a deep recess with raised dais upon which rests a carven couch curious workmanship, its approach spaned by an arch in open work design, and in floriated and scroll pattern.

In one portion of the building is a theater, where each year the master produces some quaint fancy with novel effects of costumery, music, and illumination. These productions can scarcely be called plays, but partake more of the nature of poetic fragments, being in pantomime and acted to the accompaniment of the painter's own music. The scenery is painted and the characters depicted by his pupils under his own guidance. These performances, which are by invitation, attract the entire art-world of London; and are usually repeated for the benefit of some charity, when the fashionable rich are glad to give up their golden guineas in order to gaze upon the unique scene.

The last time I saw Robert Browning he was watching with enthusiasm the wondrous harvest moon, which was quite unlike any stage moon, and seemed to shine through a golden mist, the atmospheric effect causing the actors to appear like figures in an etching. There are no footlights and none of the usual stage accessories; these remarkable triumphs of scenic effect are the results of the patient labor of months from the little art colony.

The abode of William Morris is another interesting spot, and decorated according to the purest art traditions; it was he who formulated the golden rule in house decoration, "Have nothing in your home that you do not know to be useful or believe to be beautiful." There is a great dado of carved oak in the hall, above which are etchings by Albert Dürer framed in simple oak. The dining-room is very spacious, and at one side hangs a rich-hued Persian rug arranged as a *baldachino;* in front of it stands an old Venetian marriage chest, which supports two incense-burners of Benares brass in the form of conventionalized peacocks; the other side is fitted up with old blue porcelain, while portraits of Mrs. Morris by Dante Rosetti shed a mystic glamour over the somewhat severe aspect of the place.

It is but a short walk from here through Shepherd's Bush to Woodlane, where behind closed gates and a hedge of trees stands a little lodge with a large glazed panel above the door.

Here dwells Walter Crane, whose delicious harmonies of color in children's books, probably more than any thing else, aided art development in America. Mr. Crane is now studying art as a social problem, his theory being that society must undergo a radical change before art can be understood in its broadest sense. He does not believe that art should depend upon the caprice of the wealthy, but that were social conditions changed, the means and the power of enjoyment would be within the grasp of poor and rich alike. He hints that the ideals of wealth must be destroyed before any real art progress can be achieved, that art has too lofty a mission to be squandered in mere opulence of display and vulgarity, and that manufactures are distorted and overloaded with ornament, in order to render them costly enough for the millionaire's pocket-book.

A short saunter through green English lanes brings us nearer to London and into Holland Park, where some of the more conventional art houses are clustered together. In one of them resides that noble old artist-poet, Frederick Watts, who throws his studio open to the public twice a week. He has painted a series of contemporary portraits, and has kept the collection together as a matter of public interest. It was he, who noticing the barren aspect of the ordinary railway station, conceived the idea of decorating one of the London waiting-rooms with some of his choicest frescoes; he asked nothing but that the company furnish the bare material, which offer was unconditionally refused.

Here also is the home of Sir Frederick Leighton, President of the Royal Academy; one enters a great square hall called the hall of Narcissus from an exquisite brazen statue, blue-green with verdigris. The color harmony throughout ranges from the deepest sapphire to the pale green hue of the turquoise, and a jeweled peacock sweeps its iridescent plumage across the balustrade of the stairway, carrying the color-scheme into a still higher key. From the hall opens a rotunda where the light sifts dimly through

windows of mosaic glass, and is reflected in a pool of water sunk in the marble floor in Oriental fashion. From this semi-obscurity one emerges into the dining-room, where the host gave the celebrated banquet to his venerable associates on the occasion of his housewarming. The guests pass from the dining-room into the dim, religious light of the shadowy hall. No one noticed the sunken pool, and the first person tumbled head foremost into it, the others following in rapid succession, until they lay piled up one over the other like boys playing leap-frog.

Alma Tadema's home is built in classic style, the entrance being through a Greek portico which is filled with feathery palms and rich tropical foliage; from this rises the staircase, overlaid with plates of brass, which leads to the artist's studio. In a niche lighted by a superb window, where the sun struggles through translucent plates of Mexican onyx, in lieu of glass, stands the grand piano of which so much has been written; this was designed and painted by A. Tadema himself. On the inside of the li sheets of parchment on which are inscr the autographs of the great musicians w have used the superb instrument and wi form interesting souvenirs.

Mrs. Tadema's studio is a Dutch interi halls and ceilings being of wood brou from Holland. This house contains a G cian bath before which hangs a picture Sappho; a little child on seeing it a the first time exclaimed, "Oh, mamma it makes me feel so hot to keep our clothes."

Frederick Gibbs, immortalized by R setti's friendship, is an artist whose aim are all toward the pure and elevated in ar He executed the decoration in the privat chapel of the Duke of Westminster, where frescoes and stained glass represent the e tire biblical history. Christ saving Peter is one of the most expressive and superbly ex ecuted pieces of modern art.

THE SKELETON IN THE CLOSET.

BY MARY HENRY.

ALMOST every other accessory of the home is a subject of constant discussion by the press. We have essays on furniture, heating, and lighting, on kitchen utensils, the laundry, and the attic, on the care of vegetables, and of husbands and children, but no one has yet undertaken to harmonize that most ancient of all domestic institutions, the family skeleton, with the new scientific régime. But certainly nothing has figured more conspicuously in the household history of any age than this hitherto neglected bundle of bones.

There have been ossified heirlooms, descended through numerous generations, awful, new skeletons, well remembered by the youngest child, here and there one purchased, long ago, at vast expense, but now old-fashioned because of changes in thought, a few costing very little to begin with, but growing more valuable with the flight of of time. Some belong to the family in common, others are the property of individual members. Some have been given to us by friends, or forced upon us, perhaps, by enemies. But notwithstanding these and many other differences and peculiarities, one thing at least is always true—every skeleton is the present memory of former experience, the sole representative of some past tragedy. Moreover, thus far, throughout all ages, it has been the almost invariable custom to hide it away in the darkest closet, under lock and key, to ignore its existence, outwardly at least, and to think of it only as a blemish on the home. The children whisper if they chance to pass near it. Older people shiver and avert their faces. Even the sweeping domestic revolution of the present day is dusting by in utter disregard of its need of attention. Is it not high time, then, to open the closet door and consider the skeleton?

"Yes," comes a chorus. "Open the door —but take out the skeleton and burn it. No

losopher of this day would preserve such seless and ghastly relic of his past."

That, however, may be a question. No one ubts that vicissitudes and suffering, and en tragedy, play a large part in redeeming e world from the curse of the commonace, in stimulating activity and developing aracter. For this reason alone the helpss relict of a dead benefactor would be entled to care and lodging. But the skeleton as a claim on its own account. Its existnce arouses a peculiar interest in its possesors on the part of even those who are not heir friends. It is an infallible antidote to ocial oblivion. It imparts a keener zest to amily loyalty. It lends the most fascinating harm to friendship. It stands as the guard of hardly-won treasure. Therefore it would seem to the writer both ungrateful and unphilosophical to destroy it. When properly treated it becomes invaluable to the complete and progressive home. The few would-be philosophers who have swept out their closets and refused to keep any mementoes of an imperfect past, have left to themselves but a barren place.

What would you do then? Dress the skeleton and bring it out for the entertainment of callers? Some people do this—but the effect is always grotesque. Everybody knows that the bones are there, and while a few of your friends will pity you and think that perhaps you yourself are deceived, all will believe that the uncanny object is much more dreadful than it really is. Like the terrified newsboy who fled from the skeleton in the doctor's office only to be hailed by a tall, bony gentleman who waved his hands from the window and cried, "It won't hurt you, boy, I'll buy your paper," whoever saw it would be moved to exclaim, "You cannot fool me if you have got your clothes on!"

To dress the skeleton and introduce it indiscriminately among your friends is only to make both yourself and it ridiculous.

Nor would it be wise to bring it out of the closet and stand it up in the sitting-room, much less the dining-room, to be seen constantly by the entire family. That might be, in a way, philosophical. But refinement and delicacy of feeling are quite as important as philosophical nonchalance. This melancholy frame, in so far as it is melancholy, is wholly incongruous with the scenes of every day life,—a terrible thing to a child's bright eyes that have no past. In so far as it is made common it loses all distinctive influence and significance. When rendered outlandish by pipe or cane it becomes an outrage on whatever is fine in thought and sentiment.

Usually the skeleton should be left in the closet. So far as possible remove from it all unpleasant associations. Leave only those that suggest a lesson learned, an impetus given, an illusion destroyed. Be sure that no wormwood gets into the closet.

Touch the bones gently—they are all that is left of the bitter grief whose very intensity was mighty to save. Shower them often with the sweet perfumes of tenderest memories of the faithfulness of friends, the heroism of loved ones, the strength born of conquest.

Never leave the skeleton shut up so long that imagination distorts its proportions or a chance allusion to it makes you start. Look at it frequently with the door wide open and the bright sunshine streaming in. If your eyes are naturally weak, borrow the spectacles of some Christian philosopher until you are able to get a pair of your own.

On rare occasions when alone, or with a chosen friend, bring the skeleton out by the fireside. Let fancy clothe the dry bones with flesh. Let the past return, with the light of the present on its face. Inspired by this grim relic, live over again departed days. Perhaps you remember a beautiful morning with cloudless sky, with song and sunshine; then darkening clouds and a bursting tempest. By and by it is night. A great hush falls. The sky grows clear. The stars come out. They are strangely brilliant. After a while the east grows red. Another morning comes, but far more glorious. The tempest has swept away many false things. The peaceful stars have whispered to your soul.

And here is the skeleton, all that remains of the great disaster that came with the tempest. Is it not sacred because of the new light in the stars, the new breath in the air of heaven, the brighter sheen of the daily sunlight? Could these ever have been without the tragedy?

So, whatever is done with the parlor sofa, the chandeliers, soup-bones, or bay leaves, the family skeleton, under the new domestic régime, should be the object of less repugnance, of more sensible consideration, and of earnest regard, devoid of superstition. So long as the world has woe, the skeleton has a mission.

EMMA MARWEDEL.

BY EMILY A. KELLOGG.

HOEVER has been active in the spread of the New Education is familiar with the venerable and distinguished figure of Miss Emma Marwedel. In years she ranks next to Miss Elizabeth Peabody, for she is nearing fourscore. In kindergarten experience she antedates her, for she was already in the work when our American pioneer made that keen-eyed pilgrimage to Germany, which resulted in her brave renunciation of the errors and ignorance of the first edition of her "Kindergarten Guide." She says in a letter, "It was Miss Marwedel who, in 1867, first introduced me into Froebel's genuine kindergarten, in the city of Hamburg, and inspired me with the courage to make it the main object of the remainder of my life, to extend the kindergarten over my own country." Miss Marwedel is by birth a Hanoverian and has been an educator all her life. She was the first woman in Germany to be selected for membership in an honored educational body. This was a great step forward, at that time, thirty or more years ago. When she returned to Germany for a visit, about three years ago, after a sojourn of twenty-five years in America, she met with a most cordial and honorable greeting from the old members of the "Association for the Education of the People."

Miss Marwedel dwells with great warmth upon the marked advance which the kindergarten idea has made in America. In her view of the favorable tendency of American institutions toward educational progress, she agrees with Miss Peabody, who says, "As Froebel himself declared, here it could have its full scope, and ours is the only nationality that has as yet recognized *individual freedom* of will as the characteristic first principle of humanity. The self-government of the child must come from the mutual understanding of the child and the mother." Without at all reflecting upon the zeal, wisdom, and enthusiasm of the early German kindergartners, Miss Marwedel believes that we have been wonderfully fortunate in the sowing of the first seed-corn of Froebel's method in America, by Elizabeth Peabody and [illegible] Quincy Shaw, of Boston, and Miss S[illegible] Blow, of St. Louis. These ladies of ma[illegible] judgment, influential position, and pecun[illegible] independence were able to give a most [illegible] markable impetus to the cause which th[illegible] loved. Miss Blow, first to connect it w[illegible] the public schools, was at the same ti[illegible] capable of personally conducting her [illegible] training classes. Aided by the philanthrop[illegible] and practical insight of W. T. Harris, then s[illegible] perintendent of the St. Louis schools, she s[illegible] sixty free kindergartens established at on[illegible] in connection with the public schools of th[illegible] city. It would be manifestly unjust to ignor[illegible] similar works of the European leaders, as pr[illegible] sented by the wife of Froebel, the Baroness von Marenholtz-Bülow (his noble interpreter), his niece Madame Schrader, of Berlin, Johanna and Henrietta Goldschmidt and Mrs. Julia Schwabe, all of Germany; in Miss Emily Shireff and her sister Lady Grey, of England; Madame de Portugall, in Italy, and others less known though greatly valued. The difference between the results of their labors and the immense and progressive success of the work in America is in Miss Marwedel's judgment to a great extent due to local causes. The influence of Dr. Harris brought to it, at an early date, a general independence.

"We are therefore justified," she remarked, "in enjoying the progress made in America; but in so doing the obligation to carry on the work with the spirit and energy of the venerable pioneers rests upon the present generation. *Their* having been able to *convince* the pedagogical world of the value of Froebel's system obliges the younger kindergartners to *prove* this value in connection with our public schools and to gain the needed reform in our teaching. To accomplish this, demands first of all a most careful and extended preparation for this work, which includes the carrying out of the Froebelian principles and methods and their assimilation with the wants and needs of the later development of the child. Self-activity must be encouraged gradually and systematically by joyful creative occupations, through childish work to work in its highest moral sense. To do so we must continue Froebel's principles of de-

elopment until the child enters the manual aining school. A connecting link must be troduced, graduated, and systematized, hat we may become the leading nation in his national reform. To fit the coming kindergartner for this great mission is the obligation of those who are now in the work. To this end there must be thorough study of the pedagogical principles of Froebel, connecting them closely with the unfolding of the child, as a logical sequence, watched over and directed by a motherly spirit and insight and the trained power of a teacher."

She has brought out several inventions of her own. She has great faith in Froebel's primal gift, the ball or sphere, and believes that its true value is not appreciated by many of his followers. She uses, after the woolen and wooden balls, balls with stick and string attached, then spheres of various materials as tin, iron, pasteboard, glass, zinc, and copper. By play with these the child learns weight, surface, and various other qualities. The key-note of these lessons is to cultivate the faculties of observation and discrimination, of like and unlike.

A university professor recently remarked to her, "I find that few of my students are capable of forming a clear conception of similarity and dissimilarity." An English professor acknowledged, "If what you claim is true, then your methods must be introduced into our university work."

For children beyond the kindergarten age, say six to eight years, she has invented a set of wooden rings and ellipsoids with one side flattened. They are very attractive, in bright, rich colors. Their special value is in their adaptability in laying outlines of objects which the children wish to represent. Beyond that she has an extensive system of cutting of paper and pasteboard and wood, with a knife. This is much like the *slöjd* work in these materials in the schools of Europe, and is supplementary to the ordinary paper-cutting with scissors. This leads to the work of the manual training school.

She makes great use of the study of botany, thus bringing the children, in both heart and mind, close to the wonderful ways of nature.

Unlike Miss Peabody, she is still in active service, and is planning broader work for the future for her dear adopted city, San Francisco. Her twelve years of work there have been a liberal education to the Pacific Coast.

A year of invalidism, with the two previous seasons spent abroad, has interrupted her work in this country, but her views of education have meanwhile continued to broaden.

She has written much and published extensively. Her most famous work is "Conscious Motherhood," which is used as a text-book in many training schools. Of this book Professor Hailmann says, "I feel assured that, if placed in the hands of intelligent, conscientious mothers, it will do much good. The language is forcible and terse, the points are well selected and wisely taken, its precepts are sound." After that came "Childhood's Poetry and Studies in the Life, Forms, and Colors of Nature," and "The Connecting Link." The most recent one is "Form and Colors, Illustrated."

Miss Marwedel is a woman of commanding and inspiring qualities of mind and heart. To know her and to enter into active sympathy with her is to be more fully prepared to make the world better and wiser.

WOMAN'S SPHERE FROM A GERMAN STANDPOINT.

BY SOPHIE SALVANIUS.

Translated from the "Frauenberuf" for "The Chautauquan."

IT is no empty delusion!—the woman question. Every one must concede that, who has not faced the present social struggle with complete ignorance or indolence. But while some place hope in this knowledge, others, the direct enemies of the movement, seek to increase the hindrances, the prejudices of centuries, which stand in the way of its champions; and a third party earnest and without prejudice, but filled with pitiful doubt, discuss the question whether the change of social condition for which the representatives of woman's emancipation are contending, would not run directly contrary to woman's most beautiful, her "natural," calling.

One fact they forget to consider, which indisputably is of great significance in the decision of this question: that woman in the first place is a human being. The task which men and women in the plan of the world have to discharge, may differ at certain points according to their difference of sex; but the common attributes of humanity, strength and mind-power, which naturally and irrepressibly demand activity and satisfaction, cannot be refused to woman by any just thinker. And even grant that in woman these are less sharply defined than in man (an appearance which is to be traced to the system of education laid out for women, and to the oppression of centuries, much rather than to natural foundations), do the social conditions of the present offer the possibility of insuring satisfaction to woman's genius according to this acknowledged necessity? They do not. Is it not a barbarity to withhold from a creature what its organization urgently requires as necessary nourishment? One quickly pities a fellow-creature who hungering and freezing reaches out the hand for alms; but there are natures to whom privation of spiritual necessities causes incomparably greater woe than is possible from any physical hunger,—and this even the most benevolent and tender-hearted men seem not to realize.

The glowing, passionate impulse of the soul to search the heights and depths of science, the longing and wrestling for the highest fortune and possible perfection, the satisfaction in the consciousness of devoting one's strength to the service of mankind—is all this for man only? Shall woman feel within her nothing of that sacred fire of intellect? Shall no voice within her breast say that it is mankind's moral duty to be free? If all these attributes and privileges are only for man, woman cannot be considered human. Then the ideas mankind and man are identical; then, also, man has perfect right to treat woman as a slave.

It is personal freedom which will be least willingly conceded to woman, by the opponents of the struggle for emancipation. "Let man strive for freedom, woman for morals!" they call out to her and by this call demand a fresh proof of her bondage,—submission to the sway of authority. They forget the saying, "Man is not born to be free!" Cannot a woman struggling for freedom at the same time be moral? Will she not in consequence of this struggle be so? Is freedom synonymous with license? No. The individual developed human being, whether man or woman, is free to submit himself to the law, and only such kind of law is moral for mankind.

As woman is a part of mankind, she in the first place to fulfill her duty as a part of mankind, that is, serve the general cause of humanity according to her gifts and ability and under the supervision of her own individual inclinations. And the most glaring, the most consequent injustice which man has inflicted upon woman (and hence upon the wider order of humanity) is that "Woman shall be wife and mother; her particular, her natural calling; all others are unnatural," has been said for centuries and with this law of tyranny man has cut into woman's individual life, and systematically compelled her to what as a matter of fact she has almost become: a will-less tool in man, a creature without character, individuality, independent feeling, so that Schopenhauer was nearly right in his assertion that women were only sorts of existences. He seems not to have considered that this condition of woman's mind has been artificially induced.

The boy in most cases is freely permitted to choose his life-calling according to his own dictates; more than this, often an intellectually weak or averagely gifted boy is given all possible pecuniary aid to pursue this calling. The daughter without exception is educated for "wife and mother." But man is sagacious and just enough to vary according to circumstances the program of training within the limits prescribed by nature. The girl in good circumstances as wife, mother, and housekeeper has other duties to perform than one who is simply a common laborer's wife. She not only must be proficient in household affairs but also in social duties, and must possess a certain degree of scientific and artistic culture. All these elements of culture must be taught her and she must receive them, though her unsusceptible mind may oppose ever so stubbornly, though her intellect be ever so incapable of assimilating the material presented, and hence of enjoying the best result of culture.

The artificer's daughter to whom perhaps nature has given a rich intellect and disposition (that this sometimes happens nobody denies) is always educated for future wife and

keeper. It were foolish to educate her ... same plane as one in a high social po... In her circumstances in life a higher ... were a curse. So with wise care they ...ld from the child, glowing with enthu... for the beautiful and sublime, every ... for which she longs. Thus they bring ...it that she is not prejudiced against her ...ral" vocation.

... opposers of woman's emancipation ...ually harp that it is the noblest duty of ...an to make the family life beautiful and ...onious, to alleviate sorrow, and to exer... love. Do they then forget entirely that— ...rding to common psychological law— ...xercise of this beautiful, womanly vir... is first possible when it is induced by con... corresponding to her individuality? ...nly from one point of view can it be un... stood that woman's natural calling con... in being wife and mother,—upon the ...ae ground that the natural calling of man ... fulfilled in his character as husband and ...her. But it never occurs to anybody to ...sert this. Complete freedom is permitted ...e man to found a household or not; never ... he required before every thing else to be ...usband and father. That were absurd! ...ut woman—every woman—in the fulfill... ...ent of her duty shall rise only for the fam... ...y, in work for the home, which in spite of ...wish and aspiration is not all interesting to ...ner.

Experience has demonstrated that woman ...in almost all departments of intellectual work has achieved, and, therefore, can achieve, greatness. And yet men perseveringly exclude her from the lecture-rooms of science, they confine to a narrow limit women to whom the mastery of a branch of industry is a question of existence, to a region where a cultured and intelligent woman finds no suitable field of activity for her intellect. They believe it is due to the welfare of humanity to deny the ablest, most aspiring woman, what they grant without reserve to the worst, the idlest man. O humanity! O justice!

Henceforth woman—as man—according to her individuality, her ability, and her inclination, should be educated as a morally free, independent human being (this is the ideal aim of all education); moreover singling out one of her talents, she should practice assiduously her chosen profession, aiming at her ideal; finally she should appropriate that knowledge and readiness, which give her standing, to fulfill in a worthier manner her position as wife and mother if following her free will, she either wholly or partly quits the pursuit of an independent calling and for the future takes her path of life at the side of a husband.

In such an instance her "natural calling" would not hinder woman in the fulfillment of her most natural calling, the performance of her duty to humanity; her aspiring mind would not be limited to the narrow circle of home, it would wander out into the greater circle of the community, and her intellect, her aspirations would be satisfied.

INFINITY.

BY VIRNA WOODS.

A THOUSAND years did a Chaldean's soul
Sweep with an angel messenger through space,
Striving to reach the outskirts of that place
Where never suns nor moons nor planets roll
Their orbs through paths celestial, and the whole
Expanse of heaven is starless; but the face
Of nature faded not, and the long race
Seemed yet to run to that far-distant goal.

Then spake the spirit to his angel friend:
"How many systems must we travel through
Before we reach the gates and outmost bars?"
"As many universes as were stars
In that one universe on earth you knew,
Brings us no nearer to our journey's end."

A WOMAN'S VIEW OF THE INDIAN TROUBLES.

BY ELAINE GOODALE.

A WOMAN, however independent she may be under ordinary circumstances, is compelled to remain somewhat passive in time of war. She has an uncomfortable sense that she is not wanted, and the more she keeps herself in the background the better chance she has of being allowed to stay where she is and to be of use in a quiet way. Thus it happens that while I have been living at the center of disturbance, Pine Ridge Agency, during the whole period of excitement in the Northwest, I have attended no council of war, visited no hostile camp, and been upon no battle-field. My personal observation of the Indian troubles has been chiefly limited to an observation of their inception, causes, and immediate results.

My last trip over the Sioux reservation in the official capacity of Supervisor of Schools, gave me good opportunities for studying the temper and prospects of the people. I traveled alone, or rather attended only by an Indian man and his wife, and my familiarity with the language of the Dakotas and knowledge of their ways insured me glimpses of the home life of the people wherever I went. On every agency, but especially at Pine Ridge, Rosebud, and Lower Brulé, I saw abundant evidences of that hunger which General Miles regards as a prime cause of the present disturbance. I do not wish to exaggerate. The people were not *starving*—they *were* insufficiently fed. Last summer the crops—even the hay crop—were a failure. Rations were reduced in quantity and their issue was frequently delayed. There was impatience, discontent, and real suffering, especially among the sick, the old, the helpless. The appearance of the Indians sufficiently proclaimed their condition. An Indian is ordinarily somewhat thin—but the gaunt forms, hollow cheeks, and deep-sunken eyes of the people, at Pine Ridge especially, were not to be misinterpreted.

I was at Standing Rock Agency in the early part of last October and visited Sitting Bull's camp just before and again just after the Ghost Dance and the story of the Messiah had reached his people. He was among the last to be affected by the craze, and not, as is often stated, its prophet or leader, although he might have been looked to as a leader in the event of a general war. My driver was a nephew of Sitting Bull, and the old man dined with me in my tent one that perfect fall day while I was visiting the Grand River day school, and discoursed sweetly of his love for the white people and their ways, over the beef and bacon. He professed especially a strong inclination toward the Episcopal Church, whose annual convocation was about to be held near the agency. Smooth-tongued and crafty-eyed old hypocrite! I seldom distrust an Indian, but I placed little faith in the honeyed words of Sitting Bull.

About two weeks later I attended the convocation, some forty miles below Sitting Bull's village, on the Grand River. On a high plateau overlooking the picturesque Oak Creek, two hundred tepees of Christian Indians surrounded in horse-shoe form the modest buildings of St. Elizabeth's Mission. The little chapel could seat but a tithe of the worshipers, and most of the impressive and enthusiastic services of that week were held in the open air, under a rude arbor of freshly cut boughs. The whole body of seven native ministers, with representatives of Bishop Hare's seventeen hundred communicants from every Sioux agency, were present at that notable gathering, some of them having traveled thither over the prairies for two weeks or more.

While this great body of Dakotas were filling the clear air with Christian hymns, and kneeling devoutly on the bare sod of the prairie to receive the sacraments, a very different scene was being enacted by their brethren in the wild Indian camp forty miles away. Kicking Bear, one of the high priests of the Indian Messiah, had arrived from Cheyenne River Agency, at the summons of Sitting Bull, and was beginning to instruct his band in the mysteries of the wild Ghost Dance. It was apparently a deep design—this inauguration of rival religious ceremo-

at the very time of the long-expected vocation. From St. Elizabeth's I drove ctly to a day school ten miles farther up river, and found half the children absent, h their parents, as spectators of the Ghost nce. I returned to the agency and found ry one talking of the new craze. Educa- l and Christian Indians expressed supreme ntempt for the superstition. Agent cLaughlin sent out his police to stop the nces and order Kicking Bear to leave the servation, but they returned without hav- ig accomplished their object. A few days ter I spent another night at the Grand iver camp, on my way across the country o Pine Ridge Agency, and was told that Kicking Bear had left the day before. The Ghost Dance was not then in progress, but all the people were evidently preparing to extend the newly learned rites.

My journey across the reservation was an uneventful and a thoroughly enjoyable one. We camped one night near Big Foot's village on the Cheyenne River, whose sandy shallows we forded thirty-one times before we left it behind. We had been invited over night to breakfast at the house of one of the principal men, and we were hospitably entertained with good fare and pleasant conversation. Little did we dream, as we drove gaily out of this peaceful and pretty village, after shaking hands with Big Foot himself (called Spotted Elk by the Indians), and followed by the cheerful barking of dogs, the laughter of children, and the hearty good-byes of our hosts—little did we think that our next meeting with some of these women and children would find them the crippled and heart-broken survivors of a desperate fight.

Two miles beyond Big Foot's camp we passed through the little encampment of the Eighth Cavalry, which had been for some time stationed near the forks of the Cheyenne. Although less than a month had then to elapse before troops were to be concentrated at all of the Sioux agencies and the whole country alarmed by rumors of an "Indian uprising," the officers were then impatient to leave, and ridiculed the idea that there was the slightest necessity for their presence. They had found the Indians much more peaceably and honestly disposed than were the frontier whites with whom they had dealings.

After leaving the Cheyenne River at the ranch of John Farnham, afterward employed as a Government scout, we drove through a part of the Bad Lands, within sight of the buttes surrounding the now famous "Grass Basin," the original site of the fortified hostile camp, and reached Pine Ridge Agency on the 27th day of October. All was quiet here, and the only hint of disturbance lay in the increasing frenzy of the Ghost Dance, which seemed every day to be taking a wider and stronger hold upon the people, and had become a source of serious uneasiness to teachers and missionaries. I had an interesting talk at this juncture with an old-time Indian of eloquent tongue and picturesque appearance, whose hoary locks hung nearly to his waist, about the belief in the new Messiah, of whom he was himself a follower. His story was simple and touching. "Christ came to the white people and they did not believe in Him. They put Him to death. Now He has come to us. We need a Savior. Our children are dying of disease and scarcity brought by the white man. Our wealth has disappeared. Our freedom is gone. Our race is perishing off the face of the earth. Our only hope is in the Messiah."

On the 13th of November I set out on my last tour of inspection among the schools, spending one or two days at each of the four day schools on the Wounded Knee, the Porcupine Tail, at American Horse's camp, and on the Medicine Root. I was struck in every instance by the improvement which had been made since last summer. New pictures on the walls, cleaner hands and faces, new songs, marches, calisthenic exercises, more English-speaking, more natural reading, more practical number work,—a hundred things attested the teachers' fresh enthusiasm and the ready response of the children. At each point I not only passed some hours in the school-room, and afterward talked with teacher and pupils, but I visited two or three of the pupils' homes and saw their parents and friends. I was everywhere received with as much kindness as usual, and entertained with pounded meat and dried cherries.

At Porcupine Tail I went one evening to see the Ghost Dance. It was held on the banks of a little creek, not far from the Episcopal Chapel, and the songs could be distinctly heard from the school-house every evening, beginning at about sundown. They danced always in the open air, without a fire or light of any kind, but the moon was now

nearly full and shed a soft light over the weird scene. I will not attempt to describe this strange rite, as I did not see it so fully as others have done, but I will say that it made a deep impression upon me. There was a profound religious solemnity about it, mixed with a religious frenzy not unlike that of an old-fashioned "revival." The dancers slowly swung round in a great circle, from which now and again one would rush wildly forth, to fall at last in a faint or trance. The chanting of the monotonous "Ghost Dance songs" alternated with invocations by the priests and with the most heart-rending crying, when all remembered the beloved dead. Of the sincerity of most of the believers in the Messiah, and the reality, to them, of their hopes and visions, I have not the smallest doubt. Probably some of the "medicine men" deliberately practiced upon their credulity. Many wild stories sprang into being which were to the original story what the apocryphal lives of Christ are to the accepted Gospel. Many hoped for the coming of the promised Messiah, who scoffed at the pretended miracles of the conjurors.

While my tent was pitched near the Medicine Root school-house, the wife of Little Wound (well-known as one of the "hostile chiefs") came to see me and passionately defended the new faith. The Ghost Dance had just reached his band, and he had become a leader in it. It had been opposed there by a strong party—mainly the Christian Indians, headed by the native deacon, the Rev. Amos Ross, but in spite of this feeling, the dance was already in progress within a stone's throw of Mr. Ross' house. (It is a curious fact that the "sacred tree" was always planted near a church or chapel.) On this same evening Little Wound called upon the Government school-teacher (the only white person in the camp besides myself), and indignantly demanded of him why the soldiers were coming. As a matter of fact, the troops sent for by Agent Royer reached Rushville (seventy miles from Medicine Root Creek) on that very night, and made their forced march to the agency before daybreak. We knew nothing of their coming,—but Little Wound knew!

On the morning of the 20th of November the teacher received by a policeman a letter ordering him at once to the agency, but without stating the real reason. He taught school for half a day in order to allow inspect his work; then he set off on back for the agency, and I drove three miles to Mr. Ross' house, intend spend the night there and to see some more of the dance before going on. tepees of the dancers were arranged large circle, on a fine level plateau, a vapor-bath, always a prelude to the mony, was just being prepared when Ross and I strolled over as spectators. though the presence of troops at the a cy was already known, we were not lested. I slept that night in my tep within a quarter of a mile of the fren dancers, surrounded only by Indians, slept as quietly and securely as I ever di my life.

While we were at breakfast the next mor ing, a policeman who had ridden all nigh brought me a message from the agent, r questing an immediate interview, and t same policeman directed all Indians wh were not ghost dancers to report at once the agency. This caused a good deal excitement. I drove that day forty-fiv miles, and there were many people on the road. I arrived after sunset, to find the troops actually in possession.

As will be inferred from this story of my own experience, we who were constantly among these Indians and knew them intimately had no suspicion of any plots to destroy us, nor the slightest fear of any "outbreak," up to the day that the troops appeared at the agency. We did not even know that they had been sent for. Undoubtedly the excitement caused by the "new religion" was getting beyond the control of the agent, and his authority and that of his police were not sustained, but more than this I refuse to admit. I believe that the flight of a portion of the Indians which followed upon the arrival of troops and the occupation of a so-called "hostile camp" in the Bad Lands, was largely the result of their fears and was merely the assumption of an attitude of self-defense. The poor creatures, first wronged, then deluded, and finally terrified, believed themselves to be brought to bay, and resolved to die fighting.

Of the suspense and anxieties of the weeks before Christmas I will say little. We did not know what to expect; but we knew that the children in the boarding-school, all the day schools having been closed, must still be

sheltered and taught; and we knew that the large body of loyal Indians who were encamped about us had suffered heavy losses and were in great need. Therefore, in spite of heavy hearts, the school work and the mission work, the services and sick-visiting, the opening of Christmas boxes and the dressing of Christmas trees went on. On Christmas eve we trembled—for the troops had gone out to the Bad Lands at last and the news of a battle was hourly expected. This weary time of watching and waiting may be called the first period of the "Indian War."

The battle at Wounded Knee opened the second period, which was one of imminent and great danger. We knew that Big Foot's band had been captured and that reinforcements had gone out, and yet on that eventful morning of December 29, we were dressing our fourth Christmas tree. Before noon scouts and flying Indians appeared with the news of the fight,—with sensational and exaggerated reports even worse than the reality. That was a day of terror. The camps of "friendly" Indians which surrounded the agency melted away like snow in the sunshine. The brown hills were alive with galloping horsemen. It was reported that the cavalry was surrounded and overpowered. There was but a small guard of infantry at the agency. The stage did not make its daily trip. The Indians were wild with excitement, fear, and anger at the tidings of the massacre, and the handful of whites at the agency expected nothing less than a night attack, with small chance of escape. The sound of shots and the light of burning buildings toward evening brought their fears to a climax. The mission house and church were literally filled with refugees, both white and red, and few persons made any pretense of sleeping that night.

At about ten o'clock the Seventh Cavalry arrived with their wounded, also bringing thirty-three Indian prisoners, most of them wounded women and children. A more pathetic sight could hardly be imagined than was afforded by these poor, chilled, half-famished, anguished, and heart-broken creatures, too much stunned by their misery even to weep, until the hurried touches of the surgeons, in dressing their wounds, wrung forth screams of bodily agony. The frightened women and children sleeping on the floor of the church were sent to a log house near by, the pews torn from their fastenings and rude couches of loose hay and old quilts arranged for the sufferers. The Christmas tree was dragged out, and its gifts, especially of clothing, were found exceedingly useful for these destitute beings. As the days went on, more comforts were secured, and the little church is now a clean and well-ordered hospital, with its neat rows of white beds under the care of a trained nurse and several surgeons.

The work of caring for the victims of Wounded Knee helped to keep us from dwelling on our own peril and on the dreadful probability of further bloodshed, during the critical period that followed. The fact that Big Foot's band were shot down after they had nearly all been disarmed (even though it was admitted that the *first* shot was fired by an Indian), and the slaughter of the women and children on that dreadful day, convinced the rest of the Indians that the same fate was in store for them, should they give up their guns. Only the patience and kindness of the authorities have partly restored their confidence and apparently averted a war which must have ended in their extermination.

The procession of the "hostiles" on the 15th of January, as they marched into the agency—the seemingly endless train of wagons, flanked by young warriors on foot and horse—was an imposing sight. It was a display of force, which, backed by the reckless courage of the Indians, could have made a long and a desperate stand had not wiser counsels prevailed. The voluntary surrender of arms is a triumph of generalship.

Let us hope that the events of the last three months will have taught a lesson to the Indians and to ourselves. If they have learned that an appeal to force is vain—a return to the old days impossible and that in a higher Christian civilization is their sole hope of salvation—if the nation has learned that costly blunders have been made and will see that they are not repeated, then this vast expenditure of money—this destruction of property—this sacrifice of human life, will not have been made in vain.

EDITOR'S OUTLOOK.

THE DEMOCRATIZATION OF RELIGIOUS EFFORT.

THE barriers around the professions have always been carefully guarded. The jealousy shown toward lay intruders has been more or less bitter. "What right has a layman to venture on astronomical calculations?" astronomers have asked. "Unless he has familiarized himself by years of study with mathematical calculations, he is only a Phaethon among the stars." "Keep out of the classics, interpretation and translation are our work," has come from the college chairs. "Only the skilled digger of roots knows the value of an aorist." In every science and art the feeling has been more or less strong. Nevertheless, astronomy has been strengthened and popularized by lay efforts; so have the classics.

The day when a calling or profession can be kept peculiar to persons who have taken certain vows and followed a certain course of study, is growing short. There soon will be no Sons of Aaron in society. Anybody will have the right to do a thing if he can do it. This democratization of culture and intelligence accompanies the democratization of comfort and wealth which, in America at least, has begun and which, we believe, will never be stopped. Business men write books; politicians carry on literary studies; farmers study, reflect, agitate; the day laborer pursues a course in French, or Greek, or botany. The house-keeper has an Iliad or a Shakspere or a chemistry open on her kitchen table.

There is no department where this democratic tendency is more prominent at present than in religious thought and activity. If we look over the prominent religious books of the last decade we find that some of the most influential have come from men not of the ministerial profession. Drummond's "Natural Law in the Spiritual World" comes from a college professor and a traveler. Alden's "God in His World," one of the most thoughtful and penetrating of recent religious books, is from the editor of a great magazine. That pathetic and wholesome story, "All He Knew," which has exerted so powerful an interest in favor of genuine, simple Christian living, has for its author Mr. Habberton, a professional journalist. Chautauqua-Century Press will soon issue work by Mr George Cable, "The Busy Man's Bible," which is an excellent illustration of this tendency, and Mr. Cable is a novelist. There is sound reason for the success of these books. Selden said in his "Table-Talk" long ago, "Laymen have best interpreted the hard places in the Bible." Such men bring to the study of religion a new view. Their minds have had training in other sciences or occupations. They apply the peculiar quality of mind to the contemplation of religion. They are certain to get a fresh and practical application, argument, setting. Religion is not *with them* a profession, but they have worked to make their profession religion, so that *their work* is especially serviceable to those who wish to do all things religiously.

In Mr. Cable's forthcoming book he will say:

> Religion is for men—for busy men, for men busy in the affairs of the world, for men whose religious duty is to raise crops and herds, dig metals and minerals, make goods, sail ships, sell merchandise, write, edit, hold *office*, mold bricks, carry hods, sing, paint, and all the rest.

Now, Mr. Cable is one of these busy men. He has learned from experience how to *apply* religion to every-day activities, how to illumine the commonplace until it glows with the light of sacred duty, how to keep his mind and heart in harmony with truth and beauty while he performs the daily drudgery which, more or less, attends every profession. Naturally, such a man has something *peculiar* and practical to say to others in situations similar to his own. It is a great gain *to the* religious life of the world when he says it in the plain, simple, honest way, which Mr. Cable understands so well.

One of the most interesting developments of this tendency in the religious world is the influence it is exerting over all sorts of positions and activities once supposed *to be the* exclusive property of the ministry. Colleges under religious denominations must *have* presidents, it was once thought, from the

clergy. But the custom is broken. A practical man of affairs, the Hon. Seth Low, is to-day at the head of Columbia College in New York City. When the great Methodist University at Evanston, Illinois, wanted a new president last year, it chose a layman, a lawyer by profession and a teacher by practice, Henry Wade Rogers.

Forms of charity and of missionary work once delegated to the ministry, or to bodies under the auspices of the church, are carried on largely by secular agencies or by independent individuals. The Toynbee Hall experiments increasing so rapidly illustrate this.

The tendency is to be welcomed and encouraged. It is in harmony with that breadth of view which gives to men and women the liberty of doing any work for which their talents and achievements fit them. It is an outcome of the spirit of co-operation, from which society is hoping so much and which already has produced such astonishing results in material and social affairs. These spiritual books from cultivated laymen, these high offices filled by consecrated Christian men of affairs, these religious services performed by practical people of the world, are adding practical sense, wholesomeness, and breadth to the religious activity and thought of the world.

THE WORK OF BANCROFT.

In the death of Bancroft we lose another of the venerable figures whose lives connect the generation of to-day with the infancy of American letters in the early years of the republic. Emerson, Motley, Hedge, Bryant, Longfellow,—all these were with us till but lately and yet they were among the founders of our literature and our literary scholarship. Older than any of these, except Bryant, was the historian who has just passed away. He was born in 1800, when John Adams was President of the United States, Pitt was still British Premier, and Napoleon, First Consul of France. What an intensely interesting panorama must have unfolded in the memory of a man gifted and circumstanced as Bancroft was and able to look back with his own eyes over the entire nineteenth century!

Of the dead historian and his work we hope to speak fittingly at some future time; here we content ourselves with a passing tribute of appreciation. The first volume of Bancroft's "History" appeared in 1834, and soon found favor as the work of a man exceptionally well-qualified for the task he had undertaken. The author had graduated at Harvard in 1817, and had then spent two years at Göttingen, receiving the doctor's degree there in 1820. He had also translated Heeren's "Reflections on the Politics of Ancient Greece,"—a piece of work which would be of at least some service to the philosophic historian of the new Western republic. He had then spent several years of research among the documents. Thus the "History" acquired from the outset the authority of a work based upon scholarship of a high order, and this reputation the author took care that it should continue to deserve. A whole half century went to the completion of the task, to say nothing of the final revision; a splendid instance, indeed, of devotion to a purpose, though it is questionable if any literary work does not necessarily lose more than it gains from such a slow and lingering genesis.

The opportunities of Bancroft were altogether exceptional. The ordinary resources of college and public libraries and the archives at Washington, were only a part of the sources of information at his disposal. The prestige of his history became such that the possessors of private documents deemed it an honor to place their treasures in his hands. His literary reputation and his diplomatic experience procured him favors in England, France, and Germany such as another would have found it perhaps impossible to obtain. These circumstances enabled him to gather a library which is said to be the best private collection of Americana in existence. Not often do the stars thus favor a great literary undertaking.

The chief elements in the ideal which Bancroft early proposed to himself were accuracy and impartiality. He was, however, with all his cosmopolitan schooling a thorough American, proud of his country, convinced of the greatness of its mission, and persuaded of its altogether unique importance in modern history. Being thus minded and writing at times rather incisively, when his feelings were concerned, he could not escape the charge of partisanship at the hands of English critics. Occasionally, too, a countryman has found fault with his statements or conclusions. In general, however, it is not of his partisanship that a critical student of our day would be most likely to complain.

We have learned that impartiality in a historian is, to borrow the stately phrase of Senator Ingalls, an "iridescent dream." Every historian has his point of view, which one must buy along with the book. The really vulnerable point in Bancroft is, as has often been said, his exuberant and florid style. This appears, to be sure, very much chastened in the last revision, but even in their final form his pages contain much to displease the lover of simplicity and directness. They often suggest a striving for rhetorical effect, a fondness for literary embellishment, that seem out of keeping with the matter-of-fact, scientific methods of our day. It is known, too, that Bancroft's quotation-marks do not always tell us whether he is really quoting, or only paraphrasing, or epitomizing his author; and this again is not in accordance with present standards. Here we find, no doubt, the reasons why Bancroft has not, upon the whole, exerted a very marked influence upon the historical scholarship of the present day. But these reasons are not such as greatly to affect his reputation with the general reader, who is neither a historical specialist nor a literary critic. By the general reader Bancroft's work was long ago labeled as one of the great classics of American historical literature; and that label it is likely to bear unchallenged for many a year to come.

THE ART OUTLOOK.

FOR a number of years there has been an effort to provide more and better facilities for art education in this country. Art schools have been started in our cities and a number of art galleries have been opened to our people. Loan exhibitions have increased and many private and club exhibitions of all kinds have been held. The magazines have given us the finest illustrations ever seen in the history of printing, and science has come to the aid of the picture-dealer, enabling him to reproduce pictures of all kinds with great fidelity and at very low prices.

All these things must have had some influence upon the people for good. How far has this influence gone and has it been worth the cost? Every thing that educates is worth its cost, unless the cost be excessive and unreasonable. At the same time it must be recognized that the multiplying of art schools has worked some harm. It has led many people to think that studying art is the other good method of providing you ple with a living. There are alre many graduates of these schools fr volume of art business in the country result is that the price paid for pict too low. Real talent does not compla hundreds of these young artists find possible to earn a living. With all ex magazines, galleries, and schools we a yet an art-loving people. At least w not love art enough to buy pictures. We chase from one to three million dollars w of foreign art works every year. We do buy one per cent of the pictures our ar artists are able to produce. The actual sa at the exhibitions in New York and ot cities are very small compared with the v of the work exhibited. Even in illustrati the price paid for drawings is very low deed.

This is perhaps discouraging, yet it is n hopeless. We are a commercial people an as a whole, are too busy earning bread t stop to buy pictures, and, at the same time we wish we could. The wish to do or be i encouraging. If the wish be strong enough ends are reached. We are really going ahead The interest in art subjects steadily in creases. Our newspapers and magazines pay more and more attention to art matters The reproduction of pictures by etching and other processes has made it possible for peo ple of moderate means to have something o real art. It is better that a thousand good copies of a really fine work should be scattered over the country than that one picture be sold to a private collector who locks it up in his gallery. Many an artist who fails to sell his work at the exhibitions is glad to get even a moderate price from the reproducer. Another good sign is the many private club exhibitions given lately. The Union League, the Manhattan, the Century, and other clubs in New York have given notable exhibitions of native work this season, and the Fellowcraft Club gave a wonderfully interesting exhibition of original sketches, showing how the artist works upward from the first rough notes and memoranda through more or less finished sketches and studies to the finished picture or illustration. This exhibition attracted a great deal of attention, and this is in itself encouraging. It shows that people are interested in art methods. Besides the exhibitions of the Academy of Design in

New York, other new exhibitions have been started within the last few years. Among these the Water Color Club and the Water Color Society have done good work. Among the artists themselves, particularly in New York, there is a feeling of hopefulness. It is true the sales are small, it is true that nearly all have to teach, or use some other means of supplementing their incomes, and yet they work on faithfully and cheerfully. The people are learning. They have escaped from the "chromo" stage, they are buying etchings and photogravures, and they read the art papers eagerly. Some day we shall learn that the true value of a picture is to live with it, to have it in our homes and always with us. We are, as a people, more and more inclined to own our own homes and to settle permanently in one place. We could not buy pictures while existing (not living) in a boarding-house. The homes are multiplying, and with the home comes the desire to enrich it with art treasures. We have not cared to cover the landlord's walls. Our own four walls have a certain sacred value, and they seem worthy to hold such art works as we may love and admire. The wonderful increase of the building associations is for art a hope. They create homes, and only in homes do people seek art as a tribute to home life and home pleasures. Therefore, as a whole, in spite of some shade, the outlook for art is hopeful and encouraging.

EDITOR'S NOTE-BOOK.

THE Silver Bill, to which the *Note-Book* called attention in its last issue, has been superseded by a free-coinage bill, the same which the Senate passed last summer. There is a possibility that the House will defeat the measure, and a probability that, if it does not, the president will veto it. In the face of the opposition which has developed against the measure in business circles and in the press and among the politicians of both parties it is scarcely possible that the administration will care to make the experiment of free coinage.

PRESIDENT HARRISON'S cabinet has been the scene of some grave afflictions. The Blaine family has suffered the loss by death of four members. The awful fire a year ago at Secretary Tracy's home by which he lost wife and daughter is still vivid in the public mind. The startling death of Secretary Windom in New York on January 29 is a blow of great severity to the Executive, the Cabinet, and the people. Secretary Windom has been in public life for over thirty years. His career has been characterized by energy, uprightness, and wisdom. His family and his associates have the profound sympathy of the country in his tragic death.

THE more that is known of the unfortunate Indian outbreak, the more reckless, even criminal, does the prevailing system of appointing Indian agents appear. Under the last Democratic administration, fifty out of fifty-eight of these officers were changed. Under the present administration the appointments have been made the perquisites of the senators and representatives in the states and territories in which the reservations are located, and there has been a similar replacement, save in the positions under the control of the present Indian Commissioner. The effect of the system is evident. A man appointed because of the "pull" he exercises, not because of his merit, and changed because he votes a certain ticket, not because he is unworthy, is almost certain to be unfit for this work. Courageous, experienced, and kind Indian agents undoubtedly could have prevented the recent trouble.

THE confidence of Americans in legislation is amazing. We attempt to legislate even poverty, crime, and human nature out of existence. But we do not place corresponding confidence in the power of execution. The Law and Order Leagues which for the last few years have been multiplying throughout the United States and Canada until they have reached twelve hundred in number, attempt to arouse the public to the power which it can exert if it insist on the execution of the laws it already possesses. The liquor traffic especially has been restrained by the exertions of the leagues, but there is no abuse which legislation has attempted to control which is not within their province.

THE lobby is not necessarily a corrupt in-

fluence. There are honorable ways of swaying men, committees, and legislatures; however, the abuse ordinarily is much greater than the use in this country. Professional lobbyists beset the national congress and state legislatures as thickly and constantly as beggars swarm about the traveler in Italy. The evil is difficult to remove. California has declared lobbying "felony," Georgia, a "crime," but no effective steps have been devised to end it. The Governor of Massachusetts in his inaugural address at the opening of the present session declares his intention to overcome the lobby in that state, and advises "publicity" as a weapon—that is a law requiring that all moneys spent, all efforts made in passing a bill, be made public. The legislatures in all the states can well afford to give time to the matter.

THE financial situation in January was greatly relieved. The remaining lack of confidence showed itself all over the country in the form of "running on the bank." There is no more irrational or selfish action than in assisting in a "run." A bank failure is a town calamity. In time of panic the whole force of one's influence should be thrown in favor of supporting an institution, not of tearing it down. Self-control, concerted action, and fidelity to the interest of the whole, would avert most bank failures.

THE *Outlook* of this magazine discussed in December the plight which municipal affairs in Cincinnati had gotten into through its system of government, a partisan Board appointed by the governor. It is probable that the present session of the Ohio legislature will restore to the city the control of its affairs. Governor Campbell in his message suggests a thorough overhauling of the municipalities of the state, and the enactment of a law providing that in the future the people of each city shall elect their own officers without interference from the General Assembly. An effort will be made to submit to the electors of the state a proposed constitutional amendment providing that each city having over twenty thousand inhabitants shall hold a charter convention and adopt a form of government,—a sensible scheme which ought to prevail in every state.

ON the whole, legislation is in favor of morality. A bill which openly aids vice is rare. The senate in New York State, however, has passed a measure by a large majority which is a direct encouragement to the worst life of the city. It permits saloons in New York City to sell liquor until four o'clock in the morning. This astonishing piece of legislation cannot, of course, be defended by the senators. It must be regarded simply as a sop to the liquor element.

THE Scotch railway strike which began in December is apparently not ended at the time of writing. It has been almost as disastrous as a war would have been. Over 8,000 men have been involved. The whole railway system of the country has been partially tied up for over a month, and all lines of industry have suffered. It has been a war for right. The men were obliged to work fifteen and seventeen hours a day, and their wages were poor. It is a serious thing for the public to suffer what the Scotch have in this strike; but can a public which tolerates manifest injustice against a body of its servants expect anything but eventual disaster? The inevitable outcome of injustice is revolution. One good result of the strike is that Parliament has turned its attention toward *legal* reform in the railroad system.

CONGRESS is now considering the appropriations for the Indian service and it is evident that unless unusual pressure *is* brought to bear, the money which has been asked for additional Indian schools will not be *granted*. The Indian Rights Association says:

> We think it is altogether fair to claim *that the* recent sacrifice of more than five hundred human lives, in Dakota, would never been made had the Government adopted the policy ten years ago, of educating the *entire* rising generation of Indians. The ignorance and fanaticism which led the hostile Indians among the Sioux to believe that "sacred shirts" could protect them *against* rifle bullets, is fair to claim would never have existed if even the younger men among them had received the advantages of such a plain, practical education as has converted many of their kindred into intelligent, law-*abiding* men. We feel that, in the possibility of such a failure to grant adequate appropriations for *school* purposes, is the seed of future trouble.

Any one who gives candid thought *to the* situation must agree with this view, and aid in the appeal to Congress to be generous and just in its appropriations.

"ANOTHER Haussman" will be *through* the future the title given to him who re-

els a city so as to give breadth for nar-
ness, convenience for inconvenience,
ity for shabbiness. For such was what
late Baron Haussman did for Paris. That
until his time was mediæval in all re-
cts. It was laid out so that light, ventil-
ion, cleanliness, attractiveness, were out
he question. His plans made of it one of
e most beautiful cities in the world, if not
e most beautiful.

AMONG the most delightful advantages of
-operation are the summer outings which a
mber acting together are able to secure—
tings otherwise out of the question. The
irls branch of the London Polytechnic car-
es this idea to charming results.

Not only into the water, but over the waters, goes the female Polytechnic host, joining the nine vacation tours specially arranged and conducted by the association. Fancy a fortnight in Switzerland among lakes, snow-peaks, and glaciers for thirty-five dollars; or a sea-voyage of two weeks, going and returning, to the Madeira Islands, far off in the broad Atlantic, with a week on land amid scenes, vegetation, and climate wholly different from the British Isles,—all for a sum an American mill operative lavishes on one new winter wrap,—fifty dollars! Last year at the Paris exposition, while strangers paid enormous prices for beds, hundreds of working girls under the auspices of the Polytechnic, for a ridiculously small outlay, spent ten days at the big show, well lodged and chaperoned, and seeing all the sights of the gay French capital.

Girls anywhere by acting in concert can secure similar delights.

WE look to Africa just now for much of our excitement, but scarcely for temperance lessons. Yet there is one which it would be difficult to duplicate. The British South African Company is building a telegraph line inland and has extended it some two hundred and sixty-five miles beyond Mafekin. Rhama, the chief of a tribe through whose country the line runs, furnishes men to cut poles and to aid in construction on condition that *no liquor be sold to his people*. For twenty years he has kept intoxicants out of his country and has even prohibited his people making the native beer from corn.

THE two books which link Alexander William Kinglake, who died in January, to posterity, are "Eothen" and his history "The Invasion of the Crimea." The first came out about forty-five years ago and made an impression in both Europe and America, which no book of travels has ever equaled. Its power was its marvelous atmosphere. It caught the spirit of the East and infused it into its readers. As Mr. Kinglake was on the field during the first part of the Crimean Invasion, knew the leading actors well, and was a close student of the causes and effects in Europe of the war, his history grasps the situation with peculiar clearness and breadth. It is written with vigor and picturesqueness.

THE Government has set about arranging a chart on geographic names, its object being to secure uniformity. All official publications will follow the spelling recommended and the board in charge expresses the hope that map-makers and text-book publishers will adopt them. Among the most interesting suggestions are Bering for *Behring*, Barbados for *Barbadoes*, Baluchistan for *Beloochistan*, Colombia for *Columbia*, Haiti for *Hayti*, Helgoland for *Heligoland*, Hudson River for *Hudson's* River, Kongo for *Congo*, Salvador for *San Salvador*, Chile for *Chili*.

PROFESSOR MAX MULLER has recently published some extracts from the Sanscrit which will surprise devotees of the Delsarte system and physical culture craze, most of whom believe that the deep breathing they are cultivating is the latest discovery of hygiene. According to these extracts the ancient Hindoostanese were accustomed to practice the present breathing exercises in full—but for a different purpose. They thought to secure clearness of mind from them, while we seek steadiness of nerve and greater breathing capacity.

De Funiak Springs, Florida, February 4–March 16.

Mount Dora, Florida, March 17–30.

Albany, Georgia, March 1–April 8.

Such is the calendar for the winter assemblies. The attractions at De Funiak, we noted last month. At Mt. Dora, Dr. Gillet will be in charge of the platform and Professor Case of the music. There will be instructions given in various branches and a fine program of lectures is offered. At Albany the schools open the first of March and continue until April 8. Dr. Hurlbut is to have charge of the C. L. S. C. department. The platform will not be less brilliant than in other years. Chautauquans going South should arrange their itinerary so as to take in one or more of these points.

THERE are several significant percentages reported from the vote in the Methodist Church on the admission of women to the General Conference. To judge from it woman's suffrage has a majority in New England. In the Middle States it is weak, the vote in favor being 44 per cent, in opposition 56 per cent. In the West there is a strong vote in favor, the percentage running as high as 90 in some states. The colored conferences oppose it squarely, and so do the Germans. As far as Japan has been heard from the votes are favorable. Altogether the average which the affirmative has is something over 60 per cent.

THE annual meeting of the Board of Trustees of the Chautauqua Assembly was held in Titusville, Pa., in January. The reports from all departments showed the managers of the great institution to be in buoyant spirits concerning the future. Chancellor Vincent as usual was fertile in plans for increasing the attractiveness and usefulness of the great summer school. Several notable improvements will be carried out before another summer, especially an Arcade for the accommodation of all shops, and a much needed Woman's Pavilion in which the cooking school and Woman's Club will be housed. These buildings will be no less an addition in themselves than for what they will make it possible to remove. Dr. Duncan, the energetic secretary of the assembly, submitted a plan for enlarging the Amphitheatre, which was adopted. Seats for one thousand persons will be secured by this plan.

THE last newcomer into the Chautauqua Assembly family has the National Capital for its birth-place. An assembly has been incorporated in Washington by a number of leading citizens. Its Board of Trustees includes the name of W. T. Harris, Commissioner of Education. Its Superintendent of Instruction will be Dr. A. H. Gillet. Its site will be near Washington on the Potomac. Its charter provides for $1,000,000 to be used in the construction of buildings, most of which will be in granite, and in the preparation of the grounds. Its first session will begin June 2, 1891. Its program as already arranged includes much of the highest talent of the country. All good things be w Glen Echo Chautauqua, will be the u greeting of Chautauquadom.

ANTIQUARIANS the world over are e by a recent discovery reported from th ish museum. A collection of papyr was obtained recently in Egypt. O them has been declared to be the t Aristotle's treatise on the constitut Athens, from which numerous writers tiquity quoted, but which has hitherto known only in detached fragments. treatise may now be seen at the B Museum, where fac-similes of it are b prepared. The opening chapter is mis and the closing chapter is mutilated; o wise the manuscript is in perfect condi This discovery, if it is proved genuine, is most unprecedented in the whole histor classical learning.

THE Jamaica exhibition which opene January will call many people to the We Indies. The enterprise has been undertak for the purpose of showing the inhabit the productive capabilities of the island. is a co-operative enterprise, supported e tirely by the people, the government not ha ing been asked for any financial suppor One has donated ground, another design another money, and so on, until ample a commodations have been arranged. The i habitants have taken great interest in co tributing their products and crude man factures. Many foreign countries send e hibits. The people undoubtedly will receiv great stimulus from the affair and for thos who want to study Jamaica and its people a their best it is a rare opportunity.

MR. C. KLACKNER of New York City handles a large and fine assortment of etchings, engravings, and the like. Anxious that not the rich only should have the advantage of his stock, Mr. Klackner makes through THE CHAUTAUQUAN a most generous offer to the hospitals of the country. To any one sending the proper address and references, he will send a collection of pictures to be placed on the hospital walls. The two hospitals in Meadville have received such collections, and they add much to the pleasure of both nurses and patients.

C. L. S. C. OUTLINE AND PROGRAMS.

FOR MARCH.

First week (ending March 8).

om Chaucer to Tennyson." Chap. VIII.
ie Church in the United States," pp. 1–20.
HE CHAUTAUQUAN:
The Intellectual Development of the English People."
England after the Norman Conquest."
unday Reading for March 1 and 8.

Second week (ending March 15).

rom Chaucer to Tennyson." Review.
he Church in the United States," pp. 21–39.
THE CHAUTAUQUAN:
"The English Towns."
"Coxcomb and Coquette in Tudor Times."
Sunday Reading for March 15.

Third week (ending March 22).

The Church in the United States," pp. 40–61.
Walks and Talks." Chapters I.–IV.
N THE CHAUTAUQUAN:
"The United States of the Pacific."
"Practical Talks on Writing English."
Sunday Reading for March 22.

Fourth week (ending March 31).

"The Church in the United States," pp. 62–81.
"Walks and Talks." Chapters V.–IX.
IN THE CHAUTAUQUAN:
"Social Reform and the Socialists."
"Studies in Astronomy."
Sunday Reading for March 29.

SUGGESTIVE PROGRAMS FOR LOCAL CIRCLE WORK.

FIRST WEEK.

1. Roll-Call—Answered by quotations from authors in Chap. VIII. in "From Chaucer to Tennyson."
2. Paper—The Humor of Thackeray and Dickens contrasted.
3. George Eliot's View of Life—To be compiled from her writings and commented upon by the compiler.

   Life is a bad business and we must make the most of it.

4. Table-Talk—Anecdotes of authors in Chap. VIII. "From Chaucer to Tennyson."*
5. A Study—Macaulay's Style, illustrated by readings from his Essays.
6. Book Review—"Sartor Resartus."

*The Library Table, p. 818.

SECOND WEEK.

A bird's-eye view of "From Chaucer to Tennyson."

I summon up remembrance of things past.

Let each chapter be assigned to some one who will give a five-minutes' talk on the literary characteristics of the period considered in the chapter, name the principal authors and their works, and other interesting points; follow this by a general discussion by the circle-members, who will supply omissions, criticise opinions, etc. The value of this exercise will depend upon the preparation of the circle. (If a regular program is desired follow the usual order.)

THIRD WEEK.

1. Roll-Call—Answered by sentences illustrating faulty construction.
2. Talk—"The United States of the Pacific": history, natural resources, industrial development, government, map of the country at the present time, and outlook.
3. Pen-pictures of the various churches established in the United States by the Spanish, French, English, and other Colonists.
4. Reading—"The Quakers."*
5. Essay—The work of the early American churches among the Indians.
6. Discussion—Would it be advisable for this circle to form a Tramp Club for the study of Geology? (See *Introduction* to *Local Circles.*)

FOURTH WEEK.

1. Half-hour Lecture—Subject: The Geology of this neighborhood.
2. Round-Table—Subject: The Moon.
3. Paper—The Sceptical Tendencies in the United States at the close of the last century.
4. Debate—Resolved that the Social Reforms meet all the demands of the Socialists.

BROWNING DAY.—MARCH 17.

There is no work of genius which has not been the delight of mankind, no word of genius to which the human heart and soul have not, sooner or later, responded.—*James Russell Lowell.*

"THE RING AND THE BOOK."

Nothing can be chosen from Browning for an evening's entertainment which will more forci-

*The Library Table, p. 818.

bly illustrate his peculiar genius or which will give opportunity for more dramatic effects and more searching character studies than "The Ring and the Book." The twelve parts of the work should be divided among the members of the circle, care being taken in assigning them that the person sympathizes with the character given. The first gives Browning's account as gathered from Part I. of the origin of his story, the reason for the same, and the outline of the story. The performer should not fail to read aloud the closing lines of the Part beginning :

> O lyric Love, half-angel and half-bird,
> And all a wonder and a wild desire.

Parts II., III., and IV. are studies in public opinion in a tragedy which has come to attention. The greatest care should be taken to get the "point of view" of the speaker. The sympathy of the story-teller must be entirely in harmony with the character he takes, and he must tell it with the proper degree of earnestness or of lightness. Thus in Part III., as sympathy with "little Pompilia with the patient brow" is the leading thought, the speaker must give the requisite tenderness and sweetness to the narrative; Count Guido's tale in Part V. will be marked by harshness, bitterness, and subterfuge; that of Dominus Hyacinthus by superficiality, bombast, and complete incomprehension of the magnitude of the case; the Pope's by dignity, deepest feeling, profound weighing of all sides of the case.

If desired, the characters of course may be in costume, and some attempt at scenic effect tried, but the exercise will be quite as profitable in a small circle without any accompaniments; the only object being to show the many points of view from which any event may be considered.

THE CHAUTAUQUA CORNER.

SUGGESTIONS TO SOLITARY READERS.

"These unnecessary blunders in your speech, of which you complain," said the Scribe, "are, I think, due to purely physical causes. You are tired, your mind has lost its alertness, your nerves are unsteady, your tongue is uncontrolled, and you say what you do not mean and what you know is wrong. It is a nerve disease, and a common one.

"When I heard Miss A the other day talking about 'her husband's friend,' when she has no husband, and meant 'her friend's husband'; when I heard you enlarging at yesterday upon the risks in the tion, when I knew that you me that you understood the differe two words as well as I or any of when I listened to your commer low's Enoch Arden, though I w knew its author, and that your to information, was at fault, I said t Occupant is tired. Weariness sh speech as well as in head and bac the blunders rest must be taken. not talk much when he is tired.'

"I know it is not always weari produces these grotesque effects in y Sometimes it is shyness and fear. P remember the story of Lord Ellenbo the young lawyer who rose trembli his first speech: 'My Lord, my unfor ent, my lord my unfortunate client, my stuttered the poor fellow. 'Go on, s said the witty and bitter Lord Ellenbor far as you have proceeded hitherto, the entirely with you.' When you are fri as when you are weary, you should ho tongue. One rarely loses any thing by a and dignified silence. Recognize the fa you are frightened and spend your en controlling it.

"You make not a few mistakes bec habit. You are quick to note the absur mistakes, to catch the ridiculous sound o tain pronunciations. You repeat them posely and 'for fun,' and not infrequently them automatically when you do not wis A friend, a minister, told me a story the o day which illustrates capitally what I m For several months he had been laughing a of his fellow ministers over a mistake the la had made in a sermon. In describing t achievements of steam he had pictured the comotive, and in a climax said, 'Behold it rus ing by at a speed of *sixty miles a minute*.' M friend had occasion to use the same illustrati afterward and involuntarily repeated the ve words he had so often ridiculed. He recognize his mistake, and attempting to correct it sai 'that is, a *mile in sixty minutes*.'

"Allow no mistakes, however comical, t fasten themselves on your mind or tongue.

"If you will remember these three points yo will remove most of the unnecessary blunder which afflict you."

C. L. S. C. NOTES AND WORD STUDIES.

ON REQUIRED READINGS FOR MARCH.

"FROM CHAUCER TO TENNYSON."

P. 198. "Sā'li-ent." The word is used in heraldry of animals which are represented as springing forward, as a salient lion, a springing lion. It is derived from the Latin verb *salire*, to leap. In a figurative sense, salient means conspicuous, prominent.

P. 199. "Marshalsea" [mar'shal-see]. "Marchioness" [mar'shun-ess].

P. 200. "Histrionic" [his-trĭ-on'ic]. Relating to the stage or theater. An actor, in the Latin tongue, was called *histrio*.

"Mel-o-drä'mä." A theatrical performance with songs. *Melos* is the Greek word for song, whence we have melody; and *drama*, a Greek word which the English borrowed, leaving it the same meaning it had in the original.

"Falstaff." A famous character appearing in Shakspere's "Merry Wives of Windsor," and also in "King Henry IV."——"Dogberry" is an absurd, egotistical, prating constable in "Much Ado About Nothing."

P. 201. "Jonathan Wild." See "From Chaucer to Tennyson," page 154.

"Analogy." A likeness, agreement, proportion. Greek *ana*, throughout, according to; *logos*, proportion, relation—this being a secondary meaning, as the first is word, speech.

"Abnormal." Latin *ab*, from, *norm*, rule, not conforming to rule, irregular, unnatural.

"Eccentric." Odd, irregular, out of the usual course. One watching the odd motion of an eccentric wheel in mechanics (a wheel having its axis of revolution out of the center) will be struck with the appropriateness of applying the same word to the queer actions of human beings. It means literally out of the center; Greek *ek*, out, *kentros*, center.

"Captain Cuttle" and the names immediately following, belong to extremely whimsical characters to be found in Dickens' books; "Captain Otter" and the names following, to similar characters in Ben Jonson's writings.

P. 202. "Parodying." The changing of a poem to another subject; a burlesque imitation. In itself the word means an ode beside; Greek *para*, beside, *ode*, the same word in English. An ode written beside another ode; that is, closely following it in imitation.

"Bohemian." See note on page 532 of THE CHAUTAUQUAN for January.

"Des' ul-to-ry." Trench says, "We say of a man that he is 'desultory.' Do we attach any distinct meaning to the word? Perhaps not. But get at the image on which 'desultory' rests; take the word to pieces; learn that it is from *de* and *salto*, to leap from one thing to another, as a man who, in the ring, technically called a *desultor*, riding two or three horses at once, leaps from one to another, being never on the back of any one of them long; take, I say, the word thus to pieces, and put it together again, and what a firm and vigorous grasp will you now have of its meaning. A desultory man is one who jumps from one study to another and never continues for any time in one."

"Skits." Reflections, brief satires.

P. 203. "Flunkeyism." Having the qualities of a flunkey, a liveried servant, and hence one who is obsequious.

P. 205. "Lewes" [lū'is].

P. 206. "Romola" [rom'o-lä].—"Macchiavelli" [mäk-e-ä-vel'lee]. (1469–1527.) A statesman and author.—"Savonarola" [säv-on-ä-rō'la]. (1452–1498.) An Italian monk who became a reformer and was put to death on account of his religious teachings.

P. 207. "Microcosmographie" [mi-kro-koz-mog'ra-phy]. The second title of the book, "A Piece of the World Discovered: in Essays and Characters," shows the fitness of the first name for the work, that word meaning in the Greek original the description of man as a little world.

P. 208. "Versatile." Turning easily from one thing to another. From the Latin *versare*, to turn frequently.

"*Verbatim*." Word for word. It is derived from the Latin *verbum*, word.

P. 209. "Piquancy" [pik'an-sy]. From the French *piquer*, to sting or prick. Sharpness, pungency.

"Distemper effects." In painting when colors are mixed with any unctuous or glutinous matter, size, or the white of an egg, instead of with oil they are said to be done in distemper. Such a preparation is commonly used for scene painting and for ceilings.

P. 210. "Tieck" [teek]. — "Richter" [rich'ter. The German ch is a hard sound to represent in English. "It is made by pronouncing the h in the throat—with the vocal organs nearly closed—as a consonant rather than a mere breathing." The roughening and rasping

effect thereby produced is indicated by the small c, in some words by small k. The best way to get it is to ask a native German for the pronunciation of *Ich*].—"Fouqué" [foo-kā].—"Diderot" [dē-drō].

P. 211. "Raphaels" [raf'ā-els].—"Angelos" [an-jā-los].

"*Laissez faire.*" See foot-note on page 731 of this issue of THE CHAUTAUQUAN.

P. 212. "Mazzini" [mät-see'nee].—"Diogenes Teufelsdrockh" [di-oj'e-neez toi'fels-dröch].

P. 213. "Duodecimo." A book of the size of a sheet of printing paper folded so as to make twelve leaves. *Duodecim* is the Latin word for twelve.

P. 214. "Aria" [ä-ri'ä]. In music, an air or tune.

"SHORT HISTORY OF THE CHURCH IN THE UNITED STATES."

P. 2. "See." A seat or throne was called in Latin *sedes*. Passing through the Old French tongue it was modified to *sed* and *se*; the English taking it up here changed the *se* into *sea*, then to *see*. In all the languages it was used specifically of the seat of episcopal power, the jurisdiction of a bishop, or archbishop, or of the pope. It is not connected in any way with the verb to see, which comes through the German from some unknown Teutonic root.

"Habitat." "This word was coined for use in works on natural history. It is the exact Latin form for 'it dwells (there),' and is used in a specific sense of the natural abode of an animal or plant."

"Brownist." The name was derived from the founder of the sect, Robert Brown, a clergyman of the Church of England, who separated from that denomination and began to preach his doctrine about 1580. He and his adherents were Ultra-Puritans.

"Harry," Worry. From an Anglo-Saxon word *herian*—developed from *here*, army—to act as an army, to ravage, to plunder.

P. 4. "*Gloria in Excelsis.*" "Glory to God in the highest."

"Delirium." In ancient Rome the sight of a plowman turning his plow out of a straight furrow, struck some word-framer as the best comparison for the actions of one whose mind was wandering, a crazy person. So, out of the furrow—*de*, out, and *lira*, furrow, compounded and modified into *delirium*—came to be a common name for insanity, and was transplanted into English.

"Expedition." Literally in the original, a freeing of the feet,—*ex*, out, *pes*, foot, plural from *pedes*. A freeing of one's self (w thought of haste implied) from all pre quirements in order to prepare for so undertaking. The word was then appl cifically to an important enterprise at so tance, to an excursion for some special o

P. 5. "Aborigines" [ab-o-rij'i-neez]. first inhabitants of a land. *Ab*, from (whence the English origin), the beginn

P. 6. "Las Casas" [läs kä'säs].

"Nem'e-sis." An avenging Greek go who visited with righteous anger and retrib those guilty of crimes and of insolence.

"Juares" [hoo-ä'rĕs], Benito. (1806- President of Mexico, first "elected about soon after which, Mexico was invaded French army. Having gained several victo the French took the city of Mexico in Ju 1863, and Maximilian of Austria assumed imperial power, under the patronage of N poleon III. Juares was reduced to a critic position, and his cause seemed desperate; b at length the French army was withdrawn 1866 and the Liberals quickly recovered th ascendency. He was elected president again 1867."

"Altamirano" [al-tah-me-rah'no].

P. 7. "Phil-o-log'i-cal." Pertaining to phil-ol'-o-gy, the study of language. Greek *philos*, fond of, *logos*, discourse, word.

"Zumaraga" [thoo-mar'rah-gah].

P. 8. "Verrazano" [vä-rah-tsäh'no].—"Cartier" [kar-tyā].

P. 9. "Druellettes" [drü-ail-lĕt].—"Jogues" [zhoag].—"Xavier" [zav'-e-er, Spanish hä've-air].—"Joliet" [zho-li-ā].

P. 10. "Marquette" [mar-ket'].

"Loyalty." Being derived from the French *loi*, the term "expresses properly that fidelity which one owes according to law and does not necessarily include attachment to a royal person." "Originally it meant in English as is in French, fair dealing, fidelity to engagements; now it means in England, fidelity to the throne, and in the United States, to the Union or the Constitution."

P. 11. "Duquesne" [dū-kane].

P. 12. "Gorges" [gor'jez].

P. 13. "Disabusing." Notice the double prefix, *dis*, and *ab*, before use, the one counteracting the other. To abuse (ab-use) is to turn from the proper use, to misuse, to deceive, to lead into a mistake; to disabuse is to undeceive, to free from mistake.

P. 14. "Patent." An official document (letters patent) granting a privilege. The same word is used of the grant by a government to the author of some new invention. As an ad-

jective it means open to all, manifest. It has its origin in the Latin *patere*, to lie open.

P. 16. "A-mal-ga-ma'tion." A mixing or blending. The term is formed from amalgam, a compound of mercury, or quicksilver, with another metal, which name is either corrupted from, or is an alchemist's anagram of, the Latin *malagma*, a poultice or plaster.

"Carried a free lance." Said of persons who act upon their own will and pleasure, especially if they use great freedom in speech. "Roving companies of knights who wandered from place to place after the Crusades, selling their services to any one who would pay for them" were called free-lancers. This use of the word probably originated from applying the noun lance as a name to one skilled in the use of that weapon.

P. 19. "Moravians." This sect took its name from the fact that in its early history Moravia was one of its chief seats. The church was founded in Bohemia, and the blood of the martyr John Huss was its seed. The official name of the church is the *Unitas Fratrum*, or the Church of the United Brethren, which name must not be confounded with the United Brethren in Christ.

P. 22. "Frelinghuysen" [fre'ling-hī-zen.]—"Campanius" [kam-pā'ne-oos].—"Acrelius" [ā-krā'le-oos].—"Stuyvesant" [stī've-sant].—"Huguenots," [hū'ghe-not]; see note on page 394 of THE CHAUTAUQUAN for December.

P. 23. "Edict of Nantes" [nănts or nangt]. See "Outline History of England," page 253.

"Palatinate" [pa-lat'i-nate]. See note on Elector Palatine in THE CHAUTAUQUAN for January, page 530.

P. 31. "Synod." That all of its members may walk together in the same way in matters of faith and doctrine is one of the objects to be sought in every religious system or denomination. Councils held for the purpose of consultation on all pertinent questions are called synods, a word composed of the Greek *odos*, a way, and *sun*, together.

P. 32. "Tentative." Experimental. Derived, as is also tempt and attempt, from *tentare*, Latin for to try.

P. 33. "Disasters." Here, as in consider, is a strong witness to the faith which once existed in the influence of the stars, *aster* being the Latin for a star, as *sidus* is for a group of stars, or a constellation. The prefix, *dis*, has a strong negative force, equivalent to *mis*, and *aster* is taken in the astrological sense of fortune, or destiny.

P. 36. "Sterling." There has been much dispute concerning the origin of this word. Wedgwood says, "The hypothesis most generally approved is that the coin is named from the Easterlings, or North Germans, who were the first moneyers in England." It was applied to British coinage or money, and hence came also to have, as an adjective, the meaning of genuine.

P. 37. "Alumni." The graduates of a college. As a college course is designed to nourish the minds of students until they are strong enough to meet unaided the demands of future life, the fitness of the name, from the Latin *alere*, to feed, is readily seen; alumnus, one who has been fed intellectually.

P. 41. "Infallibly." In a manner not capable of failing or erring. Fallible (fail-able) is from the Latin *fallere*, to deceive, to err.

"The letter H." This stood for heretic.

P. 42. "The first table." Referring to those commands of the Decalogue bearing on the worship of God or the duties toward God; the first four Commandments. The second table—according to the generally accepted division—contains the six Commandments relating to the duties to men.

P. 43. "New Lights." A name given in derision to the Separatists.

P. 56. "Henry Martyn." (1781–1812.) An English missionary who for several years traveled through India and Persia. Under his supervision the New Testament was translated into Hindostanee and Persian.

"The Six Nations." A confederation of Indians consisting of the tribes of the Mohawks, Oneidas, Onondagas, Cayugas, Senecas, and Tuscaroras.

P. 72. "Absolution in visitation of the sick." "An authoritative declaration of the pardon of sin pronounced over a penitent after private confession."

"The Athanasian Creed." A creed composed chiefly of precise theological definitions of the doctrines of the Trinity and incarnation."

P. 73. "Machaelius" [mack-ē'lī-us].

P. 74. "Confession of Dort." The confession of faith adopted by the Reformed Dutch Church at the national synod held in the Netherlands in the year 1618.

"Wine-bren-nā'ri-ans." A sect which took its name from its founder, John Wine-bren'ner. Not being able to conform to all the doctrines of the German Reformed Church, of which he was a member, he left it and established a new denomination which he called the Church of God, but which more commonly went by his own name.

P. 76. "Gettysburg." This place is the seat of Pennsylvania College (Lutheran) founded in

1832, and of the Lutheran Theological Seminary founded in 1825.

"Consubstantiation" [con-sub-stan-shĭ-ā'shun]. "The actual, substantial presence of the body of Christ with the bread and wine of the Lord's Supper." "Its advocates maintain that after the consecration of the elements the body and blood of Christ are substantially present with the substance of the bread and wine." It is opposed to transubstantiation, the doctrine that the bread and wine are changed into the body and blood of Christ.

P. 77. "Œcumenical" [ek-u-men'ik-al]. Common to the world, general. It comes from a Greek word *oikoumena*, the inhabited world, which word is itself built up from *oikos*, a house, and the word *ge*, world, which is understood.

"WALKS AND TALKS IN THE GEOLOGICAL FIELD."

P. 9. "Geology." This technical word in the English language said in the simplest possible manner, to the Greeks, from whose tongue it was borrowed, a talk about the earth; *ge* earth, *logos*, a discourse.

P. 10. "Menagerie" [men-azh'e-ry]. A derivative from the French language, *menage* in that tongue meaning a household or family. It was at first applied to "a place where the animals of a household were kept, then by extension [to] a place in which were kept rare and foreign animals." Now used mostly in a specific sense of the animals collected for exhibition.

P. 11. "Tam'a-rack." Another name for the American larch tree, a genus of coniferous trees, of the pine family.

P. 15. "Agassiz" [ag'as-see], Louis. (1807–1873.) A great naturalist who was born in Switzerland, but came to the United States in 1846, and from that time made this land his home. He traversed the entire country making himself familiar with its geology and natural history.

P. 16. "*Pierre-a-bot*" [pe-air'ä-bō].—"Neufchâtel" [nū-shä-tel].

P. 19. "Laminæ" [lam'i-nee]. The form in the singular is lamina. A thin plate or layer or scale.

"Impervious." Built up from three Latin words, *im* (*in*), not, *per*, through, *via*, way; said of any thing through which a way cannot be made. A clay bed is impervious to water, that is, water cannot pass through it.

P. 21. "Disintegration." The root of the word is found in integer, meaning a complete entity, borrowed from the Latin, where, as an adjective, it means whole, entire. To integrate signifies to make whole or complete; to disintegrate is to undo this work; to break into fragments or to reduce to powder. See same root in integrity, moral wholeness, soundness.

P. 22. "Coalesce" [ko-a-lĕs']. To grow together; Latin *co* (*con*) together, *alescere* to grow. "*Neve*" [nā-vā].

P. 23. "Glacier [glā'sher, or glas'i-er].

P. 24. "Chamonix" [shā-moo-nee'].

P. 25. "Crevasse" [kre-vasse'].

P. 26. "Salience." Projection, protrusion. "Charmoz" [shar-mō].—"Midi" [mee-de]. "Géant [zhā-ong].

P. 27. "Jardin" [zhar-dang].—"Argentière" [ar-zhon-tie-āir]. — "Flégère" [flā-zhair]. "Brévent" [brā-vong].—"Montanvert" [mon-tong-vair].—"De Saussure" [so-sür].

P. 28. "Bois" [bwä].

P. 29. "Débris" [dā-bree]. A French word meaning broken and detached fragments.

"Bossons" [bos-song].

P. 35. "Calcareous" [kal-kā're-us]. Of the nature of limestone. The word is derived from *calx*, a name for lime or chalk.

"Trav'er-tine."

"Per-ox'ide." That compound of oxygen and iron in which there enters the greatest quantity of oxygen.

P. 37. "Con-glom-erit'ic."—"Con-glom'erate."

"Souvenir" [soov-neer]. The French word for a keepsake, a remembrance.

P. 39. "Ingredients." The inherent force existing in words, which is so often unsuspected can be well shown in this case. The ingredients of which any article is composed, are commonly looked upon as inert substances, brought together and mingled in some close form by an outside agency. At the time of the coining of the term, however, imagination saw in the different elements to be compounded, voluntary agents hastening to lend their aid to the required object. To express this thought, there was the Latin verb *gradior*, to walk, and *in*, into, which by a slight modification gave the English form to the word.

"Obelisk." The specific name of a lofty stone shaft, quadrangular in shape and tapering from base to summit. Such shafts, of great antiquity, are peculiar to Egypt, whence several have been transported to other lands. The one in Central Park, New York, stood originally at Heliopolis where it remained about one thousand six hundred years. In 23 B. C. it, with a companion obelisk, was floated down the Nile to Alexandria and re-erected there. In 1880, having been presented by the khedive to the city of New York, it was moved to that city.

other obelisk which had been carried to andria, was in 1877 towed to London and ed upon the bank of the Thames.

40. "Argillites" [ar'jil-lites].

Ef-fer-ves'cence." A bubbling and hissing, h as occurs in fermenting liquors. From same root come the words fervent, fervor, l fever, all of which are traced back to the tin verb *fervere*, to be hot, to boil.

P. 44. "Lā-cus'trine." Pertaining to lakes swamps.

"Ar-tē'sian wells." Wells made by boring to the earth until water is reached, which the essure within will cause to flow spontaneously a fountain. They take their name from rtois, France, where many such wells were ade.

"Ath-a-bas'ca."—"Sas-katch'e-wan."

P. 48. "Hoang Ho" [hwang]. Chinese word for Yellow River. With the Chinese the Yellow Sea is called the Hoang-Hai.

"Impalpable." The Latin word *palpare* means to touch softly. Any thing that is palpable, can be felt, readily perceived; the *im* gives a negative force to the word.

P. 49. "Levees" [lev'ees].—"Khedives" [kē-deevs' or ke'deevs]. The rulers of Egypt; a title granted them in 1866 by the sultan of Turkey.

P. 52. "Al-lū'vi-al." Composed of alluvium; a name given to deposits of sand, gravel, earth, and other matter, made by rivers or floods upon land.

P. 53. "Garden of the Gods." About four miles from Colorado Springs, in Colorado, is to be found this most wonderful spot, where water, Nature's sculptor, has apparently enacted the rôle of a skillful artist, and in an immense gallery erected many masterpieces. Such a seeming design appears in these carvings that it is almost impossible not to think of them as of human invention.——Between Denver and Cheyenne Mountain another similar spot is known as "Monument Park." For a good description of the "Garden of the Gods" see THE CHAUTAUQUAN for July, 1887.

QUESTIONS AND ANSWERS.

ON THE C. L. S. C. TEXT-BOOKS.

FROM CHAUCER TO TENNYSON."

1. Q. To whom is the concluding chapter in this study of literature devoted? A. To those leaders of literary thought who seem likely to remain representatives of their generation.

2. Q. What is the most striking fact in the history of this period? A. The immense preponderance of prose fiction in imaginative literature.

3. Q. Who are the three acknowledged masters in modern English fiction? A. Dickens, Thackeray, and George Eliot.

4. Q. Name the prevailing bent of the genius of each of these writers. A. Humor in Dickens, burlesque in Thackeray, ethical and religious feeling in George Eliot.

5. Q. Which is Dickens' most characteristic book; and which is his masterpiece? A. "Pickwick Papers"; "David Copperfield."

6. Q. What objection has been made to Dickens' characters? A. That they are often mere personifications of a single trick of speech or manner.

7. Q. How does Thackeray's personal character appear as seen through his writings? A. He is shown to be a thorough man of the world, who concealed behind a satiric mask the manliest tenderness and a reverence for the good and true in human nature.

8. Q. Which one of his characters is said to be a creation worthy to stand by the side of Don Quixote? A. Colonel Newcome.

9. Q. What element was lacking in Thackeray? A. Imagination.

10. Q. What forms the foundation of every one of George Eliot's stories? A. A problem of the conscience or the intellect.

11. Q. How are her books characterized? A. By a melancholy philosophy, most of them being tales of failure or frustration.

12. Q. Which of her books is largely autobiographical; which is most perfect in construction; which her greatest book? A. "The Mill on the Floss"; "Adam Bede"; "Middlemarch."

13. Q. From what three differing fields did these three writers draw their characters mainly? A. Dickens from the lower classes; Thackeray from the upper ranks of society; and George Eliot from the middle-class families of rural towns.

14. Q. Next to the novel what form of composition has been in most common use by the writers of this generation? A. The essay.

15. Q. Who was the most popular essayist and historian of his time? A. Macaulay.

16. Q. What style of historical writing did

Macaulay inaugurate in his fascinating "History of England"? A. The picturesque.

17. Q. How did Thomas Carlyle strongly impress himself upon his generation? A. As one who railed desperately against the spirit of the age.

18. Q. Describe his greatest work, "The French Revolution." A. It is a mighty tragedy enacted by a few leading characters.

19. Q. Of what does his "Sartor Resartus" treat? A. It is a satire upon the shams, conventions, and disguises which overlie the spiritual realities of the soul.

20. Q. What are the leading features of Tennyson's art? A. It is rich, ornate, picturesque, but, in general, unclassical.

21. Q. Of what do the critics complain in his productions? A. That in passages calling for action his figures stand still.

22. Q. What work is described as his most intellectual and most individual? A. "In Memoriam."

23. Q. The thorny pages of what poet form a strong contrast to Tennyson's smooth perfection? A. Robert Browning.

24. Q. In what work is Browning's astonishing mental vigor best shown? A. "The Ring and the Book."

25. Q. What is the great criticism made against Browning's writings? A. That they are obscure.

"THE CHURCH IN THE UNITED STATES."

1. Q. How is Europe in the sixteenth century described? A. As being in a state of religious revolt.

2. Q. When many of the revolutionists emigrated to America what results ensued in that new christendom? A. The old struggles were revived under broader conditions.

3. Q. Where was the first chapel in the Western world built? A. In the island of Hayti, by Columbus and his Roman Catholic priests.

4. Q. Name other fields which were rapidly added to the Spanish domain in America. A. Mexico, New Mexico, and Arizona, Florida and Texas.

5. Q. How were the nations brought into allegiance to the religion of these Spanish conquerors? A. If not by persuasion, by persecution.

6. Q. Who is named as the one humane Spanish servant of his church? A. Las Casas.

7. Q. What fact seems to indicate that a divine Nemesis watched over those suffering people for three centuries? A. The descendants of those persecuted wrested the land from Spain and established a republic.

8. Q. Who accompanied every French exploring expedition to the New World? A. [illegible] uit missionaries.

9. Q. Locate the chains of missions established by them. A. Those stretching [illegible] shores of the St. Lawrence, the Great Lakes and the Mississippi.

10. Q. In what respect did the Jesuits [illegible] all other Europeans in America? A. In [illegible] ing the confidence of the Indians.

11. Q. By what event were the vast dreams of a new France in the Western world destroyed? A. The capture of Quebec by the English.

12. Q. In the colonization of America what position was soon assumed by the Anglo-Saxon? A. He made himself the king of circumstance and dominated everywhere.

13. Q. Mention other peoples coming as colonists to America? A. The Scotch-Irish, Dutch, Swedes, French Huguenots, and Germans.

14. Q. What is said of the time when the American colonies were planted? A. That it was the fittest time in all modern history for the New World to receive the best which the Old World had to give.

15. Q. Of what is every part of the territory of the United States a witness? A. The providential guidance to its shores of the different colonies.

16. Q. Name the four varieties of colonial government? A. Charter government, provincial and royal grants, proprietary grants, and irregular colonies with no royal authority.

17. Q. Which of these forms bore the closest relation to the British crown? A. The provincial and royal grants.

18. Q. What cause, which led to the Revolution and the Republic, did England permit in the charter governments? A. Large liberty to the popular will.

19. Q. Under which one of these forms was the widest religious liberty allowed? A. The proprietary grants.

20. Q. Which of all the colonies was the first to declare perfect religious toleration? A. Rhode Island.

21. Q. What finally formed the doctrinal basis of the churches of colonial New England? A. The Confession of Faith, modeled after the one adopted by the Westminster Assembly.

22. Q. When was the first common school established in New England? A. About 1645.

23. Q. For what special object was Harvard College established? A. As a theological school.

24. Q. What purpose did religious intolerance serve the Puritans in the New World?

It was their means for guarding against a r mastery.

5. Q. Where were the Puritans themselves hibited from settling? A. In the Virginia ony.

6. Q. Against whom, down to the time of e Revolution, was there almost universal opsition in the colonies? A. The Roman atholics.

27. Q. Into what three periods was the regious life of the first colonists divided? A. hat of religious zeal and fervor continuing to 660; the season of decline reaching to 1720; nd the great awakening.

28. Q. Who were chiefly instrumental in the pening of the last named period? A. Jonathan Edwards and Whitefield, though many others contributed largely to the result.

29. Q. How was attendance at the church services secured in the Puritan colonies? A. A fine of five shillings was levied for every absence.

30. Q. Why were the churches made so bare and uncomfortable and the services so rigid? A. In order to avoid every reminder of the Church of England.

31. Q. Who of all men stands first in devotion to the conversion and education of the Indians? A. John Eliot.

32. Q. Who is associated with Eliot as a master-workman in the field of Indian evangelization? A. David Brainerd.

33. Q. Name the leading theological movements in the colonial churches. A. The Hutchinsonian Controversy, the Half-Way Covenant, and the Stoddard doctrine.

34. Q. How did the Revolution affect the American church? A. So seriously that until the beginning of the nineteenth century it was a question whether national independence would prove a spiritual blessing or curse.

35. Q. What other danger threatened to overspread the country at his time? A. The sceptical tendencies from France.

36. Q. In what great particular did the church of the United States differ from the colonial church? A. The former was entirely separated from the state.

37. Q. Which state was the first and which the last to make the church independent of the civil government? A. Virginia, Massachusetts.

38. Q. To what religious denomination belongs the honor of being the herald in this great movement? A. The Baptist, founded by Roger Williams.

39. Q. What great event marked the history of the church at the beginning of the present century? A. A wide-spread revival.

40. Q. As a result of this revival what did the entire American church now see for the first time? A. Its great opportunity for evangelization on the frontier.

41. Q. What other advantages grew out of that work of grace? A. The great growth of religious literature, the founding of Sunday-schools, of missions, of tract societies, and of the American Bible Society.

42. Q. In what parts of the new land did the Roman Catholics have pre-occupation? A. The West and the South.

43. Q. What shape did the Protestant currents setting in these directions assume? A. Not that of a religious movement, but simply the expansion of the permanent eastern population.

44. Q. Name the larger and earlier denominations established in the New World. A. The Protestant Episcopalian, Congregationalist, the Reformed Church (Dutch and German), Baptist, Lutheran, Presbyterian, Moravian, Methodist Episcopalian.

45. Q. Which of these was first founded? A. The Protestant Episcopalian, or the Church of England.

46. Q. Who are the Congregationalists? A. The direct descendants of the Puritans.

47. Q. Among what people did the Presbyterian Church take its origin? A. Colonists from Scotland and the north of Ireland.

48. Q. When, where, and by whom was the Methodist Episcopal Church established? A. In 1776 in New York by Barbara Heck, Philip Embury, and Captain Webb.

49. Q. What has been one of the characteristics of American religious life? A. The multiplication of ecclesiastical denominations.

50. Q. Who established the first Quaker Societies in America? A. George Fox, the founder of the body.

"WALKS AND TALKS IN THE GEOLOGICAL FIELD."

1. Q. With what does the present study of geology begin? A. The stones, sands, and clays upon the earth's surface.

2. Q. Why are bowlders often called "lost rocks"? A. Because they have wandered far from their native ledges.

3. Q. Who discovered Nature's method of transporting these bowlders? A. Agassiz.

4. Q. What was this method? A. By the tremendous agency of glaciers.

5. Q. What is the general name given to all the loose material covering the surface of the north which was brought there by the glaciers? A. Drift.

6. Q. How are the reservoirs of water be-

neath the earth's surface formed? A. By impervious clay beds.

7. Q. How are springs caused? A. By leaks in these great cisterns of Nature.

8. Q. What are artificial springs called? A. Wells.

9. Q. Whence does the greater part of the water of all streams come? A. From springs.

10. Q. By what is many a fertile region saved from becoming a desert? A. Its underlying clay beds.

11. Q. What is known as "hard" water? A. That which has dissolved much limestone.

12. Q. Why do many springs throw down deposits? A. Because under pressure their waters will dissolve more than they can hold in solution when the pressure is removed.

13. Q. How alone can the particular name of each rock be discovered? A. By gaining a knowledge of its constituent minerals.

14. Q. Which is the hardest of all common minerals? A. Quartz.

15. Q. Of what three minerals is the rock called granite composed? A. Quartz, mica, and feldspar.

16. Q. What is a conglomerate? A. A rock composed of pebbles.

17. Q. In what respect is the Ridge Road along the borders of the Great Lakes a geological phenomenon? A. It is a record of former high water in the lakes.

18. Q. When did this high-water period of lakes occur? A. Since the Drift was deposited.

19. Q. Where else are there to be found terraces caused by high water levels? A. Along the borders of the rivers in the north.

20. Q. How is the existence of these terraces explained? A. It is supposed they were cut by the fury of floods occasioned by the melting of the ice in the glacial period.

21. Q. What enormous business is carried on by all great rivers? A. That of transporting earthy substances from higher to lower levels.

22. Q. At what amount have engineers estimated the mud brought down yearly by the Mississippi? A. Enough when dried to form a block a mile square and two hundred and seventy-eight feet high.

23. Q. What becomes of these river solutions? A. They form deltas and bars.

24. Q. Mention some formations which stand forth like features of relief as a statue is made to emerge from a block. A. The Catskill Mountains, the Cumberland Table Land, and the ruins in the Garden of the Gods.

25. Q. Of what two processes has the whole history of the visible world consisted? A. Erosion and sedimentation.

THE QUESTION TABLE.

ANSWERS IN NEXT NUMBER.

WORLD OF TO-DAY.—GERMAN SOCIALISM.

1. At what time did the political force known in Germany as Social-Democracy date its organic existence?

2. Under what names was this same anarchic force known in Russia, France, and Ireland, respectively?

3. What led to the passing of the anti-Socialist laws in Germany in 1878?

4. What did these laws decree?

5. When did these anti-Socialist laws expire?

6. By what system of social reform did Germany seek to counteract the revolutionary tendencies of these socialists?

7. Who were the great leaders in originating and enforcing this reform?

8. When did Germany pass the law making compulsory the insurance of working people against sickness?

9. What further important step in this reform legislation was taken the following year?

10. For what other classes of persons were pensions provided by an act passed in May, 1890?

11. Of whom does the government exact the duty of seeing that the working classes are insured?

12. How are the funds secured for paying the premiums to the insured?

13. Are working women, belonging to the specified classes, included among those to be insured?

14. What taxes is it claimed will be greatly reduced by this new legislation?

15. What attitude does the present emperor take toward these legislative changes?

THE STARS OF MARCH.

1. At sunset in March what constellation is most noticeable in the east?

2. This fine group is easily distinguished by the figure of a sickle. If you are facing south about eleven o'clock the middle of March, where should you look for it?

3. What is the name of the large star at the end of the handle of the sickle?

4. Where is Beta, the second brightest star, in the constellation?

5. How do the three brightest stars differ in color?

6. What did Leo represent in the ancient Hebrew zodiac?

7. What is meant by the term "Zodiac"?

8. Why is the Zodiac taken of this particular width?

9. What is the rest of the old rhyme containing the names of the Zodiacal constellations, and beginning:

The Ram and Bull lead off the line?

10. What part of the Lion of the old star-maps does the figure of the sickle cover?

11. Where are the famous Manger and Aselli, or Ass' Colts?

12. Describe this group.

13. The cluster of five or six stars 15° south of the Manger and about as bright as the Aselli, mark the head of what imaginary serpent?

14. Where is Alphard, the "Hydra's Heart," and for what is it noticeable?

15. Where are Corvus (the Crow) and Crater (the Cup)?

THE QUEEN'S ENGLISH.—VI.

1. A correspondent writes, "Would you say the building burnt *up*, or the building burnt *down*?"

2. "The Chautauqua Young Folks' Reading Union commends itself to all young people." Why use *folks* in one place and *people* in the other, asks another correspondent.

3. Another writes: In a list of Sunday-school classes were "Young Ladies'" and "Young Women's Class." The first class was for those less than twenty years of age, and the second for those more than twenty. Is there any reason for this distinction in the use of *ladies* and *women*?

4. Correct the following sentences:

1. You and I both think the same.
2. It doesn't make any difference to me, anyhow.
3. A party whose name I will not give was there.
4. She is a confirmed invalid.
5. My son's future prospects are good.
6. A letter says, "Discontinue Mr. Jones' magazine, he is *diseased*. How could the writer have avoided falling into the error of using *diseased* for *deceased*?
7. Come into the setting-room.
8. John is real sick.
9. Are you real angry with me?
10. He is an alumni of our college.
11. Miss Cary called on mother and I.
12. Try and correct these sentences.

ENGLISH PHRASE AND FABLE.—VI.

1. By what celebrated question did the dandy Beau Brummell retaliate upon the Prince of Wales, afterward George IV., for cutting his acquaintance at a ball?

2. What did this same celebrity say to a lady, who asked him at dinner, if he never ate any vegetables?

3. What famous wit invented for his slow horse "Calamity" a modern "Tantalus" consisting of a small sieve of corn suspended in front of him, from the shafts of the vehicle, and just out of reach?

4. Who, with good reason, called poverty the "half sister of Death"?

5. Who called sarcasm the "language of the Devil"?

6. How did the expression "Under the rose" originate?

7. What great historical novelist at the age of six declared himself to be a "virtuoso," defining the term as meaning "one who wishes and will know every thing"?

8. What English poet exclaimed, "I awoke one morning and found myself famous"?

9. What is meant by the term "medical Greek"?

10. Whose tombstone bears the inscription, "Here lies one whose name was writ in water"?

11. According to Charles Lamb what were "The Two Races of Men"?

12. Whose maiden speech in parliament drew from Edmund Burke the exclamation, "It is not a chip of the old block; it is the old block itself!"

ANSWERS TO QUESTIONS IN THE CHAUTAUQUAN FOR FEBRUARY.

THE WORLD OF TO-DAY.—JAPAN.

1. Beginning of day. 2. In 1542. 3. Marco Polo. 4. Francis Xavier. 5. The offensive behavior of the Jesuits toward the sacred temples of the gods of Japan. 6. In 1640 all foreigners were expelled, Christianity was forbidden in the empire, and Japan for more than two centuries was a hermit nation. 7. It is a small cylinder containing gum and the dust of odoriferous woods, burned before the Japanese idols. Joss is their corruption of the Portuguese *deos*, god. 8. Being above ordinary mortals it is not necessary to distinguish them from men. 9. Son, or king, of heaven. 10. Army commanders, who gradually usurped so much power that the Mi-

kado had but the shadow of authority. 11. Great sovereign. 12. In 1868. 13. It is unknown. 14. Nearly 4,000. 15. A huge monster, "the earthquake fish," is thought to be imprisoned underneath the islands. In his angry efforts to escape, he rocks the land and also causes the tidal waves.

THE STARS OF FEBRUARY.

1. Orion, Canis Major, and Canis Minor. 2. Lepus, the Hare. 3. Canis Major, the Great Dog, representing one of Orion's hounds. 4. "Sirius," and the "Dog-star." 5. Because its appearance in the morning sky just before sunrise was coincident with the beginning of the season when the Nile overflowed and was therefore regarded as foretelling the floods. 6. From the Dog-star, because they come at the time when that star rises with the sun. 7. White with a shade of green. 8. The intense heat and light would make life impossible. 9. In Canis Minor, northeast of Orion. 10. It is attended by a companion star, invisible, but known to astronomers because of the effect of its attraction upon Procyon. 11. Betelgeuse. 12. Southeast of Canis Major. 13. Canopus, ranking next to Sirius, but only visible south of the pararallel of 38°. 14. "Watling Street"—the path of the Watlings, mythical giants. 15. By the North-American Indians and the African Bushmen.

THE QUEEN'S ENGLISH.—V.

1. Wait *for* me. To wait *on* means to perform services for; to wait *for* means simply to await; this is what the person is asked to do in the question. 2. He was returning when I saw him; the word *back* is superfluous. 3. Give me *those* papers; the pronoun *them* should not be used for the adjective *those*. 4. It is three *feet* long; as more than one foot is meant, the plural form should be used. 5. He staid *more than* a month. Webster and the Century Dictionary each give this use of *above*, but *more than* is more definite. 6. I should have *gone* if you had let me know; the perfect participle should have been used; *have* is not needed; *let* is one of the verbs that is usually followed by the infinitive without the *to*. 7. I have drunk a pint of milk; this requires the perfect participle *drunk*. 8. I have a new gown; the idea of possession is as well expressed by *have* without *got*. 9. The teacher *taught* us the wrong pronunciation; we learn, another teaches us. 10. Sing the *first two* verses; there can be only one first. 11. We conversed an hour; in this sentence, *together* is a redundant word. 12. He lives *in* Meadville, is considered better form. Webster makes this fine distinction: when reference to the interior of any place is not prominent, *in* is used. *In* is used before names of countries and cities (large cities); *at* before villages and small places. 13. I bought a pair of new gloves; place a modifier as near as possible to the word it modifies. 14. It admits no explanation; *of* is unnecessary. 15. Will that incommode or discommode you? either form is allowable.

ENGLISH PHRASE AND FABLE.—V.

1. "Bobby" and "Peeler," each means a policeman. 2. From the custom of raising and lowering a ship's colors by means of pegs. 3. By making a bow, if the passer was a man, a courtesy, if a woman. 4. Because in those days, when books were expensive, a page containing the alphabet was often framed and covered with a plate of horn to protect it from the careless handling of the children. 5. On one occasion he took for his text, "He who giveth to the poor lendeth to the Lord." The sermon was brief and concluded as follows: "Now, my brethren, if you are satisfied with the security, down with the *dust*." 6. In the early part of the eighteenth century an interloper discovered in a Masonic meeting was sentenced to be punished as follows: "To be placed under the eaves of the house in rainy weather till the water runs in at his shoulders and out at his heels." Hence the term eavesdropper. 7. A large old-fashioned piece of ordnance made at Mons, Flanders, about the beginning of the sixteenth century. It was a great favorite with the common people of Scotland, and has an interesting history. 8. It was an imaginary land of plenty where roast pigs ran about with knives and forks sticking in their backs, crying out, "Who'll eat me, who'll eat me?" For another origin see Feb. number p. 671. 9. Cockney. 10. Bare feet—the term was first applied to the barefooted children of London. 11. Probably from the workshops. Among needle-makers when points and eyes are in confusion they are said to be "at sixes and sevens" because these numbers are the most common sizes and most frequently must be separated. 12. "Faggot votes" were created as follows: Suppose a large land owner had seven sons and three brothers, and also ten laborers' cottages on his estate. He would go through the form of sale of one cottage to each son and each brother, it being understood that the title-deeds would be returned when no longer needed for voting purposes. Thus the squire would control eleven votes instead of one. The term "faggot vote" was probably derived from the old word "faggot," meaning "nominal soldier."

THE C. L. S. C. CLASSES.

1882—1894.

CLASS OF 1891.—"THE OLYMPIANS."

"So run that ye may obtain."

OFFICERS.

President—The Rev. J. M. Durrell, D. D., Manchester, N. H.

Vice-Presidents—The Rev. J. S. Ostrander, Brooklyn, N. Y.; H. R. Palmer, New York City; Mrs. Mary A. Livermore, Melrose, Mass.; Mrs. Mary T. Lathrap, Jackson, Mich.; Mrs. Hawley, Buffalo, N. Y.; Mrs. Guernsey, Independence, Kan.; Mr. J. H. Fryer, Galt, Ontario, Canada.

Secretary—Mrs. James S. Ostrander.

Assistant Secretary—Mrs. Harriet A. H. Wilkie, Onondoga Valley, N. Y.

Treasurer—Miss Clara L. Sargent.

Class Trustee—The Rev. J. S. Ostrander.

CLASS FLOWERS—THE LAUREL AND WHITE ROSE.

THE PRESIDENT'S CHAT.—Has the note-book been purchased? If so, those who are not accustomed to use one may be glad of a few hints about filling it up. When reading the books of the course or any other book, paper, or magazine, have the pencil in readiness for use. If a sentence strikes you favorably, and seems to contain the gist of several pages, put it down, and do it at once, not waiting till the article is finished, for then you may be too weary to think of it. Give the name of the book or number of the magazine from which the quotation is made, and the page where it may be found. Not all good things are worth capturing; the note-book must not become a general lumber room for all sorts of waste material, but a magazine of selected stock ready for use when the time comes. Use your own judgment in selecting; the note-book is for yourself, not some one else, so your own fancy or taste is alone to be consulted. At the end of a series of years, if you keep up the practice, it will be interesting to compare the selections made at the commencement of the first year with those made at the close of the last; the difference in style will show the growth of your mind and the refining of your taste. A few illustrations taken from "Our English" by Professor Hill will indicate the manner of making notes.

It is idle, then, to attempt to secure a good style by imitating this or that writer; for the best part of a good style is incommunicable. ("Our English."—A. S. Hill, p. 61.)

One may, however, get good from a master of English by unconscious absorption, as one acquires good manners by associating with gentlemen and ladies. (Ibid p. 62.)

The best style is like plate glass, so transparent that in looking at the objects beyond it, you forget the medium through which you see them. (Ibid p. 150.)

A child who abounds in animal spirit and nervous energy will talk better than his bloodless companions. (Ibid p. 195.)

To a ready talker clever things occur while he is talking and not on the staircase when the conversation is over. (Ibid p. 201.)

In addition to direct quotations, we may place in our book seed thoughts to be developed into essays or remarks in the circle when needed. For instance the following entry may be made:

"The English Constitution is not a constitution which has been reasoned out, but one which has been wrought out by living. "(Woodrow Wilson in THE CHAUTAUQUAN, October, 1890, p. 8) So the Bible, the constitution of Christianity, was not thought out by any one man but was lived out by different persons whose experiences have been gathered and handed down to us by the Providence of God.

Seed thoughts may also occur to us without quotation and find a place in our notes, as the following:

England, by reason of her insular position, learned to rule herself; from ruling herself she gathered strength to rule others. Each man must rule his own spirit before he seeks to rule his fellow-men.

Seeds thus saved may be nurtured till they develop and finally bear fruit in a Chautauqua essay or some other literary production.

In our next chat we will show how to get the ideas out of the note-book into life.

THE Class of '91 is moving steadily onward toward the close of its four years' course. The Class of '90, the greatest of all the C. L. S. C. classes, outnumbered by only a few hundreds the Class of '91. It yet remains to be seen what shall be the final record of the Pierian Class, but this fact is very certain: the Olympians have yet within their possible grasp, the prize most coveted by all C. L. S. C. classes—the greatest proportion of persevering students. '86 still bears away the palm from all competitors, '87 follows close behind, and '91 is yet to show her prowess.

CLASS OF 1892.—"THE COLUMBIA."

"Seek and ye shall obtain."

OFFICERS.

President—Col. Logan H. Roots, Little Rock, Ark.

First Vice-President—Prof. Lewis Stuart, Ill.

Second Vice-President—F. W. Gunsaulus, Ill.

District Vice-Presidents—Mrs. Frank Beard, N. Y.; Dr. P. S. Henson, Ill.; Charles P. Williamson, Ky.; the Rev. J. C. Hurlbut, N. J.; Mr. J. T. Barnes, N. J.; Mr. Ernest P. Brook, N. Y.; Issa Tanimura, Japan; Mr. J. S. Davis, Albany, Ga.

Secretary—Miss Jane P. Allen, University of North Dakota, N. D.

Treasurer and Member of Building Committee—Lewis E. Snow, Mo.

Class Trustee—Mr. J. P. Barnes, Rahway, N. J.

CLASS FLOWER—CARNATION.

A '92 who has tried many times to form a Chautauqua Circle has succeeded in making an entering wedge at all events. She writes: "The best we can do is a reading club taking THE CHAUTAUQUAN and its programs for our work. I feel as if I could never relinquish the work. I expect to read the course over so long as I live. Life would not seem complete without its inspiring help."

A MISSIONARY member of '92 from Siam writes, in September: "It is with a good deal of pride I this day mail our papers for '89-90. Now for the first time we are ready to take up the next year's work at the first of the year. We are more and more delighted with the readings. We find it just the recreation we need in this land. Two of our members go through the books again and again, literally devour them. One of our number goes home next year, so she will be in America when our class graduates in '92."

CLASS OF 1893.—"THE ATHENIANS."

"Study to be what you wish to seem."

OFFICERS.

President—The Rev. R. C. Dodds, 337 Summer St., Buffalo, N. Y.

Vice-Presidents—Mrs. S. M. I. Henry, Meadville, Pa.; the Rev. Russell Conwell, Philadelphia, Pa; Prof. T. F. Wright, Cambridge, Mass.; Miss Kate McGillivray, Port Colborne, Province Ontario, Canada; Mrs. R. C. Chapman, Oakland, Cal.; The Rev. D. T. C. Timmons, Tyler, Texas; J. C. Burke, Waterville, Kan.; the Rev. M. D. Lichleter, Allegheny, Pa.

General Secretary—Miss Ella M. Warren, 342 W. Walnut, Louisville, Ky.

Prison Secretary—Mrs. S. M. I. Henry, Meadville, Pa.

District Secretaries—Miss A. M. Coit, Syracuse, N. Y.; the Rev. T. H. Paden, New Concord, Ohio; the Rev. E. S. Porter, Bridgewater, Mass.; Miss Anna C. Brockman, St. Louis, Mo.; the Rev. Chas. Thayer, Minneapolis, Minn.; L. E. Welch, Albany, Ga.

Treasurer—Welford P. Hulse, 112 Hart St. Brooklyn, N. Y.

Assembly Treasurer and Trustee Union Class Building—Geo. E. Vincent.

Building Committee—The Rev. R. C. Dodds; Mrs. H. M. Anthony, Ottawa, Ill.

THAT the helpfulness of Chautauqua in many a life is something not to be dispensed with, this bit of testimony shows: "Inclosed find fifty cents for membership fee. I belong to the Class of '93 and had thought that I could not take the course any longer, but cannot do without it, hence the delay in sending my fee."

A TEACHER writes: "I have kept up my Chautauqua studies in spite of illness and removal and have interested others in the Chautauqua movement. One family reads my books most of the year. I think this is a grand movement and I hope it will do others as much as it has done me. This is my second year. I hope soon to be able to take the next course."

CLASS OF 1894—"THE PHILOMATHEAN."

"Ubi mel, ibi apes."

OFFICERS.

President—John Habberton, New York City.

Vice-Presidents—The Rev. A. C. Ellis, Jamestown, N. Y.; the Rev. E. D. Ledyard, Steubenville, Ohio; (third vice-president to be selected by New England Branch C. L. S. C.); the Rev. Mr. Cosby, Neb.; the Rev. Dr. Livingstone, Toronto, Canada; Mrs. Helen Campbell, New York City; the Rev. J. W. Lee, D. D., Atlanta, Ga.

Secretary—Miss Grace B. Fowler, Buffalo, N. Y.

Treasurer—Mr. Henry M. Hall, Titusville, Pa.

Class Trustee—W. H. Everson, Union City, Pa.

Building Committee—William T. Everson, Union City, Pa.; Henry M. Hall, Titusville, Pa.; Mr. C. Pusey, Shamburg, Pa.; Miss Grace Fowler, Buffalo, N. Y.

INTERESTING letters from many different fields have been received within the last month and each speaks for itself. From Chicago the following: "Please give me all necessary information for forming a Jewish Chautauqua Circle in Chicago. Is there one here who could or would help us?"

From Kauai, Hawaiian Islands: "Please inform me in regard to the Chautauqua course. I am teaching a government school here and am anxious to keep up with the times. Here the school work is almost all primary work."

The busy matron of a Friends' Asylum writes: "Will thee please send circulars and two application blanks to me at the above address. We would like to join the class if it does not require too much time from other duties."

Russia also is represented among the claimants for membership in '94. This would-be Chautauqua student proposes to undertake the study of the English language and the C. L. S. C. course at the same time, but as he has already a pretty thorough acquaintance with the German, French, Polish, and Russian languages, we doubt not that he will be equally successful with the English tongue and the work of the Class of '94.

From China comes a call from a Baptist missionary for full information for himself and others, and the following letter from Shanghai shows that the leaven of Chautauqua is slowly but surely being felt in the Chinese Empire: "Being anxious to acquire some information about the working of the Chautauqua Reading Circle, if you will be good enough to send me

or more syllabi of the course of reading for present year, or for past years, I shall feel ged. I am desirous of introducing the sys- here if possible and practicable."

EPORTS from our prison fields are frequent l encouraging. Several of the Nebraska dents have volunteered to send expressions interest to their fellow Chautauquans at llwater. Recent copies of the *Prison Mir-*, published at Stillwater, contain a cut of the all of Philosophy. This heads the Chautau- a column which appears every week and con- sts of papers and reports presented by the embers of the class.

A MEMBER of the Class of '94 from Kansas rites: "I am a young writer living out in the ountry far from all literary circles, with not ven a literary associate near. To me the hautauqua readings will be more than I can xpress."

"I WAS at Chautauqua this summer, and as a consequence could not help being a Chautau- quan. The C. L. S. C. course is something that my life has needed until now. I cannot find words to express my gratitude that Chautauqua *is*, nor keep the tears from my eyes when I think what it will do for me. I know you have no time to read such long letters, but I want to tell you that from the east to the west there will be no more enthusiastic Chautauquan than I."

GRADUATE CLASSES.

THE interest manifested by the C. L. S. C. graduates in the Special Course in English His- tory and Literature is a source of much en- couragement. Many new students, especially members of the Class of '90, have registered their names for the first year's course and many more have taken up the work of the second year. The second year suggestions which were very un- fortunately delayed are now in the hands of all students, and now that the rush of the holiday season is over, our graduate students will be able to test more effectively the many advan- tages offered by this course.

THE silver hatchets (the badge of the Pioneers) have been placed in the hands of the secretary, Mrs. E. F. Curtiss, of Geneseo, N. Y., who will be glad to mail one to any member of '82 upon receipt of the price, thirty-five cents. It is suggested that eleven cents extra be in- closed for postage and registration.

ALL members of the League of the Round Table are requested to send clippings of articles written by them, concerning the C. L. S. C. work, to the secretary, that a complete record of such work done by the League may be kept. A member from San Francisco heads the list. Who next? EUNICE E. TUTTLE,

Busti, Chautauqua Co., N. Y.

LOCAL CIRCLES.

C. L. S. C. MOTTOES.

"*We Study the Word and the Works of God.*" "*Let us Keep our Heavenly Father in the Midst.*"

"*Never be Discouraged.*"

C. L. S. C. MEMORIAL DAYS.

OPENING DAY—October 1.
BRYANT DAY—November 3.
SPECIAL SUNDAY—November, second Sunday.
MILTON DAY—December 9.
COLLEGE DAY—January, last Thursday.
SPECIAL SUNDAY—February, second Sunday.
LONGFELLOW DAY—February 27.
BROWNING DAY—March 17.
HUGH MILLER DAY—April 14.
SHAKSPERE DAY—April 23.
ADDISON DAY—May 1.
SPECIAL SUNDAY—May, second Sunday.
SPECIAL SUNDAY—July, second Sunday.
INAUGURATION DAY—August, first Saturday after first Tuesday; anniversary of C. L. S. C. at Chautauqua.
ST. PAUL'S DAY—August, second Saturday after first Tuesday; anniversary of the dedication of St. Paul's Grove at Chautauqua.
RECOGNITION DAY—August, third Wednesday after the first Tuesday.

LURKING in the darkness of every healthy heart is an admiration for the life of the tramp—not of the tramp to whom dirt and beg- gary, disreputableness and indolence are car- dinal principles, but of the tramp whose creed is a free, out-of-door existence. Such a life ap- peals to all the "nature" in one. Vigor, elas- ticity, courage, soundness, attend it. No plan of life is complete which does not satisfy this tramp instinct.

Local circles are supposed to be in-door bodies. The round table, the student lamp, the reference library, are considered their special insignia, the fireside or the public hall, their habitat. The Scribe sees no reason, however, for this limitation. If a club is a success in- doors, it ought to be out-of-doors. If it can find pleasure and profit in weekly meetings under the gas-light, it ought to be able to find the same in the fields and woods. However, the course of reading prescribed by the Chautauqua Literary and Scientific Circle does not always

offer a subject which can be carried on as well or better in the open air. When it does, the opportunity should be hailed with joy, and preparations made to enjoy it to the full.

With this month, March, the study of Geology begins. Numbers of circles will devote a part or all of their study-evenings to the subject—but under what restrictions! What is there in-doors to illustrate the drift, the arrangement of strata, the varieties of rock and mineral, the action of wave and river and rainfall. Meager and distorted ideas necessarily will be gained if there is no illustration. No museum, no elaborate collection of charts, no finely equipped laboratory, is needed to furnish illustrations in geology. The ravines, the streams, the roadside, are full of specimens. Every gully cut by the rain, every excavation made for well or cellar or road-bed, offers diagrams. Every rain storm, every drying bed of mud, is an example of geologic processes. The only necessity is that the circle be so organized that it can use these illustrations.

For this purpose a Tramp Club should be formed, the evening meetings within-doors made day meetings out-of-doors, and weekly expeditions be conducted for the particular purpose of observing whatever the vicinity offers of geological interest.

"All set gain from the study of nature must come not through the contemplation of general facts but through the study of details," said Professor Shaler in his delightful talks on studying nature, which appeared in Volume X. of THE CHAUTAUQUAN. The club should never forget this, and so should consider no detail too small or uninteresting to study. Remember also this truth:

> The only way in which we can secure some idea as to the manner in which the great land masses of the earth have been formed is by carefully studying some small portion of their surface and thereby acquiring an idea as to the methods in which lands take their shape. No student, however long he may have studied the continent, however much he may have tracked it over in rapid journeyings, will gain by such hasty study an adequate idea as to the history of the area. He must begin by becoming well acquainted with the conditions and history of a small area such as is about his dwelling place, which he sees often and may come to know well.

The gain will not be alone a better appreciation of geology. Better health for every one of the tramps will result. Best of all will be the return to the middle-aged members of the club of their old fondness for nature—a love which in the commonplaces of life and in the multitude of its cares so often is neglected and forgotten, and the life thus robbed of so much that might sweeten and strengthen it.

SOUTH AFRICA.

A MEMBER of a Chautauqua Circle in V... ington, Cape Colony, sends a glimpse o... circle work in that place in a letter writ... December. She says:

> We had our last Chautauqua meeting for the ye... October. We had quotations and readings from Te... son, music, and last, but certainly not least, read... from Miss Landfear's letters, telling of the latter pa... her visit at Chautauqua and her visit at the C. L. ... Office. Not a few of those present sighed for an op... tunity to follow in Miss Landfear's foot-steps. Unfo... ately there is not much chance for such a desirable th... coming to pass except for Miss Campbell, who is... leaving here next year, and already "gloats" over... idea of reaching America in time for the Summer A... sembly.

THE NEW HAVEN UNION.

MENTION was made in *Local Circles* for February of a union which had been proposed for New Haven. Such animation and vigor was put into the enterprise that the suggestion is now realized. New Haven contains a large number of prominent Chautauqua workers. Dr. W. R. Harper, principal of the C. C. *L.* S., Miss G. L. Chamberlin, for a long time connected with the C. L. S. C. Office, and many Chautauqua lecturers and writers. During the past winter, Miss Landfear has been there and has given all that enthusiasm which has done so much in South Africa to extend the work at home. With such elements a union was inevitable. The new organization is fully officered, and a constitution has been adopted. It permits all who have been at any time members of the C. L. S. C., who have read any part of the course, or who have an active interest in Chautauqua, to become members upon the payment of a membership fee of ten cents.

The object of the union, as others of its kind, is to promote a feeling of fellowship between the various Chautauqua circles and to spread the interest in the Chautauqua system of education. A meeting of the Executive Board has recently been held in which it was decided that the union should hold bi-monthly meetings. The first hour of these meetings will be devoted to a lecture upon some subject in connection with the regular course. The second hour will be occupied in social intercourse. A very enjoyable reception was given in December to Miss Kimball. Between two hundred and three hundred guests were present who listened to a speech by Miss Kimball and to toasts from many prominent people. The union hopes to bring Chautauqua work more prominently before the notice of this section of the state than has been the case for many years. There is already an increased interest in the work and

people are noticing the frequent mention of the Chautauquans in the public press.

OLD CIRCLES.

CANADA.—Another charming proof of the wonderful adaptability of Chautauqua study to all earnest and intelligent minds, irrespective of age, is found in the following extract from a letter from the president of the local circle at Hatley, Quebec:

In the last CHAUTAUQUAN mention is made of the "lady in her fifties." I am in my *sixties*. When the young lady came to ask me to subscribe for the magazine with a view to starting a C. L. S. C. here, I told her I would subscribe for a *picture book*, but it was of no use for I could not remember any thing I read. But to encourage and please the young lady I put down my name. It is now two years and six months since then. In that time I have missed only two weekly meetings, and our lessons are all learned and answered with closed books. We also have sketches, readings, and criticisms every week and a good time. No one enjoys the studies more than I myself. . . . I was pleased to get the picture of Chancellor Vincent. I have cut it from the magazine and put it in my album.

MAINE.—The members of the Spruce Creek Round Table at Kittery deserve to be called the heroic ten. Although living in a country place and widely separated they never grow discouraged, but declare that it would take a very hard storm to prevent their meeting. One member, Class of '89, has not missed a meeting for six years. The regular program is always carried out in every detail, Chautauqua songs are sung, refreshments served, and a social chat enjoyed.——The Nityakwenontonk Club at Damariscotta reports an addition of six new members, and a live interest in the weekly meetings. No regular program is made out, but a careful record is kept of all proceedings, and of the progress of members in the required readings.——The Sweet Brier Circle at Cape Elizabeth meets once a fortnight at the State Reform School, and has at present twelve faithful members.——The Winnewang Circle at Brooksville is pursuing the work this year with the same membership as last season.——The Romans at Bingham are twelve in number.——The Sebasticook is a small circle at Clinton.

NEW HAMPSHIRE.—One regular feature of the meetings of the Queen City Circle in Manchester is the Table Talk, in which current events of general or special interest receive thorough discussion. The circle has the same membership as last year, and maintains steady interest in the studies.——The Vincent Circle at Great Falls reports progress.

VERMONT.—Montpelier boasts a circle of nearly fifty members,—of which we would we knew more to tell.——Bellows Falls has a club of ten.

MASSACHUSETTS.—Although all of the members of the circle at Southfield are now post-graduate readers, they still continue to meet weekly, answering the roll-call with quotations from some favorite poet, giving readings, preparing essays, and taking turns in making out programs.——The Beacon Circle in Boston, is gradually increasing in membership and the regular programs are carefully followed. The Tremont Street Circle of this city has thirty-two members in all, fourteen who are taking the regular studies, one pursuing the Garnet Seal Course, and one the Rose Seal Course, while the rest are local members. The circle meets semi-monthly, devoting part of the time to the questions on the readings and the remainder to a literary program.——The circle at Peabody is fortunate in being composed of members who invariably carry out the parts assigned them. It is needless to add that the meetings are always instructive and satisfactory.——At the January session of the Hawthorne Circle at Pittsfield an interesting discussion took place on the authorship of Shakspere's Plays. This circle has an enrolled membership of fourteen.——Cummis Circle in Stoneham has thirty-five members.——Holden has a live circle of ten, the Gale.

CONNECTICUT.—The Rose Quartz Circle of New Haven continues its organization and interest.

NEW YORK.—Irving Circle of New York City sends a number of interesting programs of which the following shows especially careful and ingenious thought:

CHRISTMAS MEETING, DEC. 22, 1890.

Sing your joy, O Christmas chime!
Let us keep the Christmas time.

I was at her house the hour she appointed.

Put you on your best array; bid your friends.

1. *Reading from the Scriptures.* Whatever things were written aforetime, were written for our learning.
2. *Roll-call—Quotations on Christmas.*
   He calls again, I pray you answer him
   Ladies: poetry.—*Gentlemen:* prose.
3. *Criticism of the meeting of December 8.*
   O! good sir, tenderly, oh!
   I beseech you pardon me if I be mistaken.
4. *Reading of the Minutes.*
   He hath an abstract for the remembrances.
5. *Conversation.*
   Sir, here is a woman would speak with you
   A gentleman of admirable discourse.
   Entertain the time upon several subjects.

PART TWO.

a.—*Holiday Tide.*
   Hurrah for Father Christmas!
   Ring all the merry bells.
   Vacation days; are they not pleasant?

a.—*Winter or Summer?*
   Don't you think that winter's pleasanter than all?
   And what is so rare as a day in June?
   —— Break their talk.

6. *Duet.*
Both in one key, as if our hands had been incorporate.

7. *Christmas Thoughts.*
Yet have my thoughts for thee been vigilant.
This your companion hath a story ready for you here.

8. *Violin Solo.*
There will we sit and let the sound of music creep in our ears.
—— Take we up the thread again.

9. *Conversation.*

PART TWO.

a.—Gifts.
b.—Literature of the Day.
c.—The Eloquence of Silence.

10. *Solo.*

11. *Business.*
I must employ you in some business.

12. *Pleasure.*
If it please you to dine with us.
Some cheer is toward.

13. *The Aftertime.*
Too numerous to tell in full.

——The Brooklyn Circle of Brooklyn now has more than thirty members, holds weekly meetings for study and gives a social once a month. The socials are greatly varied in character, taking the form of "Topic Parties," "Bonnet Parties," "Curio Evenings," etc. Music is given prominence on all occasions. Columbia Circle held a notable meeting during the holidays. A fine musical and literary program was rendered, the chief feature being an address by the president on "Chautauqua and its Advantages." This was followed by refreshments and social enjoyment.——This encouraging word comes from the Clio Circle of twenty-six members at Cazenovia: "Our circle was never so prosperous as this year. All the members are doing extra reading, and some are reading as many as four different authors of English history in connection with regular work."——The circle at Ripley is fortunate in having a large number of graduate members, who take an active interest. Evening receptions are a regular institution and give an excellent opportunity for the observation of Memorial Days.——The circle at Le Roy is divided into three sections, one meeting in the afternoon, another in the evening, and the third composed of individual readers. Meetings are held weekly, and once each month all sections unite in a joint program. This plan is found highly convenient and satisfactory.——The circle at Canandaigua sends several interesting programs showing that thorough work is being done.——The Sommers Circle at Alexander is progressing steadily.——The Athenians of Auburn are especially enjoying the English studies, having a leader who has traveled in England and is well prepared to make the lessons entertaining.——Other live circles in York are the Æolian Circle at Arkpor Philomathean at Cherry Creek, and o Clarence, Rose, Livonia, and Westfield.

NEW JERSEY.—The Olga Circle at New ket opened the year with a public meet which the president of the circle gave a dress on the object and methods of the C Other exercises were a brief review of the jects studied during last year, a spelling-m on Roman names, and an exhibition of Jarley's wax-works," the characters chosen from Roman history. The result meeting was a large increase in members ——The Mount Holly Circle follows the in pendent course of preparing its own ques on the required readings, thus giving g variety to the meetings. The circle has a m bership of sixteen.——Thirteen students m up the Congregational Circle of Plainfield.— Lambertville has a small club.

PENNSYLVANIA.—A good report comes fr the Utopia Circle at Pittsburg, which ha membership of eighteen, sixteen of *whom* tend regularly. This circle does nothing in a ordinary or perfunctory manner. For the view of English history a large map was dra by one of the members, which proved very he ful. In studying "Our English" the circ twice put into practice the plan of "ten-minu essays." Among other regularly elected of cers is the Editor, who serves one year, a whose duty is to conduct a monthly paper, the *Utopian Chautauquan*. All but two member of this circle are teachers. Another society Pittsburg is the Berean Circle of twenty-on members.——The Ivy Circle of Philadelphia as signs to each member some one of the *required* studies in which he acts as instructor for the year. The roll-call is usually answered by quotations from Shakspere. Blackboard exercises have been employed successfully in the study of "Our English."——The Life-Builders of Kennett Square celebrated Bryant Memorial Day by a special program. The club has a large and earnest membership.——Millersburg has a flourishing circle, the Æolian.——Martinsburg has a club of eight.——The circle at Latrobe began the new year by holding a literary session, the chief feature of which was the reading of a long and well written poem in blank verse entitled "The Old and the *New*," and composed by one of the members.

MARYLAND.—Two circles in Baltimore began the year with good prospects.——Hyattsville has a club of ten.

SOUTH CAROLINA.—The Palmetto Circle at Anderson was reorganized this year with one

member. Two of the old members are now graduate readers.

OUISIANA.—A member of the Eureka Circle ewella writes: "We appreciate very highly C. L. S. C. work and I feel that it has been y helpful in my family. My younger daughters ned the C. S. F. A. and it has interested them ry much."

TEXAS.—A charming entertainment was given the Kletheans of Cleburne, December 31. he souvenirs were large white cards bearing ie printed program and decorated each with a ansy, the class flower, painted on one corner. mong the attractions of the program were a horus ("and the night shall be filled with nusic"), a toast on "The Jiners" and "The Old Year's Blessing." The Klethe Circle has an enrollment of twenty-two members.——The circle at Dallas has become so popular that it was found necessary to extend the limit of membership from twenty-five to thirty. The circle meets weekly and carries out most excellent programs.

ARKANSAS.—The circle at Conway was organized in 1886 and still keeps up its membership and interest.

TENNESSEE.—The Rogers Circle at Clarksville appears to have no occasion for the heroic application of its motto, "Never be discouraged," for its membership is large and constantly increasing, the weekly meetings are full of interest and the influence of the organization is being felt throughout the city.

KENTUCKY.—A successful lecture course has been managed this winter by the South Side Circle at Hopkinsville. King Alfred Day and Wicliff Day were pleasantly celebrated and the last meeting in December was devoted to the study of Christmas customs and traditions.——Eighteen earnest workers comprise the society at Lebanon. An unusual interest has been manifest from the first meeting of the year.——Owensboro Circle reports twice the membership of last year, and is characterized by unabating zeal.

OHIO.—The Hale Circle of Marion graduated seven members last year who have now organized as the Hale Post-Graduate Circle—an important annex to the parent society. Notwithstanding this offshoot, the original Hale Circle is as hearty as ever. The annual Christmas banquet was celebrated this winter as usual. The game "Who Am I?" afforded great merriment.——The second annual course of lectures under the auspices of the Galion Circle was recently completed. This organization has more than forty members.——The interest in the circle at Medina is as well sustained as ever. This is the fourth year of study and there are more than twenty students in the class.——The meetings of the circle at Wooster are occasionally enlivened by talks from different professors in the university. Several members of the society have been faithful Chautauquans for eight or nine years and have all the interest of fresh recruits. At one of the recent meetings an illustrated lecture was given, outlining the history of Oxford University and showing fine photographs of the principal places.——The Linneans of South Cleveland are in their second year of study and give very bright and varied programs.——Ashland has two circles, the Senior and Junior. The former has seventeen members and meets weekly.——The Eupatrids of Hamilton number nineteen.——Loveland has a club of eleven.——The Trojan Circle of Troy is still faithful.

INDIANA.—One of the circles at Greensburg has been organized nine years and has had fifty-four different names on its roll. Three of the present readers were "charter members" and many of the others have started new circles in other places.——The Kentland Circle strikes the key-note of its prosperity in the statement, "The life of our society lies in the fact that we have no draw-back members." The pull-forward members number twenty-three.——The Ames Circle at Crown Point reports twenty-five readers.——Roann has a small circle.——Vincent Circle of La Fayette sends an interesting program of meetings for the year.

ILLINOIS.—The annual banquet of the Callere club of Streator was thoroughly successful. Much merriment resulted from the novel plan adopted for arranging the company at table. Each lady represented, either by her attire, manners, or conversation, some well-known book. Each gentleman was provided with a card bearing the name of a book and was expected to find the lady representing this book. The scheme worked admirably and entirely banished formality and stiffness. The literary program was also exceptional for its high character.——"Mother Chautauqua has in Mount Carroll a loyal group of children," writes a member of the large and healthy circle of that place.——The circle at Tuscola has ten new members, making a class of eighteen in all. The interest is great and increasing.——Yates City and Woodstock have good circles.

MICHIGAN.—An original way of celebrating legal holidays, birthdays, and other anniversaries, is reported by the Mnason Circle of Bellevue. The hostess for the evening prepares a surprise for her guests that is also appropriate to the day. At Thanksgiving time it is some

dainty refreshment, at Christmas a collection of pretty cards is sometimes taken, the cards being re-distributed as souvenirs, on Washington's birthday the company are, perhaps, ushered into a parlor prettily draped with the national colors and invited to sing patriotic songs or give suitable recitations. This plan gives charming variety and new zest to the work.——A delightful evening was spent by the circle at Cheboygan in carrying out the program for Chaucer Day as given in THE CHAUTAUQUAN. Each member was allowed to bring one guest, and refreshments of cake and ginger ale were served at the close of the entertainment.——Good circles are in operation at Cedar Springs and Norvell.

WISCONSIN.—The "Badger" state reports a goodly number of circles that are making the wheels go round, and forward. They are the Athenians of South Milwaukee, the Columbians at Rosendale, the Delta Circle of Milwaukee, and circles at Prairie du Sac, Neenah, Milton, and Brodhead. —— At a recent meeting of the Chippewas of Eau Claire the following resolution was passed: "That we suggest, that in order that Chautauqua be properly represented at the World's Fair in 1893, each and every Chautauquan be asked to contribute ten cents for a fund for that purpose."

MINNESOTA.—Ten Chautauqua stars in Elmore constitute the Pleiades.

IOWA.—Quick ought to be a good place for any thing to grow in and is proving so for the Rustic Circle, which has more members than ever before.—Chariton has the same membership as last year, but reports an increase in interest.——Other prosperous circles in Iowa are the Lewis Miller of Council Bluffs, the Vincent of Northwood, the Hyperion of Rockford, and societies at Corning and Defiance.

MISSOURI.—A sample report of one of the meetings of the Irving Circle in Louisiana shows that this organization is having a most satisfactory season. A lecture upon the origin of the English language and the history of English literature to the time of Chaucer, is especially mentioned as evincing high scholarship.——The Hawthorne Circle of Sedalia makes a good report.——Cameron Circle has a membership of fourteen.

NEBRASKA.—The Alpha Circle at Louisville numbers twenty-one.

SOUTH DAKOTA.—Watertown reports a class of twenty-three students.

MONTANA.—The circles at Sheridan and Dillon recently held a joint session, with mutual enjoyment and advantage.

COLORADO.—The Silver Queen is the ruling sovereign of the literary circle in Georgetown. She has sixteen strong and devoted [illegible]

CALIFORNIA.—Yosemite Circle of [illegible] has reorganized with six old members and [illegible] new ones.——Live Oak Circle of Alameda organized in '89, is going on prosperously with fourteen members.

NEW CIRCLES.

MAINE.—Fortuna smiled in the most [illegible] ing manner upon the organization of the [illegible] Circle at Thorndike. At the close of one of [illegible] first meetings this fitful goddess appeared, in [illegible] person of the president, and presented the [illegible] with twenty valuable books including Macaulay's History of England. Two other friends added each a volume to this unexpected nucleus of a fine library, and it is needless to say that the enthusiasm of the circle received therefrom a generous infusion of stability.

CONNECTICUT. — A circle established this year at Suffield has taken up the work with marked vigor and success. A membership of twenty-one yields an average attendance of eighteen and every gathering is full of variety. A special and frequent feature of the programs is a number of brief papers giving a connected account of some historical period. Our correspondent says: "Some of us wonder how we ever weathered our dull country winters without the C. L. S. C."——The Davenport Circle of New Haven was started under remarkably favorable circumstances, being encouraged at its first meeting by the unexpected presence of Chancellor Vincent, who gave an inspiring address. The circle has been steadily growing and now numbers thirty-seven members who are well up with their work and full of enthusiasm.—— The Friendly League at Waterbury makes clear its title to this name by the cordial reception of registered members of other local circles and by its invariable encouragement of harmonious fellowship.

NEW YORK.—One of the new circles in Syracuse has adopted an unusually interesting name, "Eternotects," builders for eternity. The word was coined for the circle by one of the professors in Syracuse University and violates no law of language or composition, while it expresses a noble thought in a strong and sensible manner. This circle meets monthly and has an enrollment of forty-four members. A small number of the circle also meets informally between the regular sessions.——Brooklyn has still another new circle, the Prospect.——A new organization, the Tappan Zee, is reported from Piermont.

NEW JERSEY.—The circle organized this year at Quinton is enjoying a famous degree of pros-

"Our English" especially has provoked discussion and made the unabridged dictionary a favorite volume. One evening, for ... was devoted to a spelling-match, an... vanished betimes while the club considered ... Alfred.——A small club has been formed ...ound Brook.

...NNSYLVANIA.—The Indian Rock Circle, a ... of seventeen farmers' sons and daughters ... a farmer for president, is doing good work ...ort Providence, and, since it is "founded ...n a rock," intends "to stand firm and work ...he end."——The K. S. Circle with a mem...ship of nine is a new society in German...n.——New Bloomfield has a club of eleven ...mbers, organized last October.——Union City ...l Erie have each a promising new circle.

SOUTH CAROLINA.—A Home Circle, of the ...ss of '94, at Yemassee, finds the readings for ...a year of very great interest.

ARKANSAS.—A specimen program of one of ...e meetings of the circle at Monticello indi...tes variety, thoroughness, and earnestness as ...gular features of its proceedings.——The ...hapman Circle is an enterprising new organi...ation in Little Rock.

OHIO.—The Chautauquans of Newark although ...ate in organizing have now made up their work to ...late, with a surplus of interest that is constantly growing. It is hoped to celebrate all the Memorial Days occurring in 1891. A pleasant feature of a recent meeting was a "dish of literary salad" consisting of lettuce leaves, to the stems of which were attached slips of paper bearing familiar quotations. The names of the authors were guessed by the members and a prize awarded for the greatest proficiency in this exercise.——The River View Circle at Delhi is a new club of twenty members.——A recent organization in Toledo is the Tennyson Reading Circle.

ILLINOIS.—The Columbia Club is a new star in the Chicago constellation.——Waukegan has a flourishing class of twenty-six members.——Twelve "Gleaners" are banded together in Aurora.——Kirkwood and Chapin have new circles.

WISCONSIN.—At the first meeting of the circle at Warsaw twenty applications for membership were received. The average attendance is good and growing.

MINNESOTA.—"One can begin so many things with new people"—and new clubs. So thought an earnest group of students in Alexandria, who therefore started a Chautauqua circle. The present membership is fourteen but a constant increase is hoped for.

IOWA.—A class of '94 has been organized in Cresco.——Belmond has a new circle of nine.

MISSOURI.—"Habberton" is proving a very popular denomination among new local circles. The latest club of this name that has been reported is the circle at Memphis, which already has a prosperous membership of twenty-five.——The Albion Circle is a new and flourishing society in Kansas City.—The Star Circle is a lively progressive organization in Marionville.

KANSAS.—A very earnest and lively circle of about twenty members has been organized at Manhattan, with a graduate of '82 as president.——A thorough Chautauquan at Ness City has lately succeeded in starting a second circle there, with eight members to begin with. There is no prospect of flagging interest.——The circle at Mapleton is making steady progress.——Sabetha has an elect half dozen.

NEBRASKA.—Minden reports a thriving circle of fifteen.——A club of twelve in Atkinson is doing good work.——O'Neill has a small but ambitious circle.

COLORADO.—The "Centennial" State has a vigorous Chautauqua child in Colorado City. This new circle has fifteen members and all are heartily devoted to the work.

NEVADA.—The Owyhee Circle is a new organization in Tuscarora which numbers nineteen members, the majority of whom are young men. Thus far the venture has been a decided success.——Mason Valley has a live society.——Truckee reports a new circle.

CALIFORNIA.—Five new organizations are reported from this state, the Alpha Circle of Oakland, the Eureka of Los Angeles, and circles at Hollister and Stockton. From Pasadena the secretary writes of their membership: "Like the Omaha Circle, we lost three of our crew overboard at the very beginning of the voyage and they could not be rescued. Three of our members have attended the grand Assembly at Chautauqua. One has made a profitable tour of Europe, and her descriptions and numerous photographs add greatly to the interest of the meetings. It makes the Domesday Book seem much more real when we hear that she really saw it and can answer our numerous questions about it as also of the Lake District, the famous walled City of Chester, Westminster Abbey, and so many other places of interest. We are all convinced that a systematic course of reading is an excellent thing."

THE LIBRARY TABLE.

THE HALL OF THE WOLFINGS.

As to the Roof of the Wolfings, it was a great hall and goodly, after the fashion of their folk and their day; not built of stone and lime, but framed of the goodliest trees of the wildwood squared with the adze, and betwixt the framing filled with clay wattled with reeds. Long was that house, and at one end anigh the gable was the Man's-door, not so high that a man might stand on the threshold and his helm crest clear the lintel; for such was the custom, that a tall man must bow himself as he came into the hall; which custom may be was a memory of the days of onslaught when the foemen were mostly wont to beset the hall; whereas in the days whereof the tale tells, they drew out into the fields and fought unfenced,—unless at whiles when the odds were over great, and then they drew their wains about them and were fenced by the wainburg. At least it was from no niggardry that the door was made thus low, as might be seen from the fair and manifold carving of knots and dragons that were wrought above the lintel of the door for some three foot's space. But a like door was there anigh the other gable-end, whereby the women entered, and it was called the Woman's-door.

As to the house within, two rows of pillars went down it endlong, fashioned of the mightiest trees that might be found, and each one fairly wrought with base and chapiter, and wreaths and knots, and fighting men and dragons; so that it was like a church of later days that has a nave and aisles. Windows there were above the aisles, and a passage underneath the said windows in their roofs. In the aisles were the sleeping places of the Folk, and down the nave under the crown of the roof were three hearths for the fires, and above each hearth a luffer or smoke-bearer to draw the smoke up when the fires were lighted. Forsooth on a bright winter afternoon it was strange to see the three columns of smoke going wavering up to the dimness of the mighty roof, and one may be smitten athwart by the sunbeams. As for the timber of the roof itself and its framing, so exceedingly great and high it was that the tale tells how that none might see the fashion of it from the hall-floor unless he were to raise aloft a blazing fagot on a long pole.

At the end of the hall anigh the Man's-door was the dais, and a table thereon set thwartwise of the hall; and in front of the dais was the noblest and greatest of the hearths (but of the others one was in the very midmost, and another in the Woman's Chamber); and round about the dais, along the gable-wall and hung from pillar to pillar, were woven cloths pictured with images of ancient tales and the deeds of the Wolfings, and the deeds of the gods from whence they came. And this was the fairest place of all the house and the best-beloved of the Folk, and especially of the older and mightier men. And there were tales told, and songs sung, especially if they were new.

But over the dais there hung by chains and pulleys fastened to a tie-beam of the roof high aloft a wondrous lamp fashioned of glass; yet of no such glass as the folk made then and there, but of a fair and clear green, like an emerald, and all done with figures and knots in gold, and strange beasts, and a warrior slaying a dragon, and the sun rising on the earth; nor did any tale tell whence this lamp came, but it was held as an ancient and holy thing by all the Markmen, and the kindred of the Wolf had it in charge to keep a light burning in it night and day forever. And they appointed a maiden of their own kindred to that office; which damsel must needs be unwedded, since no wedded woman dwelling under that roof could be a Wolfing woman, but would needs be of the houses wherein the Wolfings wedded.

At the other end of the hall was the Woman's Chamber, and therein were the looms and other gear for the carding and spinning of wool and the wearing of cloth.

Such was the Roof under which dwelt the kindred of the Wolfings.*—*William Morris.*

INTERESTING TRAITS OF AUTHORS.

LOCKHART emphatically denies the accuracy of those accounts of Scott's school-days which presented him as a dull fellow, always at the foot of his class. He says, "His quick apprehension and powerful memory enabled him, at little cost of labor, to perform the usual routine of tasks, in such a manner as to keep him generally 'in a decent place (as he once expressed it to Mr. Skene) about the middle of the class.'" He quotes Scott's own statement, "I never was a dunce, nor thought to be so, but an incorrigibly idle imp, who was always longing to do something else than what was enjoined him." A

*The House of the Wolfings. Boston: Roberts Brothers.

ol-fellow of Scott's says that their teacher uld constantly refer to him for dates, the iculars of battles, and other remarkable ats alluded to in Horace, ... and used to him the historian of the class." At this e he was in his twelfth year.

ONE day, while the great novel of "The Newnes" was in course of publication, Lowell, o was then in London, met Thackeray on the eet. The novelist was serious in manner, and s looks and voice told of weariness and afflicn. He saw the kindly inquiry in the poet's es, and said, "Come into Evans' and I'll ll you all about it. I have killed the Colonel." o they walked in and took a table in a remote rner, and then Thackeray, drawing the fresh ieets of MS. from his breast pocket, read rough that exquisitely touching chapter which ecords the death of Colonel Newcome. When e came to the final *Adsum*, the tears, which ad been swelling his lids for some time, trickled lown his face, and the last word was almost an narticulate sob.

DICKENS' personal taste in dress was always "loud." He loved gay vests, glittering jewelry, showy satin stocks, and every thing rather *prononcé*, yet no man had a keener or more unsparing critical eye for these vulgarities in others. He once gave to a friend a vest of a most gorgeous shawl-pattern. Soon after, at a party, he quizzed his friend most unmercifully for his stunning vest, although he had on him, at that very moment, its twin brother or sister—which ever sex vests belong to.

MACAULAY'S conversation ... is good, but, with the usual defects of professed talkers, it is a great deal too abundant and is not easy. He utters with great rapidity, and with a panting anxiety. Though the matter of his conversation, therefore, is always admirable, the style is not pleasing. Sydney Smith, an enormous talker, complains of Macaulay never letting him get in a word. Smith once said to him, "Now, Macaulay, when I am gone you'll be sorry that you never heard me speak." On another occasion Smith said that he had found Macaulay in bed from illness, and that he was therefore more agreeable than he had ever seen him. "There were some glorious flashes of silence."

CHARLOTTE BRONTÉ was not fond of speaking of herself and her conscience, but she now and then uttered to her very few friends things which may, alas, be told now, without fear of hurting her sensitive nature,—things which ought to be told in her honor. Among these sayings was one which explains the long interval between her works. She said that she thought every serious delineation of life ought to be the product of personal experience,—experience naturally occurring, and observation of a normal, and not of a forced or special, kind. "I have not accumulated since I published 'Shirley,'" she said, "what makes it needful for me to speak again; and till I do, may God give me grace to be dumb."

IN going through the records of Hood's most pure, modest, honorable life, and living along with him, you come to trust him thoroughly, and feel that here is a most loyal, affectionate, and upright soul, with which you have been brought into communion. Can we say as much of the lives of all men of letters? Here is one at least without guile, without pretension, without scheming, of a pure life, to his family and little modest circle of friends tenderly devoted.*

HYMN TO CYNTHIA.

QUEEN and huntress, chaste and fair,
Now the sun is laid to sleep,
Seated in thy silver chair,
State in wonted manner keep:
Hesperus entreats thy light,
Goddess, excellently bright.

Earth, let not thy envious shade
Dare itself to interpose;
Cynthia's shining orb was made
Heav'n to clear, when day did close:
Bless us then with wishéd sight,
Goddess, excellently bright.

Lay thy bow of pearl apart,
And thy crystal shining quiver;
Give unto the flying hart
Space to breathe, how short soever:
Thou that mak'st a day of night,
Goddess, excellently bright.

—*Jonson.*

ROBERT BROWNING.

TO a single listener, with whom he was on familiar terms, the Browning of his own study was to the Browning of a dinner-party as a tiger is to a domestic cat. In such conversation his natural strength came out. His talk assumed the volume and the tumult of a cascade. His voice rose to a shout, sank to a whisper, ran up and down the gamut of conversational melody. Those whom he was expecting will never forget

* Personal Traits of Authors. Edited by Edward T. Mason. New York: Charles Scribner's Sons.

his welcome, the loud trumpet-note from the other end of the passage, the talk already in full flood at a distance of twenty feet. Then, in his own study or drawing-room, what he loved was to capture the visitor in a low arm-chair's "sofa-lap of leather," and from a most unfair vantage of height to tyrannize, to walk around the victim, in front, behind, on this side, on that, weaving magic circles, now with gesticulating arms thrown high, now groveling on the floor to find some reference in a folio, talking all the while, a redundant turmoil of thoughts, fancies, and reminiscences flowing from those generous lips. To think of it is to conjure up an image of intellectual vigor, armed at every point, but overflowing, none the less, with the geniality of strength.

It cannot have escaped the notice of any one who knew Robert Browning well, and who compares him in thought with other men of genius whom he may have known, that it was not his strength only, his vehement and ever-eruptive force, that distinguished him, but to an almost eqnal extent his humanity. Of all great poets, except (one fancies) Chaucer, he must have been the most accessible. It is almost a necessity with imaginative genius of a very high order to require support from without: sympathy admiration, amusement, must be constantly poured in to balance the creative evaporation. But Mr. Browning demanded no such tribute. He rather hastened forward with both hands full of entertainment for the newcomer, anxious to please rather than hoping to be pleased. The most part of men of genius look upon an unknown comer as certainly a bore and probably an enemy, but to Robert Browning the whole world was full of vague possibilities of friendship. No one resented more keenly an unpleasant specimen of humanity, no one could snub more royally at need, no one was—certain premises being established—more ruthless in administering the *coup de grâce*; but then his surprise gave weight to his indignation. He had assumed a new acquaintance to be a good fellow, and behold, against all ordinary experience, he had turned out to be a bore or a sneak. Sudden, irreparable chastisement must fall on one who had proved the poet's optimism to be at fault. And, to those who shared a nearer intimacy than genial acquaintanceship could offer, is there one left to-day who was disappointed in his Browning or had any deep fault to find with him as a friend? Surely, no. He was human to the core, red with the warm blood to the center of his being; and if he erred, as he occasionally did—as lately, to the sorrow of all who knew him, he did err—it was the judgment not the instinct that was amiss. He was a poet, after all, and not a philosopher.

It was part of Mr. Browning's large optimism, of his splendid and self-sufficing physical temperament, that he took his acquaintances easily—it might almost be said superficially. His poetic creations crowded out the real world to a serious extent. With regard to living men and women he was content to speculate, but with the children of his brain the case was different. These were not the subjects of more or less indolent conjectures, but of absolute knowledge. It must be ten years ago, but the impression of the incident is as fresh upon me as though it happened yesterday, that Mr. Browning passed from languid and rather ineffectual discussion of some persons well known to us both, *into* vivid and passionate apology for an act of his own Colombe of Ravenstein. It was the flash from conventionality to truth, from talk about people whom he hardly seemed to see, to a record of a soul that he had formed and could follow through all the mazes of caprice. It was seldom, even in intimacy, I think, that he would talk thus liberally about his sons and daughters of the pen, but that was mainly from a sensible reticence and hatred of vanity. But when he could be induced to discuss his creations, it was easy to see how vividly the whole throng of them was moving in the hollow of his mind. It is doubtful whether he totally forgot any one of the vast assemblage of his characters. —*Abridged from Edmund Gosse's "Robert Browning Personalia."**

A DANDY OF THE SIXTEENTH CENTURY.

THE etiquette of these times did not permit Sir Piercie Shafton to pick his teeth or to yawn, or to gabble like the beggar whose tongue (as he says) was cut out by the Turks, or affect deafness or blindness, or any other infirmity of the organs. But though the embroidery of his conversation was different, the groundwork was the same, and the high-flown and ornate compliments with which the gallant knight of the sixteenth century interlarded his conversation, were as much the offspring of egotism and self-conceit, as the jargon of the coxcombs of our own days.

It was about this period, that the "only rare poet of his time, the witty, comical, facetiously-*quick*, and quickly-facetious John Lyly—he that sate at Apollo's table, and to whom Phœbus gave a wreath of his own bays without snatching"—he, in short who wrote that singularly coxcomb

* Boston and New York: Houghton, Mifflin and Company.

cal work, called "Euphues and his England," was in the very zenith of his absurdity and reputation. The quaint, forced, and unnatural style which he introduced by his "Anatomy of Wit," had a fashion as rapid as it was momentary—all the court ladies were his scholars, and to *parler Euphuisme* was as necessary a qualification to a courtly gallant as those of understanding how to use his rapier or to dance a measure.

"Ah, that I had with me my 'Anatomy of Wit'—that all-to-be-unparalleled volume—that quintessence of human wit—that treasury of quaint invention—that exquisitely-pleasant-to-read, and inevitably-necessary-to-be-remembered manual, of all that is worthy to be known—which indoctrines the rude in civility, the dull in intellectuality, the heavy in jocosity, the blunt in gentility, the vulgar in nobility, and all of them in that unutterable perfection of human utterance, that eloquence which no other eloquence is sufficient to praise, that art, which, when we call it by its own name of Euphuism we bestow on it its richest panegyric," said Sir Piercie.

The smoking haunch now stood upon the table; a napkin, white as snow, was with due reverence, tucked under the chin of the Abbot by the Refectioner; and naught was wanting to commence the repast save the presence of Sir Piercie Shafton, who at length appeared, glittering like the sun, in a carnation-velvet doublet, slashed and puffed out with cloth of silver, his hat of the newest block, surrounded by a hatband of goldsmith's work, while around his neck he wore a collar of gold, set with rubies and topazes so rich that it vindicated his anxiety for the safety of his baggage from being founded upon his love of mere finery. This gorgeous collar or chain, resembling those worn by the knights of chivalry, fell down on his breast, and terminated in a medallion.

"We waited for Sir Piercie Shafton," said the Abbot, hastily assuming his place in the great chair which the Kitchener advanced to the table with a ready hand.

"I pray your pardon, reverend father, and my good lord," replied that pink of courtesy; "I did but wait to cast my riding slough, and to transmew myself into some civil form meeter for this worshipful company."

"I cannot but praise your gallantry, Sir Knight," said the Abbot, "and your prudence also, for choosing the fitting time to appear thus adorned. Certes, had that goodly chain been visible in some parts of your late progress, there was risk that the lawful owner might have parted company therewith."

"This chain, said your reverence?" answered Sir Piercie; "surely it is but a toy, a trifle, a slight thing which shows but poorly with this doublet—marry, when I wear that of the murrey-colored double-piled Genoa velvet, puffed out with ciprus, the gems, being relieved and set off by the darker and more grave ground of the stuff, show like stars giving a luster through dark clouds."

"I nothing doubt it," said the Abbot, "but I pray you to sit down at the board."

But Sir Piercie had now got into his element and was not easily interrupted. "I own," he continued, "that slight as the toy is, it might perchance have had some captivation for Julian—Santa Maria!" said he, interrupting himself, "what was I about to say, and my fair and beauteous Protection, or shall I rather term her my Discretion, here in presence! Indiscreet hath it been in your Affability, O most lovely Discretion, to suffer a stray word to have broke out of the penfold of his mouth, that might overlap the fence of civility, and trespass on the manner of decorum."

"Marry," said the Abbot, somewhat impatiently, "the greatest discretion that I can see in the matter, is, to eat, our victuals being hot; Father Eustace, say the Benedicite, and cut up the haunch."—*Sir Walter Scott.*

THE QUAKERS.

SWARMS of Quakers descended upon the colony [Massachusetts, 1658]; and, violent and impetuous in provoking persecution, calm, resolute, and inflexible in sustaining it, they opposed their power of enduring cruelty to their adversaries' power of inflicting it, and not only multiplied their converts, but excited a considerable degree of favor and pity in the minds of men, who, detesting the Quaker tenets, yet derived from their own experience a peculiar sympathy with the virtues of heroic patience, constancy, and contempt of danger. . . . It was by no slight provocations that the Quakers attracted these and additional severities upon themselves. . . . In public assemblies and in crowded streets, it was the practice of some of the Quakers to denounce the most tremendous manifestations of divine wrath on the people, unless they forsook their carnal system. One of them, named Faubord, conceiving that he experienced a celestial encouragement to rival the faith and imitate the sacrifice of Abraham, was proceeding with his own hands to shed the blood of his son, when his neighbors, alarmed by the cries of the lad, broke into the house and prevented the consummation of this blasphe-

mous atrocity. . . . Others interrupted divine service in the churches by loudly protesting that these were not the sacrifices that God would accept; and one of them illustrated his assurance by breaking two bottles in the face of the congregation, exclaiming, "Thus will the Lord break you in pieces." They declared that the Scriptures were replete with allegory, that the inward light was the only infallible guide to religious truth, and that all were blind beasts and liars who denied it.

The female preachers far exceeded their male associates in folly, frenzy, and indecency. One of them presented herself to a congregation with her face begrimed with coal-dust, announcing it as a pictorial illustration of the black pox, which heaven had commissioned her to predict as an approaching judgment on all carnal worshipers. Some of them in rueful attire perambulated the streets, proclaiming the speedy arrival of an angel with a drawn sword to plead with the people.

Among other singularities, the Quakers exemplified and inculcated the forbearance of even the slightest demonstration of respect to courts and magistrates; they declared that governors, judges, lawyers, and constables were trees that cumbered the ground and presently must be cut down, in order that the true light might have leave to shine and space to rule alone; and they freely indulged every sally of distempered fancy which they could connect, with the language of the Bible. . . .

It has been asserted by some of the modern apologists of the Quakers that these frantic excesses, which excited so much attention and produced such tragical consequences, were committed, not by genuine Quakers, but by the Ranters, or wild separatists from the Quaker body. Of these Ranters, indeed, a very large proportion certainly betook themselves to America. . . . It is certain, however, that the persons whose conduct we have particularized, assumed the name of Quakers, and traced all their absurdities to the peculiar Quaker principle of searching their own bosoms for sensible admonitions of the Holy Spirit, independent of the scriptural revelation of divine will. And many scandalous outrages were committed by persons whose profession of Quaker principles was recognized by the Quaker body, and whose sufferings are related, and their frenzy applauded, by the pens of Quaker writers.* —*Abridged from James Grahame's "The Persecution of the Quakers."*

*Half Hours with American History. Selected and arranged by Charles Morris. Philadelphia: J. P. Lippincott Company.

THE STUDY OF RHETORICAL STYLE.

THE art of being natural in rhetoric is the result of genius with a few, with a Goldsmith, perhaps; but it is the fruit of much cultivation with most of us, whether writers or speakers. When Jacoby was congratulated upon the ease with which he wrote, he replied, "You have little idea of the labor I expend in attaining perspicuity." He sometimes copied five times. Rousseau wrote "Émilie" nine times over. Schiller was as painstaking, and even Goldsmith spent three years on the "Deserted Village." Moore thought nothing of spending one month on one song, and Burns mooned for hours before he put pen to paper. Disraeli's wonderful impromptu invective deceived the multitude, but the initiated could easily detect Burke's form in Disraeli's sarcasms, as well as his cadences in Macaulay's descriptions. Johnson said Addison was the master to study for parliamentary style. The orator "should give his days and nights to Addison." Edward Irving followed Barrow and Jeremy Taylor. Pitt was, perhaps, one of the most striking examples of study and painstaking in the acquisition of vocabulary and style. Bishop Burnet was scarcely less studious of expression.

"Because my style is natural and easy," said Kean, "they think I don't study, and talk about the sudden impulse of genius. There is no such thing. All is studied beforehand. The speeches which, to my certain knowledge, sounded most impromptu were the most carefully studied beforehand."

The late Thomas Buckle, we are told, studied style for "force and clearness," and as he certainly attained these two qualities, it is useful to those who do not get their rhetoric by inspiration to know by what method he made the attainment. While studying style practically for his own future use, he had been in the habit of taking a subject, whether argument or narrative, from some author—Burke for instance—and to write himself, following, of course, the same line of thought, and then comparing his passage with the original, analyzing the different treatment, so as to make it evident to himself where and how he had failed to express the meaning with the same vigor, or terseness, or simplicity. Force and clearness were his principal aim.

Landseer says when a color does not suit him, he scrapes it off and tries another. So does the artist with his colors in rhetoric.*—*Abridged from Sheppard's "Before Audiences."*

*New York: Funk and Wagnalls.

TALK ABOUT BOOKS.

Abraham Lincoln.

American biography has seldom been enriched by a single work of such great value as the history* of Abraham Lincoln by Nicolay and Hay. Ten large volumes are required in which to tell the story, but they are all filled with the most pertinent matter and it is presented in a most compact form. In all of this space there is room for no single line of polished writing admitted simply for its own sake, or for no paragraph of fine-spun theory. "If we would understand," say the authors, "how Lincoln became a conspicuous actor . . . in a great strife of national parties for supremacy and power, we must briefly study the origin and development of the great slavery controversy in American legislation." Another sentence reads, "Whoever, therefore, chooses to trace the remote origin of the American Rebellion will find the germ of the Union armies of 1861–5 in the cabin of the *Mayflower*, and the inception of the secession forces between the two decks of that Dutch slaver which planted the fruits of her avarice and piracy in the James River colonies in 1619." Any one can see that to undertake a mere outline sketch of such a theme as this, implies making one's self possessor of such distant, wide-circling fields of history as can best be likened to one of President Lincoln's own famous stories; that one of the Western farmer who used to say, "I am not greedy of land; I only want what jines mine." The facts joining other facts in the past the writers needed and must have; this extensive searching back from effect to cause was necessary in order that there might be given a definite bird's-eye view of all the shaping forces taking part in molding the destiny of the man who "now belongs to the ages." Lincoln's life is considered as divided into three periods; the first including forty years, counting from its beginning to the end of his term in Congress; the second, the ten years preceding his nomination for the presidency; and the third, the five years included between this event and his death. To the last period the greater portion of the work is devoted. It gives a full history of the Civil War. Throughout, the President is depicted as the great commander-in-chief, having his guiding hand on all the complicated springs of actions. The work as it appeared in *The Century Magazine* was greatly abridged. Twenty years of unwearied effort were consecrated by these scholarly, thoughtful authors to this task. No others could have had such opportunities as they—the private secretaries and personal friends of President Lincoln—for obtaining the data necessary for writing his life. They have done a conscientious work and have given a serious biography to the world. In their long contemplation of their subject, it is true that he assumed to them at times moral proportions somewhat unnaturally exalted, and that they represent him as standing habitually on a higher round of the ladder of perfection than is possible for humanity. But this cannot be said in any way to militate against the truthfulness of the book, as it is not made to act in a derogatory manner toward other characters; all are treated fairly. And an honest devotion which leads to the verge of idealization can do only good alike to writer and reader.

Travels.

The revised edition of Miss Proctor's "A Russian Journey"* contains a charming prelude upon Russia, viewed from the standpoint of the present. In speaking of the emancipation of the serfs as "only the first step toward the goal of rounded, individual manhood," the writer says: "To pause there, was like lingering upon the chord of the seventh while the ear cries imperiously for the octave." This is but an example of the effective passages with which the book abounds. Not a page is dull and there are bits of eloquence here and there, as in the description of "St. Isaac's and the Crown Jewels." The author has so happily harmonized the poet with the tourist that fact has not been sacrificed to fancy nor the beautiful to the practical.

"In Scripture Lands"† presents as its especial feature, a fine list of one hundred and fifty illustrations from original photographs by the author. This gives the work a fresh and permanent value. The leisurely diffusiveness of the style would be more attractive if time were not, in fact as well as by definition, "a limited portion of duration." The author is unfortunate in hiding his real light under a large and

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*Abraham Lincoln. A History. By John G. Nicolay and John Hay. New York: The Century Co.

*A Russian Journey. By Edna Dean Proctor. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

†In Scripture Lands. By Edward L. Wilson. New York: Charles Scribner's Sons. Price, $3.50.

superfluous "bushel" of Biblical paraphrase and subjective reflections.

Twelve sketches of historic places in England and Scotland, with numerous quotations appropriate to each place, and a number of illustrations, make up this volume,* primarily designed for readers in the Epworth League. A large amount of important information is presented in compact and convenient form.

Dr. Abbott's new book † brings an especially agreeable surprise to the amateur student of nature because of its skillful presentation of the charm of outdoor life in winter. More than a third of the volume is devoted to sketches of rambles and studies in nature at this season. The style is pleasing and sprightly and every page reveals the enthusiast in this department of investigation.

The general appearance of this volume,‡ with its modest, attractive cover, its clear type and its beautiful and generous illustrations, prompts an immediate perusal of the contents. The author describes his travels in a clear and interesting if not especially original manner, and rewards the reader with varied and useful information. The vein of humor is rather superficial.

Late Books on Science.

"Astronomy with an Opera Glass" ‖ is a book to turn the most habitually earth-bound gaze toward the sky, to inspire the veriest novice with an abiding purpose to make diligent study of the starry heavens. It will also afford the most effective aid in the execution of these high resolves. Mr. Serviss neither talks over the heads of his readers nor ignores the sublime complexity and range of his theme, but unites simplicity with scholarship, scientific precision with life-long enthusiasm, and a genuine eloquence with rare touches of humor. Considered as a product of the publishing industry the book is elegance itself.——The second volume of "Science in Plain Language" entitled "Astronomy. Sun, Moon, Stars, etc.," ⁋ is happily directed to a class of people hitherto little noticed, yet deserving attention,—those who dare not attack any thing so formidable as an astronomy, yet who wish to know some of the things to which it relates. The work is written tersely and plainly, almost to the fault of paucity of language. But the subjects discussed are well chosen and retain their own interest.——Volume XVII. forms a valuable addition to The International Scientific Series. It treats of "The Colors of Animals, their Meaning and Use, especially considered in the Case of Insects."* The subject is treated exhaustively and is interesting throughout, giving the crystallized results of close and continued observations. Each division furnishes an independently instructive discussion. The colors are summed up: I. Non-significant Colors; II. Significant Colors. 1. *Colors of Direct Physiological Value;* 2. *Protective and Aggressive Resemblances;* 3. *Protective and Aggressive Mimicry;* 4. *Warning Colors;* 5. *Colors Displayed in Courtship.*——A stirring book entitled "Dust and its Dangers" † treats of dust, its formation, etc., how it is taken into or thrown off from the human body, the liability to bacterial diseases through germs taken into the system in the form of dust, and of the needed reform in the treatment of dust. The subject is skillfully and delicately handled, and the treatment shows that there is need of great effort to prevent unnecessary particles of dust flying in the air, and that reforms to that end should be speedily and zealously adopted. ——The fact and theory papers entitled "The Tornado" ‡ form a small book whose importance is by no means indicated by its size. Much desirable information is given so straightforwardly and so vividly withal that the thoughtful reader is liable in dreams to become the victim of a tornado. The heads treated respectively in the different chapters are printed separately in bold-faced type, and so are easily accessible for reference. As an instigation to further research in this terrible field of phenomena, which as yet are so little understood, the book will prove a success.——Mr. Charles S. Newhall has prepared a beautiful and attractive‖ book describing the trees—foliage, bark,

* From the Thames to the Trosachs. By Mrs. E. H. Thompson. With an introduction by Jesse L. Hurlbut. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, 50 cents.

† Outings at Odd Times. By Charles C. Abbott, M.D. New York: D. Appleton and Company.

‡ The Pacific Coast Scenic Tour. By Henry T. Finck. New York: Charles Scribner's Sons. Price, $2.50.

‖ Astronomy with an Opera Glass. By Garrett P. Serviss. New York: D. Appleton and Company.

⁋ Astronomy. Sun, Moon, Stars, etc. By William Durham, F.R.S.E. Edinburgh: Adam and Charles Black.

* The Colors of Animals, their Meaning and Use especially considered in the case of Insects. By Edward Bagnall Poulton, M.A., F.R.S. New York: D. Appleton and Company.

† Dust and its Dangers. By T. Mitchell Prudden, M.D. New York: G. P. Putnam's Sons.

‡ The Tornado. By H. A. Hazen. New York: W. D. C. Hodges, Publisher, 47 Lafayette Place.

‖ The trees of Northeastern America. By Charles S. Newhall. New York; G. P. Putnam's Sons.

style, etc.—in Northeastern America so that one may easily single them out. The work is conveniently arranged for use with guide, glossary, index, and illustrations.——The bright volume entitled "Celebrated American Caverns" * is prefaced by a general discussion of caves, noting their structure, varieties, contents, cave-dwellers, sepulchers, and temples. The information is of much value and very entertaining, notwithstanding that frequently in the middle of a most interesting description, the author provokingly "takes occasion to thank" so and so for such and thus aid. "Precision of statement has been aimed at whenever practicable; and yet the plan of reducing cave miles to prosaic measurement has not always met with favor, and the most that is promised is that when the author *claims* to have taken the dimensions of a hall, dome, pit, or avenue, his statements can be depended on." Maps and illustrations assist the descriptions.—— "Through Magic Glasses" † teaches the uses of the telescope, microscope, spectroscope, photo camera, etc., by a series of lectures to boys. In adapting these difficult subjects to the juvenile mind, the author tactfully forbears to coax or patronize, holding the interest rather through the more powerful medium of common sense embodied in easy language. The book is a sequel to "The Fairyland of Science."——Julia P. Ballard in a pleasing manner introduces her young friends to the charming circle of Moths and Butterflies. ‡ The children are given microscopes and allowed to improve the acquaintance for themselves. They are also encouraged to adopt these little creatures while yet creeping, to care for them properly (which is slight trouble), and to house them in glass tumblers, or any convenient place, until they come forth full grown. Good suggestions are also given for collections, etc. The book is a revised and enlarged edition of "Insect Lives; or, Born in Prison."

Fiction. In these days the fiction-reader has to take most of his love stories mixed with labor theories or some religious doctrine; it may seem to him that the amount used of each ingredient has not been judicious and he may long for an undiluted romance, but if he can always find such compounding as in "Murvale Eastman," * he should be content. Tourgée recognizes that the social basis of the past will not stand in the future; and he sets an interesting set of people to work out the new order of things and make a practical application of Christianity to the unsettled problems of labor. These people are excellent types of the classes they represent, and are not so completely swallowed up by theories, but that they have time to make love vigorously and hate intensely. It is an interesting study of the times and shows that our social movement should be along the way of peace.——Katharine Pearson Woods treats the same subject † in a delightful story which has all the strength, pathos, and tragedy which a close observer can find in ordinary every-day life. As a social study the doctrines of the Anarchists are shown and the influence of trusts. The interest centers around the designs of a secret labor organization.——It is presumed that the author of "Aimée's Marriage" ‡ had the good intention of contrasting the merits of the Catholic and Protestant religion, but the book is without argument and characterized only by its bitterness.——Another combination of religion and love is "Phebe." ‖ The heroine is perfect and meets her reward by getting a bishop for a husband; the heartless girl is punished by losing her beauty; the other characters get their just dues, too. The tale is well told and interesting.

When the tourist takes his next trip of the Lakes he must not forget to put into his traveling bag "Little Venice" ⁋ and "With the Best Intentions," ¶ so that he may enjoy the sensation of reading the stories on "the very spot" where the scenes are laid. It is a charming description Grace Denio Litchfield gives of the St. Clair Flats, and a very tender little romance she tells. This story with seven others makes a pleasing book. Mackinac Island ought to be the ideal place for a bridal tour, but Marion Harland tells us that even here jealously came, and out of the antics of this disturber

* Celebrated American Caverns, especially Mammoth, Wyandot, and Luray. Together with Historical, Scientific, and Descriptive Notices of Caves and Grottoes in Other Lands. By Horace C. Hovey. Cincinnati: Robert Clarke & Co.

† Through Magic Glasses. By Arabella B. Buckley. New York: D. Appleton and Company.

‡ Among the Moths and Butterflies. By Julia P. Ballard. New York: G. P. Putnam's Sons. Price, $1.50.

* Murvale Eastman. Christian Socialist. By Albion W. Tourgée. New York: Fords, Howard, & Hulbert.

† A Web of Gold. By Katharine Pearson Woods. New York: Thomas Y. Crowell & Co. Price, $1.50.

‡ Aimée's Marriage. By P. H. C. Philadelphia, 1122 Chestnut St. William H. Hirst. New York: 10 Bible House: J. L. Spicer.

‖ Phebe. By Mary Harriott Norris. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, $1.00.

⁋ Little Venice and Other Stories. By Grace Denio Litchfield. New York: G. P. Putnam's Sons. Price, 75c.

¶ With the Best Intentions. By Marion Harland. New York: Charles Scribner's Sons. Price, $1.00.

of felicity she makes a very readable story.—— Miss Jewett's fresh, wholesome stories* of genuine New England people always make satisfactory reading, and are never wearisome. A pretty volume bound in green and gold contains eleven of these stories.——One need not be told that Bret Harte was the author of "A Ward of the Golden Gate,"† the location, the plot, the treatment, is so characteristic. Life viewed from a distinctly opposite side than that Bret Harte writes of, can be found in Richard Malcolm Johnston's "Widow Guthrie,"‡ which is the life in the old Georgia, after our war of independence, when family feeling and aristocracy were strong elements. It is a very vivid story.

Hearty school-boy hurrahs will greet Mr. Ward's "New Senior at Andover,"* and the old alumnus will grow enthusiastic over the recollections it awakens and will long to play absurd pranks and give the college yell. Every boy when closely studied is intensely interesting; and among the school-boy types in this story, John Strong the hero, who works his way through college, by his manly, sturdy qualities is intensely so. "Uncle Jim" is a fine character study of the American school principal. In English school-boy stories the climax of excitement is always reached in the account of a cricket match, but the description of the ball match between Exeter and Andover makes the American boy cry out, "United States still ahead!" Mr. Ward's book will rank among the school-boy classics.

*Strangers and Wayfarers. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

†A Ward of the Golden Gate. By Bret Harte. Boston and New York: Houghton, Mifflin and Company. Price, $1.25.

‡Widow Guthrie, A Novel. By Richard Malcolm Johnston. Illustrated by H. W. Kemble. New York: D. Appleton and Company.

*The New Senior at Andover. By Herbert D. Ward. Boston: D. Lothrop Company. Price, $1.25.

SUMMARY OF IMPORTANT NEWS FOR JANUARY, 1891.

HOME NEWS.—January 1. General Miles takes command in person of the United States troops at Pine Ridge Agency.

January 5. Battle with the Indians near Pine Ridge Agency.——Emma Abbott, the popular opera singer, dies of pneumonia at Salt Lake City.

January 8. Lieutenant Casey of the 22d Infantry is killed by an Indian near the hostiles' camp at Pine Ridge.

January 12. A select committee is appointed, in the National House of Representatives, to investigate the alleged "silver pool."

January 14. The Senate, after long debate, passes the free-coinage bill adopted June 17, 1890, as a substitute for the financial bill. The election bill is taken up, the vote to resume its consideration standing 33 to 33, the Vice-President casting the deciding vote.

January 15. The hostile Indians finally come into Pine Ridge Agency, giving up their arms.

January 17. George Bancroft, historian and statesman, dies in Washington, D. C., in his ninety-first year.

January 20. Death of Kalakaua, king of the Hawaiian Islands, in San Francisco.

January 21. Governor Hill is elected United States Senator from New York.

January 23. The Legislatures of several Southern states pass resolutions against making appropriations for World's Fair exhibits should Congress pass the Election bill.

January 27. Disastrous mine explosion near Mount Pleasant, Pa.

January 29. Sudden death of Secretary Windom in New York City.

FOREIGN NEWS.—January 1. The bishop of Cork refused to allow the Parnellite mayor of that city to be installed in the cathedral.

January 2. Death of the historian, Alexander William Kinglake.

January 5. The Scotch railway strike continues.

January 9. Remarkably severe weather prevails throughout Europe.

January 10. Conference of the Irish leaders at Boulogne.

January 13. Insurrection in Chili.

January 15. Dr. Koch makes public the ingredients of his cure for consumption.——The rebel warships of Chili blockade the ports.

January 23. The insurgents are masters of the situation in Chili.——Death of Cardinal Simon, primate of Hungary.

January 30. Death of Charles Bradlaugh, M.P.

January 31. Death of the French painter Meissonier.

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